This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

B 845,915

Library of the University of Michigan
The Coyl Collection.
Miss Jean L. Coyl
of Detroit
in memory of her brother
Col. William Henry Coyl
1894.

A
5
1883

A
652
.A53

TRANSACTIONS

OF

THE ASIATIC SOCIETY

OF JAPAN.

VOL. XIII.

YOKOHAMA:
R. MEIKLEJOHN & Co., No 26, WATER STREET.

1885.

K. YOKOHAMA AND CO., PRINTERS, NO. [illegible] WATER STREET, YOKOHAMA.

CONTENTS.

PAGE.

Japanese Etiquette. By J. M. Dixon, M. A. 1
Additions and Corrections to a Catalogue of the Lepidoptera of Japan. By H. Pryer 22
The Mamushi. By W. C. de Lano Eastlake 69
The Vendetta or Legal Revenge in Japan. By J. Dautremer 82
On the Various Styles used in Japanese Literature. By Basil Hall Chamberlain 90
Notes on the "Itachi" and "Corvus Japonensis." By H. Pryer 110
Marriage in Japan: Including a few Remarks on the Marriage Ceremony, the Position of Married Women, and Divorce. By L. W. Küchler, H. B. M.'s Consular Service 114
Notes on the Intercourse between Japan and Siam in the Seventeenth Century. By E. M. Satow 139
The Kirin. By F. Warrington Eastlake 211
The So-called "Root" in Japanese Verbs. By Basil Hall Chamberlain 224
Lepidoptera Identical Japan and Great Britain 228
Minutes of Meetings v
Report of Council viii
List of Members xiv

253380

Curtis.

JAPANESE ETIQUETTE.

By J. M. Dixon, M. A.

[*Read January 14, 1885.*]

Prefatory Remarks.

This paper does not profess to give an exhaustive or very accurate treatment of the subject, but merely to bring together in a systematized and readable form facts which have been gathered, and which may be of interest to general readers. The writer is therefore prepared to receive numerous corrections, and to have much additional information offered.

Japanese etiquette is rapidly giving way before the powerful thawing influence of western customs. Its old bloom is gone beyond recall, for modern Japan is too busy over more important matters to busy itself with the minutiæ of *cha-no-yu* and other ceremonies. The conditions of life, too, have changed, and even if the people would, they could not keep alive the elaborate Ogasawara rules of polite conduct.

It is to be noted that the Ogasawara style of etiquette, the most popular in Japan, took its rise in the court of the Shogun Yoshimitsu at Kiyoto, in the latter half of the 14th century. The elegance and culture of the empire, therefore, perhaps its most striking features to the outer world, seem associated with the rule of the Shoguns. Tradition indeed ascribes the origin of Japanese social etiquette to the Emperor Kotoku, thirty-seventh from Jimmu, who reigned between 645 and 650 A. D. He is said to have published an edict, enforcing a certain body of rules. After him Shinra Saburo Yoshimitsu, brother of the famous Hachimantaro Yoshiiye, and ancestor of the Ogasawara family,

revised and arranged these rules after an exact method. But tedious and bloody wars between the Minamoto and Taira fact ensued, and overturned the whole social system. To Ogasav Shinano-no-kami Sadamune, who lived in the earlier half of the 1 century, was entrusted the re-arrangement of the social code of mann This Ogasawara was the best archer of his time, and on one occa he so delighted the Emperor Godaigo with his skill that he was gra the *shoden*, or right to enter the imperial palace, and was subseque appointed teacher of etiquette at the court. His grandson, Ogasav Hiogonosuke Nagahide, a vassal of the Shogun Ashikaga Yoshimi was ordered by his master to draw up a complete set of regulation the subject of etiquette. His works remain to this day the stan authorities on the subject. Only now, in this period of Meiji, have rules set down by him ceased to be strictly observed.

A work called "New Japanese Etiquette" was published five y ago by Ogasawara Kiyomoto and Midzuno Tadawo, of the Tokio No School, and from this work much of the information given in the p is taken.

Throughout the whole system of Japanese etiquette it will be n what scant respect is paid to ladies. The etiquette given is from man's standpoint.

Introductions.

Friends or acquaintances may not be introduced to one ano unless it is known that the introduction will be agreeable to 1 parties. Suppose two persons, however, are of the same rank and s position, it is proper to accede to the request of one of them t introduced, without previously asking the permission of the other. is not in good form to introduce a person of lower rank to one of hi rank without receiving the express permission of the latter, b request from one of higher rank to be presented to one of lower r must be complied with instantly.

Salutations.

If a Japanese meets an acquaintance on the street, he will six or seven paces to the right, place his hands on his knees, and

respectfully, inclining his body at an angle of 45°. In passing on he will step out with the right foot. For a friend of about the same age it is sufficient to salute at a distance of three paces. This stiff form of salutation has of late been superseded in large towns by the more convenient foreign custom of simply lifting the hat or nodding. A Japanese does not consider it polite to make a salutation on the street without first removing any wrapping he may have about his neck.

On entering a friend's house he will place both hands on the mat, with the thumbs and index fingers touching each other, and kneeling with the back not too high, bow respectfully and ask after the health of the other and of his family. It is polite to bow repeatedly; in cases where the acquaintanceship is slight, the bow is made without speaking. In talking with an old man higher in rank, with parents or with teachers, a young man will not sit erect, but bending forward, will rest his hands on the mats.

Visiting and Receiving Visitors.

A visitor will first hand his card to the man at the entrance (*genkan*). When admitted he will make an obeisance first at the *shikii*, the grooved beam on which the *shoji* (screens) slide, and when the host asks him to enter he will repeat the bow inside the room. On retiring he will rise up, and when outside the *shikii*, bow again and then leave the house. The duty of the host on such an occasion is merely to open and shut the *shoji*, which he must do kneeling, and never when standing. If, however, the host wishes to pay special honour to his guest, he will go out to meet him at the *shikidai* (stone pavement at the main entrance of the house), and leading him into the room, will kneel down before the *shikii* and bid him welcome; then when they enter the room he will offer the more honourable seat to his guest and take the lower one himself. When his guest takes leave, he will conduct him to the *shikidai* and bid him farewell there, taking care not to go inside until he is out of sight.

The servants of the house, meanwhile, will have put the visitor's clogs in a convenient position for him to slip his toes into when he goes away, and will be ready to hand him his rain coat and umbrella. If the visitor has arrived in *jinrikisha* or carriage, tea and a tobacco stove should

be provided for the men, and if need be, refreshments. If the visitor waits to any meal, the men who have brought him will expect some food.

In feudal times the *samurai* when visiting acquaintances left his sword (*taito*) in a small room at the entrance, where stood a sword-stand for the purpose, and took with him into the room only the *wakizashi* (short sword) or the *tanto* (pocket-sword), which he wore in his girdle. On entering the room and sitting down, he placed the sword at his left side. But when he was desirous of showing special respect to his host, he would place the sword at his right side, where it was less convenient for him to seize and draw, if a sudden alarm should be given.

The rules for calling differ slightly in various parts of the country. In most places when a Japanese visits a friend or relative with whom he is not very intimate, he will take a present with him. If there are young children, he will not fail to remember them and bring some small present. In visiting a man of high rank, he will go provided with a calling card, on which his address is written.

When he enters the friend's house he will take his seat humbly at the entrance to the room until the master of the house prevails on him to come forward. He will refuse repeatedly to yield to the host's solicitations, saying,—'This is quite sufficient, thank you; please do not mind!' This deprecating manner is known as *kenson*, and is very highly praised by ancient Chinese philosophers. By them it is reckoned among the most valuable of the virtues. One who behaves in this humble and decorous fashion is looked upon in Japan as a *kun-shi* or gentleman.

Conversation is commenced by the visitor asking pardon for having neglected to visit the host for so long a time. He then expresses his gratification at the continued health and happiness of his friend, and his friend's family. Then taking out the presents he has brought, 'Here is a trifle,' he will say, 'that I hope you will deign to accept,' and bow during the intervals between speaking. Meanwhile the host will have offered tea, cake, and smoking materials. It is in good form not to touch the refreshments immediately after they are offered, but to wait a little.

When a servant or a friend of humble position pays a visit at a house, he will make a bow outside the *shikii*, and the host will in return

bow slightly, placing his hands on the mat; when the visitor enters the room to repeat his bow, the host will nod, and have the finger-tips of both hands touching the mat.

It is to be observed that the seat of honour in a room is in front of the *toko* or raised shelf which forms the floor of the niche where *kakemono* (pictures) are hung; the lowest seat is that furthest from the *toko*.

Etiquette of the Street.

Young people when out walking with their parents, with their elder brother or elder sister, must follow behind, at a distance of one or two paces. When a lady goes out with her husband, she must follow some paces behind, and not converse much on the road; she must act Enid to her Geraint. When one is walking with a man of higher rank, he is expected to follow a little behind.

In walking on the street, or through the passages of a house, a Japanese prefers to keep to the left side. Formerly when swords were worn, to pass to the right of another was to incur the danger of striking him with the sword. The rule to keep to the left became a universal one, and applies now to *jinrikisha* on the common way.

Treatment of Servants.

The servants of a household should be treated with kindness and courtesy. When a servant is taken into a household it is usual, especially with trades-people, to employ some abbreviation or short name by which he or she is known in all domestic relations; e.g. *Uyeda Tojiu* would be called *To*. The servants of another should be treated with great respect, and be addressed in a formal manner differing entirely from that observed towards one's own servants.

It is very ill-bred to reprove a servant before company, whatever the offence be. If intimate friends are present, servants should be corrected only when it is absolutely necessary, and then in the fewest possible words. Servants should not be allowed to converse with one another in the presence of guests, as this has an unpleasant effect.

Dress.

In the matter of dress, servants should be made to appear clean and tidy, but expensive clothes are out of keeping.

A Japanese gentleman on particular occasions is accustomed to wear a coat of black cloth, with his *mon* or crest on the back between the shoulders, and a pair of *hakama* (loose trousers) of some striped pattern. The *tabi* or socks are of white or deep blue; the *obi* (girdle) and *shitagi* (under-garment) may be of any colour or pattern.

The long robe varies with the season. According to the original rigid etiquette, a double-lined garment was worn from April 1st to May 15th; a robe of *katabira*, a thin cloth made of flax, was worn from May 15th to Aug. 31st; from Sept. 1st to Sept. 8th, again the double-lined garment; while from Sept. 9th till March 31st a padded garment, double-lined, called *wataire*, was worn. A thin cotton cloth known as *hitoye-mono* was not originally looked upon as suitable for full dress, but is now commonly worn in the summer time.

The *yukata*, properly a garment worn after leaving the bath, should not be put on before six in the evening.

The rules for dress are by no means strictly adhered to nowadays.

General Hints.

If any one wishes to smoke in the company of others, he will first make a bow, signifying 'By your leave,' to the rest of the company. If one would blow his nose, it is better to retire to the next room to do so; but if this is impossible, let him turn aside towards the lowest seat. After receiving permission to smoke from one of higher rank, it is polite to do so in the direction of the lowest seat.

Among young people and relatives, the second or personal name is employed, except in public places, where all persons are addressed by their family names, except in the case of members of the same family. Never pay money to an acquaintance except under cover—a most binding rule.

Presents.

In visiting an acquaintance whom he has seen only at intervals, a Japanese, as remarked before, will go with a present in his hands. The present consists of tea, cakes, candles, or some of the products of his native district. It should always be wrapped in paper, and be tied round the middle with a string called *midzu-hiki*, coloured white and red. A small spear-headed piece of paper, known as *no-shi*, is affixed to the

right-hand corner of the wrapping. The characters *so-hin* (trifles) are written on the upper half, and the name of the giver on the lower half. When a friend or relative leaves home on a journey or to reside in a distant place, it is right to offer him a present. This present is called *hana-muke* or *sen-betsu*, and generally consists of money or of articles which may be of use to the friend in his travels or in his future place of residence. But presents in money are apt to give offence, as they are usually made only to inferiors; great care must be taken, therefore, in offering money.

When a man is suffering from severe illness, his friends are expected to visit him and offer some present, say fruit, game, eggs or other eatables. Should the patient not recover, his friends again visit his house, taking a present of candles, rice, or vegetables to assist in defraying the funeral expenses. This present is called *koden* or *kubutsu*, and is tied with a *midzu-hiki* of mauve colour, in some cases of black and white. When a child is born, friends also bring presents.

When a man builds a house, his friends make him presents known as *fushin-mimai*.

In addition to the above, near relatives and intimate friends exchange presents at the following seasons:—

On New Year's Day—*Toshi-dama*, i.e. Gift of the New Year.

In June or July—*Shochiu Mimai*, i.e. Present of the hot Season.

At the end of the year—*Seibo*, i.e. Present at the end of the Year.

In September. During this month there is a funeral festival in memory of the departed, and the descendants of a common ancestor make presents to each other, which serve as offerings to his memory.

Every householder must be careful that the periodical presents are not neglected, as they play an essential part in the social intercourse of Japan.

DINNERS.

Formal invitations to a dinner party are generally sent a few days before, but often only on the morning of the day. At present it has become customary in ordinary society to arrive at the house from half an hour to an hour later than the time named. The usual hours at which a feast is given are 4 in the afternoon and 6 or 7 in the evening.

The guest on arrival will bow first to the host and then to the rest

of the company who may have assembled. The host will order dinner when he sees fit, even though the whole of the guests have not arrived. When ladies are invited, their seats are placed in one corner of the room. Sometimes the ladies of the family do not appear, but eat afterwards of the feast in private.

The mats for the guests to sit upon are arranged round the room, the host's mat being at the lower end farthest from the *toko*. To each guest is then brought a *hon-zen*, or little lacquered table, on which the food is placed; a supplementary table, called *ni-no-zen*, is also brought, and sometimes a third one, known as *san-no-zen*. The dishes in most common use are the following:—

Meshi or *go-han*, boiled (or rather steamed) rice.

Shiru, soup made of *miso*, or fermented bean preserve, and generally containing some solid edible substance.

(*a*) *Suimono*, soup containing vegetables, and often a piece of fish or fowl.

(*a*) *Nizakana*, boiled fish.

(*a*) *Yakizakana*, roasted fish.

Nishime, a mess of boiled vegetables.[1]

Tsukemono, the preserved roots or leaves of certain vegetables.

(*a*) *Sashimi*, raw sliced fish taken with *shōyu* and *shóga*.

(*a*) *Kuchitori*, boiled fish pounded into a cake with vegetables.

One must be careful not to offend by transgressing the etiquette of the Japanese feast. At ordinary meals it is usual to commence with the boiled rice. Take up the chopsticks in the right hand, and holding them after the approved fashion, remove the lid of the rice-bowl, transfer it to the left hand, and place it to the left of the table. Then turning to the *shiru*, remove the lid of the bowl, and place it on the lid of the rice bowl. This done, take up the rice bowl with the right hand, transfer it to the left, and eat two mouthfuls; then drink once from the *shiru* bowl. So with the other dishes, in no case omitting to take rice between each mouthful of soup, meat, fish, or vegetable.

But at special entertainments no rice is eaten until quite far on in the feast. The *saké* cup goes round from the commencement, and the first dishes attacked are those marked (*a*) in the list.

---

[1] This dish seldom appears at a formal entertainment.

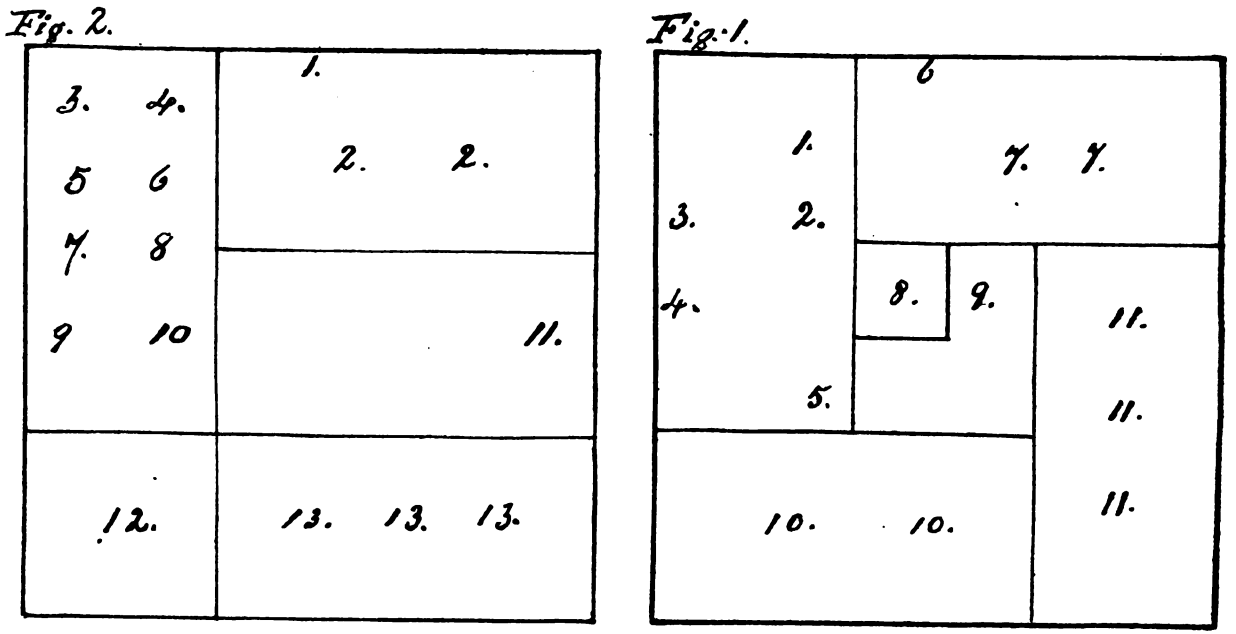
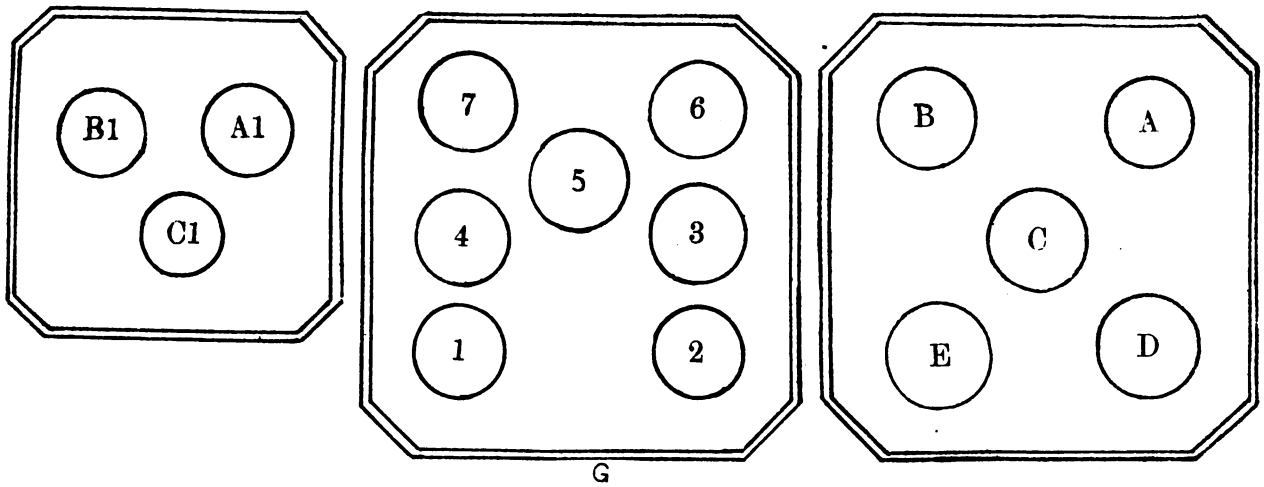


FIG. I.—1, Water; 2, Tea-canister; 3, Tea-cup; 4, Host's Entrance; 5, Host's Seat; 6, Entrance; 7, 7, Inferiors' Seats; 8, Kettle; 9, Hearth; 10, 10, Superiors' Seats; 11, 11, 11, Guests' Seats.

FIG. II.—1, Entrance; 2, 2, Inferiors' Seats; 3, Stove; 4, Water; 5, Tea-ladle; 6, Cup; 7, Strainer; 8, Canister; 9, Host's Entrance; 10, Host's Seat; 11, Guests' Seats; 12, Superiors' Seats; 13, 13, 13, Guests' Seats.



1, Rice; 2, Soup; 3, Roasted Fish; 4, Roasted Bird; 5, Vegetable Stew; 6, Raw Fish dipped in vinegar; 7, Boiled Meats.

A, Raw Fish in Slices; B, Fowl; C, Kurage (a kind of medusa); D, Carp Soup; E, Soup.

A 1, Roasted Shell-fish; B 1, Lobster; C 1. *Tai* (fish) Soup.

G signifies guest, who sits in front of the largest *zen*.

With soups, it is proper to drink the liquid first and then eat the solid contents of the bowl. Only the upper part of a large boiled fish like the *tai* will be eaten, the lower side being left untouched.

The following breaches of good table manners are to be avoided :—

Hashi-namari, hesitation whether to drink *suimono*, or to eat *namasu* (raw vegetables) or something else.

Utsuri-bashi, after eating *yakimono* or the like, to commence on something else without returning to the rice.

Mogi-kui, the removal with the mouth of rice sticking to the chopsticks.

Neburi-bashi, licking the chopsticks with the tongue.

Komi-bashi, forcing several things into the mouth with the chopsticks.

Saguri-bashi, searching with the chopsticks to see if anything remains in the dish.

Sora-bashi, putting back with the chopsticks some food you intended to eat.

Uke-sui, drinking *shiru* immediately on receiving the bowl without first placing it on the *zen*.

It is considered vulgar to make a noise while eating, and to form the rice into a ball before lifting it with the chopsticks. It is also considered vulgar to leave the circular mark of the teeth in a piece of cake that one is eating. Pick up the cake with the chopsticks, put it in a piece of paper, and break it as bread is eaten at a European dinner. It is usual to divide it into two pieces, and to eat the right piece first. A guest should have sheets of paper with him for this purpose.

If a guest is asked to drink *saké* (rice spirit) by the host or by some other guest, he may show his unwillingness by certain motions. When the waitress comes to fill his cup, let him hold it with his right hand, and make as if he wished to cover it with his left hand, at the same time looking in the girl's face. This is a sign of refusal: otherwise the girl will fill the cup. At Japanese dinners it is not usual to provide a wine-cup for each guest, but several wine-cups go the round, and are dipped, each time they are drained, in a bowl of tepid water. The receiving and returning of wine-cups is looked upon as a sign of good fellowship. If offered a wine-cup, the guest will take it in both hands, and turning towards a waitress, ask for some *saké*. After drinking the *saké* he will dip the cup in the water-bowl, and hand it back politely to the

person who presented it. An introduction at a feast is always followed by this exchange of civilities. When the *saké* has gone round frequently, the fun is apt to wax fast and furious, and noisy singing and dancing are indulged in. Ladies present are expected to retire when this begins.

Cha-no-yu, or Tea Drinking.

About the time of Yoshimasa, eighth of the Ashikaga Shoguns, there lived in Kiyoto a priest named Kiu-shiu, rector of the Shô-mei temple. He had a room set apart for tea-drinking, and here he entertained his guests after the ancient style, which he had taken pains to learn from old people who still remembered it. Ashikaga Yoshimasa appointed him *Sosho* (master) of *Cha-no-yu* etiquette at his court, and by order of the Shogun he instituted new regulations, called *Daishi-no-cha-no-yu*, for the drinking of tea.

The room set apart for tea-drinking is nine feet square, and may be arranged after two fashions, as shown in the diagrams.

Formal tea-parties usually meet at noon, and the ceremony observed at parties called for that hour is more elaborate than at other times. For a Japanese tea-party a mere room is not enough: the room must be situated in a pleasent garden, and the expectant host will have this in good order for the arrival of his guests. The paving-stones will be bright and clean, the trees and flowers newly watered. The interior, too, will be arranged so as to be in keeping with the season, and only those *kakemono* will appear which are of a nature to harmonize with the probable thoughts and moods of the guests. When the host has arranged all these matters with elaborate care, he awaits his guests at the appointed hour. They enter in an order regulated by their social position, and take their seats as shown in the diagrams. A member of a noble family has the precedence, and after him the descendant of a *sosho*, and then the owner of a celebrated tea-utensil. Before entering, the superior guest unbuckles his sword and lays it on the sword-rack, and the others follow his example. The room, as will be seen, is arranged for seven guests. For this number five cups are provided, since the tea-cups always number two less than the guests. If there were five guests there would be three tea-cups. But there are other schools of *cha-no-yu* where the number is always four.

The superior guest will, after seating himself, shew his breeding by a careful examination and well-considered eulogy of the arrangement of the room, the *kakemono*, and the tea-utensils. This he will do in the absence of the host, who retires until his guests have looked well around. When he returns, he thanks his guests for their kind visit, and retires again to bring in two vessels, one of which contains charcoal and the other hot ashes. With these he makes a fire on the hearth, and when it is in a red glow, he burns some incense in a censer to purify the air, and sets the kettle on to boil. The superior guest will then, after asking pardon of his next neighbour, beg to be shown the censer and tray, and the other guests will manifest the same curiosity. The host again retires to his room, and returning asks his guests if they will now have something to eat. They reply politely through the leading guest, that they wait the host's pleasure. After an interval of ten minutes, devoted to smoking, the host comes in and hands a small dining-table to each of his guests in order, and bowl after bowl of soup and fish follow, the superior guest being always the first to commence eating. When the feast is half through, *saké* cups are brought in, along with a *saké* bottle for each guest. The whole of the *saké* cups are offered to the superior guest, who passes them to his neighbour, reserving one for himself that he may drink with the host, and the others do likewise till the last.

When the feast is over, the ends of the chopsticks are wiped with paper napkins, and tobacco pipes are again filled. Then follows a course of sweetmeats. After this and some further examination of the *kakemono*, the guests step into the garden for a short walk, while the host takes advantage of their absence to adorn the room with flowers, and to put on a suitable dress for the tea-drinking to follow. When every preparation is complete, he strikes a gong to summon his guests, who enter the room in the same order and with the same formalities as before. Again it will be the part of the superior guest to lead the way in, where he will not fail to admire the new arrangements, the flower-vases, the tea-canister, the water-jug and the rest.

The tea first prepared is called *koi-cha*, and is made by pouring upon tea-leaves water that has been boiling but is now tepid. The tea-cup used for *koi-cha* is irregular in shape and has a diameter and depth of about four inches. In receiving the cup the guests make

use of five white napkins with which they have been provided. The cup is first handed by the host to the superior guest, who passes it on to his neighbour. Each guest, after sipping twice or thrice, wipes the edge of the cup with his napkin. The superior guest will, after tasting, ask various question about the tea: where it came from, what name it goes by, and so forth, the others meanwhile keeping silence. The host is the last to drink, and in doing so apologizes for the poorness of the infusion—a mere formality, but one never omitted. The tea-cup is then handed round and admired, and when it comes back to the master, he proceeds to re-arrange the hearth, and burns fresh incense in the censer. Pipes are again filled, and sweetmeats and weak tea are offered to each guest separately, small tea-cups being used. The guests may now drink as they please, and the conversation becomes less stilted and formal. In half-an-hour or so the guests will rise to take leave, and will be profuse in their thanks to the host for the hospitality shown them. He will bid them farewell with deprecatory remarks, compliments, and good wishes, bowing low twice or thrice in succession.

A later *So-sho*, Senno Rikiu of Ozaka, who has gained an imperishable reputation in Japan for tact and taste in matters of etiquette, demands for a perfect tea-party, as its essentials, purity, peacefulness, reverence, and detachment from all worldly cares. 'Without these,' he said 'we cannot have a tea-party.'

New Year Festivities.

When the first of January comes round, every one is accustomed to call on his friends and acquaintances. When people are on very friendly terms, the visitor will not merely leave his card, but will enter the house and present his salutations to each member of the household. It is customary to offer *to-so*, a liquor drunk at New Year time, followed by common *saké*. The first three days of the year is the proper time to make visits; busy people, however, and ladies are frequently later than this.

At the entrance of every house are stuck two pine-branches, *kado-matsu*, a custom which gives quite a green and leafy appearance to streets during the first week of the year. Families at this festive time lay in a stock of *mochi*, cake made by beating glutinous rice in a mortar. The

making of the *mochi* is a time for jollity. The *mochi* is frequently formed into large circular cakes, called *kagami mochi* (mirror *mochi*), which are exchanged among relations. He who looks upon the *kagami mochi* ought to recite some lines of a song.

In Kiyoto it is not usual for the people to go round making New Year calls: they shut their doors and amuse themselves within. Merchants in general shut up their houses and take their amusement in-doors.

On New Year's Day, in some parts of the country, friends when they meet clap their hands together in their exuberance of good fellowship. The New Year's breakfast will, if possible, include the two lucky fishes *kadzu-noko* and *gomame*. The former is auspicious, as it promises a large family of sons; the latter is associated with good health.

WEDDINGS.

In old Japan when a man wanted to get a wife, he went to the house of the girl whom he fancied and threw one of his shoes into the yard. If the shoe were picked up and taken inside by her, he looked for a favourable issue, but if it were cast out again he went away disconsolate. But now, as a Japanese student quaintly put it, 'Marriage, like tea, is attended with a confused ceremony,' which, to be complete, would require a lengthy description.

The usual age for marrying in Japan is from twenty-one to twenty-six for men, and from seventeen to nineteen for women. The choice of a husband or wife is mainly left to the parents of the young people. When a son attains a suitable age, his parents, with his concurrence, ask their friends to inquire after a wife. When a friend hears of a girl who will possibly suit, he makes full inquiries regarding her character and daily conduct, and then reports to the parents of the young man. If the parents are satisfied, they appoint some friend *(nakôdo)* to settle matters.

Marriages conducted without intermediaries *(nakôdo)* frequently happen in Japan, but as yet the results have not been sufficiently happy to justify a departure from the national custom. It is the duty of the intermediary to go to the parents of the girl and propose an alliance. A direct refusal to such an overture is considered very rude, even

where the parents are unwilling to enter into terms. It is customary to ask for a few days for a full consideration of the matter, these days being taken up with making inquiries regarding the character and conduct of the young man. If the parents of the girl are in their turn satisfied, they inform the intermediary of their compliance, and he will settle a day for the *miai*, or secret glimpse. On this critical day the girl goes in all her finery, accompanied by her mother and an attendant, to some public place, often a Shinto temple. The young man is there already, expecting her arrival, and, seated on the bench of a tea-house, observes the party as it goes by. The girl casts a short glance at him, and if both are pleased, the wedding day is fixed. Sometimes, however, the *miai* takes place in a neighbour's house or in the theatre. The intermediary goes next day to the bride's house with presents, in token that all is arranged. The days on which a marriage is unlucky are very many.

This distinction of days into 'lucky' and 'unlucky' is said to be of Buddhist origin, as we hear of no such thing in primitive Japan. A priest in China named Ichigio-Ajiari gets the credit of having originated the superstition, which was imported into Japan full-blown. Kuwammu-Tenno (796 A.D.) published an edict in condemnation of the superstition, but like most edicts of this kind it did little good. Henceforward these days continued to be inserted in calendars until the reign of the present emperor, whose government has exerted itself to suppress this and similar absurd publications. But a superstition which took firm hold of the minds of people so long ago as eleven centuries, will not die out immediately, and 'lucky' days continue to be preferred.

The lucky days are the following:—

In order to find what days are lucky, it is necessary to know the names assigned to each day:

Days are named after the elements:

甲 Kinoye	(great tree)	乙 Kinoto	(small tree)
丙 Hinoye	(" fire)	丁 Hinoto	(" fire)
戊 Tsuchinoye	(" earth)	己 Tsuchinoto	(" earth)
庚 Kanoye	(" metal)	辛 Kanoto	(" metal)
壬 Midzunoye	(" water)	癸 Midzunoto	(" water)

The above are called Jukkuwan.

Days are also named with other twelve elements, as—

子 Nē	(rat)	丑 Ushi	(ox)
寅 Tora	(tiger)	卯 U	(rabbit)
辰 Tatsu	(dragon)	巳 Mi	(serpent)
午 Uma	(horse)	未 Hitsuji	(sheep)
申 Saru	(monkey)	酉 Tori	(cock)
戌 Inu	(dog)	亥 I	(wild boar)

The above are called Jiu-ni-shi.

Thus days are named by taking one out of each group of elements. For instance, we say, "To-day is Kanoye-saru (great metal and monkey)." Therefore, by calculation we find that exactly the same day occurs in every sixty. Thus, if the 16th Jan. of one year is *kanoyesaru*, the next *kanoyesaru* is—

15	Jan.
28	Feb.
17	March.
60	

Therefore it is the 17th March. And so with the others.

Now the lucky days for marriage are generally two. One is called Tensha-nichi (heaven permits); the other is called Ten-ichi-Ten-jō.

TABLE OF TENSHA-NICHI.

Jan.	none
Feb.	Tsuchinoye-Tora (great earth and tiger)
Mar.	do. do.
Apr.	Kinoye-Uma (great tree and horse)
May	none
June	none
July	none
Aug.	Tsuchinoye-Saru.
Sept.	do.
Oct.	Kinoye-Nē.
Nov.	none
Dec.	Kinoye-nē.

When the bride's family have named the day, the bridegroom is expected to send to the bride—

1. One robe of white silk (*shiromuku*);
2. do. brocade;
3. do. white damask;
4. Seven casks of liquor;
5. Seven boxes of fresh fish.

He sends to the father of the bride—

1. A short and a long sword;
2. A sum of money;
3. Casks of liquor.

And to the mother of the bride—

1. A piece of silk;
2. Casks of liquor;
3. Fresh fish.

The above lists need not be strictly adhered to, for the number of the gifts depends upon the position and means of the bridegroom. In return the parents of the bride must send similar gifts.

About five days before the wedding the bride's belongings are sent to her future home. The porters on this occasion expect to receive a present in money, and to have some food provided for them.

The near relatives of both parties, and often the intimate friends of the bridegroom, are invited to the wedding. On the wedding-day the fathers of the young couple station themselves in the evening at the entrance to the bridegroom's house, and await the arrival of the bride in *norimono*, *jinrikisha*, or carriage. She is forthwith conducted to the room where her paraphernalia were carried a few days previously, and here she rests awhile and arrays herself in her wedding garments.

The really important ceremony then follows in a private room, where only the intermediary, who is always a married man, and his wife are allowed to be present with the young couple. Two young friends, a boy and a girl, are also present in the capacity of attendants. These are provided each with a peculiarly shaped, highly ornamented, and symbolic vessel containing *saké*. The ceremony, which is called *san-sankudo* or "three times three," consists in drinking in a somewhat intricate fashion from three shallow cups of graduated size, which rest

in an inverted position, the one above the other, upon a special form of tray, the smallest being undermost. The intermediary, who sits facing his wife, with the bride and bridegroom to right and left, presents the tray and cups to the bride. She lifts the uppermost cup and holds it before her, while the young attendants, one on each side, simultaneously pour in a little *saké*, which she then drinks. The cup now passes to the bridegroom, to whose side the young attendants move; and the same operation is performed. It then passes back again to the bride, and so on to and fro, till each one has gone through the ceremony three times. The first cup is then removed, and exactly the same series of operations gone through with the second cup, and finally with the third.

The bride is expected to wear a white silk robe called *shiromuku*, and to have on her head the *watabo katsugi*, a long veil descending nearly to her feet. The white dress is said to signify that the bride means to die in her husband's house, and will never be divorced. The bridegroom wears a suit called *kamishimo*, consisting of a loose coat and trousers.

During the celebration of the Sansankudo the guests are assembling in the principal room, which is gaily lit up with candles, and are taking their seats in the order which their intimacy with the two families and their social position may warrant. Then the bride is conducted into the room by the wife of the intermediary and the bridegroom by the intermediary himself. The newly married pair have now to drink the *sakadzuki* with the guests in turn.

The feast is generally begun in silence. When it is all served, and as the *sake* goes round freely, the company breaks into mirth and laughter, and the intermediary sings a song of joy:—*Takasagoya kono urafune ni ho wo age te.* Every one in the room then offers his congratulations, and music, dancing, and other amusements follow. As the guests leave, they are not accompanied to the door by the host, for on the occasion of a marriage or death this courtesy is dispensed with. About a week after the wedding an entertainment is given in the bride's house, to which relatives and friends are invited. Congratulations are offered, and people are expected upon this occasion to enjoy themselves thoroughly.

Funerals and Mourning.

When a friend dies, those who are invited to the funeral will present themselves at the house one hour later than the time mentioned. The appropriate dress for the occasion is of black, and any kind of colour and ornament is out of place. A demeanour expressing sympathy with the sad event is expected. The relatives, male and female, of the deceased dress themselves in white. On the night previous to the funeral they do not retire to sleep, but spend it awake—the 'wake.' Friends are expected to bring presents, say of money or candles, enclosed in a paper bag, and tied with a mauve *midzushiki*. No Japanese comes empty-handed on such an occasion.

In many parts of the country, as in Tosa, funerals of the upper classes take place after sunset. The usual order for the funeral procession is as follows:—First comes the priest, either on foot or carried in a chair. Then follows the coffin, which is accompanied by male children of the deceased bearing vases of flowers on *ihai*, and other articles. These *ihai* are small stands inscribed with the name of the deceased. Behind the coffin follow the male relatives of the deceased, and his friends, according to the degree of intimacy. Friends who are not very intimate need not follow the procession, but it is incumbent on them to leave their cards at the house.

On arrival at the temple, the coffin is brought into the principal hall, and the priests, clad in their richest robes, and with their chief at their head, perform the funeral rites, chanting in Sanscrit from their sacred books. Some one of their number has been engaged in prayer for the departed since the time of his death. The religious service finished, the relatives, and after them the friends, of the deceased advance to the coffin and burn some incense tapers before it; then bowing several times reverently, they return to their seats. The coffin is thereupon carried to the grave, and all the mourners cast a handful of earth upon it after it is lowered into its resting-place.

Next day the women of the family, dressed in white, pay a visit to the grave. Formerly it was usual for a family in which the father, mother, grandfather, or grandmother had died, to stay at home for fifty days, the tomb being visited daily by one at least of their number. Once

a week the Buddhist priest comes to read to them out of the sacred books, and once a week, also, they entertain their friends, who bring presents with them, in order that the family may not be put to too great expense. The first, third, seventh, thirteenth, thirty-third, fiftieth, and hundredth anniversaries of the death are always religiously observed by the lineal descendants.

Letter-Writing.

The Japanese letter may be divided into seven different parts, as represented in the accompanying diagram :—

VII	VI	V	IV	III				II				I
					O	O	O	O	O	O	O	O
O												
O		O		O	O	O	O	O	O	O	O	O
O		O		O	O	O	O	O	O	O	O	O
O O		O		O	O	O	O	O	O	O	O	O
O O		O	O	O	O	O	O	O		O	O	O
O O	O	O	O		O	O	O	O		O	O	O
O O	O		O		O	O	O	O		O	O	O
O O	O		O		O	O	O	O		O	O	O
O O			O		O	O	O	O		O	O	O

I. The writer begins with the compliments of the season, and congratulates his friend on his continued good health (if this is the case), and bids him not be uneasy about the writer, as he is well and happy.

II. The body of the letter.

III. The date, in somewhat smaller characters than are used for the body of the letter. It is usual to commence at the space of one character below the top of the preceding lines.

IV. The writer subscribes his name in the same style as the date, and below it, but just a little to the left.

V. Here follows the name of the person addressed, in characters as large as the body of the letter.

VI. Down below V, to the left, are written characters which signify, 'Please take the trouble to look over my humble epistle.'

VII. This last is of the nature of a postscript. It is not unusual to use it for the expression of a polite wish :—

'I hope you will continue to enjoy health and prosperity.' 'Pray be careful about your health for the sake of the country.'

DISCUSSION.

The Chairman, in complimenting the author on his paper, which would no doubt be of great practical value to the members of the society, remarked that the etiquette treated of was man's etiquette; and that there was quite a complicated system of etiquette for ladies. He had himself read a large five-volumed treatise which might be called the "Whole Duty of Woman."

Mr. Dallas remarked that the constant reference to rice in the minute instructions for behaviour at meals showed that they applied to the politeness to be practised in daily life, rather than the formal banquets to which alone foreigners are usually invited, when rice is only produced at the conclusion of the feast. In some parts of the country rice is not brought in at all at entertainments of this class, and a dozen years ago his ignorance of this local custom caused him some embarrassment. At the end of a grand dinner in the private residence of an official in Yonezawa, he was asked if he would take some rice, and accepted, as a matter of course supposing that as in Tôkiô the acceptance was equivalent to saying that he desired no more *sake*. To his surprise, instead of a bowl being brought immediately, there were whispered orders, and after a long delay, during which sounds of cooking were heard from the kitchen, there was brought to each person a tray with plainly-cooked fish and all the concomitants of the ordinary evening meal. He discovered afterwards that local etiquette forbade rice to be produced without this accompaniment, and that his host's offer merely indicated that they had come to the end of the menu.

Dr. Whitney, in the course of a few remarks, said that at feasts, and even at ordinary meals, to empty the rice cup at once is looked upon as a sign of ill-breeding, and until one has had sufficient, or is desirous of retiring, there should always be left a small quantity of rice in the bottom of the cup. To pour tea over the rice, or when emptied, to replace the cover upon the rice bowl, is an indication that the guest has finished. At weddings, the curious custom of offering before

the bridegroom a dwarf pine tree, with the representation of a stork among its branches and a little old couple beneath, is a necessary part of every such ceremony. The double-spiked pine is emblematic of the true unity of marriage, and the figures of the stork and the old people, of long life. Among Japanese young people, the double-spiked pine needles are suggestive of marriage. To have one of these thrown at one, and to be touched by it, is equivalent to being caught under the mistletoe. At funerals, white is usually worn by the chief mourner; and the custom is now prevalent, among some classes, of wearing slightly-made broad-brimmed hats of straw, and of making the journey from the house of the deceased to the grave in *zori*, or straw sandals, the *geta* or wooden clogs being carried by a servant in the rear of the procession. The presents at funerals are usually of bean-cakes, or money, tied up with white and black, or dark green *midzu-shiki*, or string. The money is wrapped up in paper, and the amount enclosed written upon the the wrapper in the smallest denomination of the currency of the country; as for instance, ten *sen* would be called a thousand *mon* or cash, and a *yen* ten thousand. While it is considered impolite to offer anything containing the flesh of animals at a funeral, at other times it is absolutely requisite, so that it should in some way accompany each present; it is probably to guard against this omission that the *noshi*, or present mark accompanying every gift, always contains a bit of *awabe*, the meat of the *Holioti tuberculata*, or other species of sea-ear. The changes through which the various customs and forms of etiquette of the Japanese are now passing, from those of the feudal times to those of the enlightened age of Meiji, and the new order of things consequent upon the contact of the people of Japan with strangers of Western countries, are very great, and the question as to how far our Western ideas of etiquette will impress the Japanese, and to what extent our customs will affect theirs, is one of considerable interest.

ADDITIONS AND CORRECTIONS TO A CATALOGUE OF THE LEPIDOPTERA OF JAPAN.

By H. Pryer.

(Continued from Vol. XII, page 103.)

I have to thank my friends, Mr. G. K. Dinsdale and Professor Milne, for looking over the proofs of my Catalogue during my absence, and now give a list of the errata:

Page 38, line 31, for Ægeridæ read Ægeriidæ.
" 39, " 12, after Ægeria hector insert, B. M. 2, Pl. 40, f. 4, p. 60.
" 39, " 28, for Plate 15 read Pl. 40, p. 60.
" 39, " 29, " Euripidæ read Eurhipidæ.
" 39, " 32, " Authopilidæ read Anthopilidæ.
" 40, " 1, " Einnychidæ read Ennychidæ.
" 40, " 16, " Zenzera read Zeuzera.
" 41, " 28, " larger read smaller.
" 42, " 19, after sinensis insert, A. M. Nov. 1879, p. 351.
" 43, " 22, " E. S. 1881 read Part I.
" " " 26, after Schistomitra funeralis, But., insert E. S. 1881, P. 1, 4.
" 44, line 26, " Æmene minuta, But., insert E. S. 1881, P. 4, p. 595.
Page 45, line 1, for Pl. 21, read Pl. 22.
" 45, " 7, after Eugoa grisea insert But.
" 47, " 13, for Chelonidæ read Arctiidæ.
" 47, " 28, erase Schistomitra funeralis, But.
" 48, " 5, for phæsoma read phæosoma.
" 48, " 10, " Lachina read lactinia.

Page 48, line 19, " 1878 read 1879.
" 49, " 8, " Pl. 24 read Pl. 23.
" 50, " 17, " Liparis read Stilpnotia.
" 50, under 19, insert Porthetria japonica, Mots.
" 51, " 15, " testacea, Mots.
" 51, " 20, " Odonistes read Odonestis.
" 51, " 22, " " " "
" 51, " 28, " " " "
" 51, " 30, " " " "
and insert—is not an Odonestis but Lasiocampa.
Page 52, line 8, for Æona read Œona.
" 53, " 26, " Pl. 25, read Pl. 24.
" 54, " 27, " 1878 read 1879.
" 56, " 14, " Lophopterya read Lophopteryx.
" 57, " 10, " Limacodidœ read Limacodidæ.
" 58, " 13, " Psychedæ read Psychidæ.
" 58, " 15, " Ennomidæ read Ennommidæ.
" 59, line 26, for f. 9, read f. 8.
" 60, " 30, " Pl. 88 read P. 48.
" 61, " 3, " Discorebia read Descorebia.
" 62, " 19, " seniles read senilis.
" 64, " 23, " confusiaria read confuciaria.
" 65, " 13, " But. read Walk.
" 66, " 1, " Thalasodes read Thalassodes.
" 66, " 4, " Acidalidæ read Acidaliidæ.
" 66, " 10, " P. 41 read p. 51.
" 67, " 5, " Lycanges read Lycauges.
" 67, " 17, after superior, But., insert B. M. 3, p. 39, Pl. 50, f. 9.
" 67, " 25, " invalida, But., read A. M. Dec. 1879, p. 439.
" 68, " 18, for Geometridœ read Geometridæ.
" 72, " 22, " in read on.
" 73, " 1, " Abraxas read Callabraxas.
" 73, " 6, " conspuricata read conspurcata.
" 73, " 13, " Hybernidæ read Hyberniidæ.
" 74, " 23, " 179 read 1879.
" 75, " 7, " 1887 read 1879.

Page 75, line 11, the Microniidæ should be placed after the Acidaliidæ.
" 75, " 30, after f. 8 insert p. 51.
" 76, " 16, under Thera comis insert Larentia comis.
" 77, " 3, for p. 5, read p. 54.
" 78, " 4, after Cabera insert ?
" 81, " 12, " aurorina insert E. S. 1881, Pt. 2, p. 171.
" 81, " 17, under derasa insert derasoides, But., etc.
" 81, " 18, after pryeri, But., insert E. S. 1881, Pt. 2, p. 171.
" 81, " 22, " Xylina insert mirabilis, But.
" 81, " 25, " Xylina insert arctipennis, But.
" 83, " 8, for observed read obscured.
" 83, " 11, after consanguis, But., insert A. M. Nov. 1879, p. 358.
" 83, " 20, erase Plataplecta insert Plataplecta subviridis.
" 83, " 25, after digna, But., insert, E. S. 1881, Pt. 2, p. 176.
" 83, " 28, erase Pharetra, after leucoptera, But., insert E. S. 1881, Pt. 4, 595.
" 93, between line 28 and 29 insert Pharetra leucoptera.
" 85, line 2, erase Extranea, insert Leucania extranea, Guen., A. M. Nov. 1879, p. 359.
Page 85, line 5, erase loreyi, Dup., insert A. M. Nov. 1879, p. 359.
" 85, " 9, " innocens, But., insert E. S. 1881, Pt. 2, p. 173.
" 85, " 26, " B. M. 3, insert Pl. 44.
" 86, " 3, " tristis, But., erase A. M. Nov. 1879, p. 359.
" 86, " 4, " caliginosa insert Dipterygia caliginosa. Walk., A. M. Nov. 1879, p. 359.
Page 87, line 9, erase Glotulidæ.
" 87, " 10, after sordida, But., insert E. S. 1881, Pt. 2, p. 174.

Mr. Butler places Dandaca senex and Glottula sordida in the same genus, but these two insects belong to widely different genera.

Page 89, line 15, erase palascens insert pallascens.
" 90, " 15, " Orthonidæ, insert Orthosiidæ.
" 90, " 31, " scricea insert sericea.
" 91, " 5, " Cosmidæ, insert Cosmiidæ.
" 92, " 7, " cinerea, B.
" 92, " between 7 and 8 insert cinerea, But., E. S. 1881, Pt. 2, p. 184.

Page 92, line 21, Hypogrammidæ should succeed Amphipyridæ on page 99.
Page 92, line 29, after bella, But., insert E. S. 1881, Pt. 2, p. 175.
" 93, " 9, " atriplicis erase But.
" 93, " 10, " gnoma insert But., B. M. 2, Pt. 31, f. 7, p. 32.
" 93, " 22, erase A. geridæ or E. nnychidæ insert Ageriidæ or Ennychidæ.
Page 93, line 29, after exoleta erase B. M. 2, p. 33, Pt. 31, f. 8.
" 93, " 30, " fumosa insert B. M. 2, p. 33, Pt. 31, f. 8.
" 95, " 1, erase Acontidæ insert Acontiidæ.
" 95, " 24, after atrata But., insert E. S. 1881, Pt. 2, p. 188.
" 97, " 11, " rutilans, But., erase A. M. Nov. 1879, p. 368.
" 97, " 12, erase serena insert Plusia serena, But., A. M. Nov. 1879, p. 368.
Page 97, line 12, erase Diva insert Deva.
" 99, " 17, after sera Fel erase B. M. 2, p. 36, Pt. 32, f. 6.
" 99, " 18, " crispina But., insert B. M. 2, p. 36, Pt. 32, f. 6.
" 100, " 8, " volcanea, But., insert E. S. 1881, Pt. 2, p. 192.
Page 100, line 16, erase Foullidæ insert Focillidæ.
" " " 23, after Pl. insert 32, f. 1.
" " " 31, after Calpe insert alliciens.
" 102, " 13, erase Opinsidæ insert Ophiusidæ.
" 103, " 31, after Pl. 34, insert f. 1.
" " " 33, after *Capnodes* erase the comma.

I have received the following additional names:—

Vol. XI, Part II, page 228, No. 39 is Strymon w. album, Knoch.
" " " " " 230, " 56—Lycæna lycormas, But.
" " " " " 238, " 115—Pythauria chryscœglia, But.
" XII, " " " 44, " 95—Nola gigantea, But.
" " " " " 47, " 131 Yezo specimens Mr. Butler identifies as Rhyparioides simplicior var.
" " " " " " " 132 Eusemia should be Chelonomorpha.
" " " " " 49, " 155 is Eilicrinia cordiaria, Hub., and should be included in the Macariidæ.
" " " " " 50, " 169 Liparis should be Stilpnotia.

Vol. XII, Part II, page 50, No. 170 Mr. Butler identifies Yezo specimens as Porthetria japonica, Motsh, but there is no doubt about this being identical with Porthetria dispar.

Vol. XII, Part II, page 51, No. 182 Mr. Butler identifies Yezo specimens as Clisiocampa testacea, Motsch, but there is no doubt about this being identical with Clisiocampa neustria.

" " " " " 60, " 283 is Pericallia testacea, But.
" " " " " 71, " 477—Strenia clathrata, Linn.
" " " " " 73, " 503—Callabraxas.
" " " " " 85, " 704—Chasmina albonitens, Breno.
" " " " " " " 705— " atrata, But.
" " " " " 86, " 733—Xylophasia scolopacina, Espen.
" " " " " " " 722 Glotula sordida, But.
" " " " " 87, " 787 erase Glottula sordida, But. insert Gerbatha pseudodyops, But.

Page 91, No. 820, Cosmia trapezina is exigna, But.,
" 101, " 957, is Catocala lara, Brem.
" 102, " 968, " " dissimilis, Brem.

The following is a list of species (?) I have not yet identified :—

SPHINGIDÆ

Acosmeryx metanaga, But., A. M. Nov. 1879, p. 350.
Cinogon cingulatum, But., E. S. 1881, Pt. 1, p. 2.
Triptogon sperchius Menetr A. M. Nov. 1879, p. 350.
Hyloicus davidis Ober, E. S. 1881, Pt. 1, p. 2.

BOMBYCINA.

Spilarctia mollicula, But., B. M. 3, p. 6, Pl. 42, f. 7.
Thanatarctia infernalis, But., B. M. 3, p. 7, Pl. 42, f. 9.
Collita ægrota, But., B. M. 3, p. 8, Pl. 42, f. 13.
Procris esmeralda, But., B. M. 2, p. 4, Pl. 21, f. 8.
Peridea gigantea, But., B. M. 2, P. 2, p. 13, Pl. 24, f. 6.
Hupodonta corticalis, But., B. M. 2, P. 2, p. 13, Pl. 24, f. 7.
Gelastocera exusta, But., B. M. 2, P. 2, p. 13, Pl. 24, f. 2.
Oreta turpis, But., B. M. 2, P. 2, p. 14, Pl. 25, f. 8.

Hysomadius insignis, But., B. M. 2, P. 2, p. 15, Pl. 25, f. 3.
Syntomis erebrina, But., E. S. 1881, Pt. 1, April, p. 5.
Nemeophila macromera, But., E. S. 1881, Pt. 1, Apl. p. 5.
Diacrisia irene, But., E. S. 1881, Pt. 1, April, p. 6.

Spilarctia basilimbata,	But., E. S. 1881, Pt. 1, April,			p. 6.
" bifasciata,	"	"	"	p. 7.
Miltochrista artaxidia,	"	"	"	p. 8.
Gampola noctis,	"	"	"	p. 8.
Sinna fentoni,	"	"	"	p. 8.
" clara,	"	"	"	p. 8.
Chærotriche niphonis,	"	"	"	p. 9.
Orgyia approximans,	"	"	"	p. 10.
" thyellina,	"	"	"	p. 10.
Porthetria umbrosa,	"	"	"	p. 10.
" hadina,	"	"	"	p. 11.
" lucescens,	"	"	"	p. 11.
Dasychira argentata,	"	"	"	p. 12.
Antheræa hazina	"	"	"	p. 13.
" fentoni	"	"	"	p. 13.
" calida	"	"	"	p. 14.
" morosa	"	"	"	p. 14.
Eutricha dolosa	"	"	"	p. 16.
" zonata	"	"	"	p. 17.
" fentoni	"	"	"	p. 17.
Pœcilocampa subpurpurea	"	"	"	p. 18.
Earias roseifera	"	"	"	p. 18.
Chionomera argentea	"	"	"	p. 18.
Tricena anædina	"	"	"	p. 19.
Destolmia insignis	"	"	"	p. 19.
Fentonia lævis	"	"	"	p. 20.
Drymonia permagna	"	"	"	p. 20.
Argyris plagiata	"	"	"	p. 22.
Zeuzera leuconotum	"	"	"	p. 22.

Aphendala sericea.
Dreprana acuta.
Platychasma virgo.

GEOMETRITIS.

Burzura multipunctaria, Walk., B. M. 2, p. 48, Pl. 36, 1.
Thalassodes prœrupta, But., B. M. 2, p. 49, Pl. 36, f. 5.
" ambigua, But., " 49, " 6.
Thalera protrusa, But., " 50, " 10.
Boarmia lunifera, But., B. M. 3, p. 32, Pl. 48, f. 10.
" insolita, " " p. 34, Pl. 49, f. 5.
Bylazora virescens, But., " p. 35, " 8.
Iodis claripennis, " " p. 36, " 10.
Asthena nupta, " " p. 39, Pl. 50, f. 6.
Acidalia hanna, " " p. 40, Pl. 50, f. 11.
Erosia rapha, But., B. M. 3, p. 42, Pl. 51, f. 5.
Corycia virgo, But., B. M. 3, p. 44, Pl. 51, f. 10.
Thysanochilus purus, But., B. M. 3, p. 44, Pl. 51, f. 12.
Abraxas placida, But., B. M. 3, p. 48, Pl. 53, f. 1.
Eupethesia sophia, But., B. M. 3, p. 51, Pl. 53, f. 9.
" invisa, " " " 10.
Collix vashti " " p. 52, Pl. 54, f. 3.
Coremia livida " " p. 56, Pl. 55, f. 2.
Cidaria obscura, " " p. 57, " 5.
" melancholica, But., " p. 58, " 6.
" cineraria, " " " " 8.
" jameza, " " " " 9.
Calcaritis oberthuerii, But., E. S. 1881, Pt. 4, Dec. p. 597.
Tephrosia noctvolans, " " p. 598.
Bupalus mirandus, " " p. 599.
Macrochthomia fervens, " " p. 599.
Therapis straminea, But., E. S. 1881 Pt. 3, p. 401.
Epione ossea, " " p. 402.
" lachrymosa, " " p. 402.
Taeparia morosa, " " p. 403.
Gynopteryx lapidea, " " p. 403.
Endropia evanescens, " " p. 404.
Garæus fenestratus, " " p. 404.

Boarmia paupera,	But., E. S. 1881,	Pt. 3,	p. 406.
Boarmia nikkonis,	"	"	p. 406.
" mæsta,	"	"	p. 407.
" definita,	"	"	p. 407.
" picata,	"	"	p. 408.
Xandrames sericea,	But., E. S. 1881,	Pt. 3,	p. 409.
Stenotachelys cinerea,	"	"	p. 409.
Bargosa rivulosa,	"	"	p. 410.
Comibæna vaga,	"	"	p. 410.
Synegia esther,	"	"	p. 411.
" inconspicua,	"	"	p. 412.
" fentoni,	"	"	p. 412.
Somatina simplicior,	"	"	p. 412.
Asthena sancta	"	"	p. 413.
Myrteta angelica,	"	"	p. 413.
Erosia crotacea,	"	"	p. 414.
" schidacina,	"	"	p. 415.
Cabera magna,	"	"	p. 415.
Pseudostegania chrysidia,	"	"	p. 417.
Parasemia pryeri,	"	"	p. 417.
Numeria japonica,	"	"	p. 418.
Cleogene sordida,	"	"	p. 418.
Osicerda paupera,	"	"	p. 418.
Nadagara flaviceps,	"	"	p. 419.
Metabraxas clerica,	"	"	p. 419.
Callabraxas propinqua,	"	"	p. 420.
" evanescens,	"	"	p. 420.
Oporabia nexifasciata,	"	"	p. 420.
Collix minuta,	"	"	p. 421.
Lobophora muscigera,	"	"	p. 421.
Melanthia yokohamæ,	"	"	p. 422.
Coremia fulvida,	"	"	p. 422.
Scotosia ignobilis,	"	"	p. 423.
Cidaria minna,	"	"	p. 424.
" mareisii,	"	"	p. 424.
" pryeri,	"	"	p. 425.

Cidaria anomala,	But., E. S. 1881, Pt. 3, p. 425.		
Thera granitalis,	"	"	p. 426.

NOCTUITES.

Leptina grata,	But., E. S. 1881, July, Pt. 2, p. 172.		
Mythimna limbata,	"	"	p. 173.
Xylophasia commixta,	"	"	p. 174.
Apamea nivalis,	"	"	p. 177.
Perigea argyrosticta,	"	"	p. 178.
Agrotis tokionis,	"	"	p. 179.
Agrotis fucosa,	"	"	p. 179.
Spælotis lucens,	"	"	p. 179.
Ophigona arenosa,	"	"	p. 179.
Ochropleura plumbata,	"	"	p. 180.
Cerastis subdolens,	"	"	p. 181.
" lævis,	"	"	p. 181.
Mesogona exigna,	"	"	p. 182.
Lamprosticta bella,	"	"	p. 183.
Plataplecta plumbea,	"	"	p. 184.
Aplectoides caliginea,	"	"	p. 185.
Hadena tokiensis,	"	"	p. 186.
Heliothis fervens,	"	"	p. 186.
Leocyma nervosa,	"	"	p. 187.
Dyrzela cara,	"	"	p. 188.
Erastria senex,	"	"	p. 189.
" fentoni,	"	"	p. 190.
Acantholipes metalligera,	"	"	p. 190.
Plusia metabractea,	"	"	p. 190.
Hyblæa fortissima,	"	"	p. 191.
Apopestes inconspicua,	"	"	p. 191.
Pandesma virens,	"	"	p. 192.
Gerbatha subfaciata,	"	"	p. 193.
" granitalis,	"	"	p. 194.
" angusta,	But., B. M. 3, p. 24, Pl. 47, f. 2.		
Catocala omphale	But., E. S. 1881, July, Pt. 2, p. 195.		
Ercheia umbrosa,	"	"	p. 194.

Catocala connexa, But., E. S. 1881, July, Pt. 2, p. 196.
" nubila, " " p. 196.
Spirama ægrota, " " p. 197.
" simplicior, " " p. 198.
Chrysorithrum fuscum, " " p. 198.
Chrysorithrum rufescens, But., E. S. 1881, Pt. 2, July, p. 198.
Pyrinioides aurea, " " p. 200.
Cymatophora ampliata, But., M. B. P. 2, p. 21, Pl. 28, f. 1.
Mythymna rufipennis, " p. 21, " 6.
" grandis, " p. 22, " 7.
Lucania salebrosa, " p. " 10.
" singularis, " p. " 11.
Trphænopsis lucilla, " p. 26, " 33, f. 1.
Spælotis nitens, " p. 27, " 29, " 8.
Graphiphora pacifica, But., B. M. P. 2, p. 27, P. 30, f. 2.
Tæniocampa tabida, " " p. 29, " 5.
Brachyxanthia puculiaris, But., B. M. 2, p. 31, Pl. 30, f. 11.
Rhaphia fasciata, " p. 33, " 31, " 5.
Plusia typinota, " p. 34, " 31, " 10.
Mormo muscivrens, " p. 37, " 32, " 7.
Catocala xaripe, " p. 39, " 33, " 8.
Azazia unduligera, " p. 43, " 34, " 1.
Leucania ærata, " 3, p. 13, " 44, " 4.
Alysia grisea, " p. 13, " 5.
Agrotis odiosa, " p. 14, " 8.
Graphiphora caliginea, " p. 15, " 10.
Phlogophora beatrix, " p. 16, " 12.
Eurois virens, " p. 17, " 45, " 5.
Hadena lucia, " p. 17, " 2.
Ariola pulchra, " p. 19, " 6.
Scedopla regalis, " p. 22, " 46, " 5.
Plusia jessica, " p. 22, " 6.
" mikadina, " p. 22, " 7.
Nœnia muscosa, " p. 24, " 9.
Catocala bella " p. 25, " 10.
Plusidia abrostoloides, " p. 28, " 47, " 5.

Amyna stellata, But., B. M. P. 2, p. 26, Pl. 29, f. 6.
Agrotis ustulata, " p. 27, " 10.
Calpe lata, But., E. S. 1881, Pt. 1, April, p. 21.

It appears from the foregoing list that Mr. Butler has described as 'new species' from Japan no less than about 570, or more than half of the species catalogued among the moths alone. It is a very significant fact that only seven out of his 20 species of butterflies stand investigation, and some of these seven I consider doubtful.

I am *utterly incredulous* that this large number of species is peculiar to Japan, and am convinced that many of the so-called species are merely local and temperature forms and varieties.

Page 38 No. 33 is contaminata.
" 38 " 35 erase contaminata.
" 42 " 65 for Chleophora read Chloephora.
" 48 " 137 " phœsoma read phæosoma.
" 51 " 182 " neustra read neustria.
" 53 " 195 " Tropœa read Tropæa.
" 55 " 208 " Pygœra read Pygæra.
" 59 " 268 " Eruymene read Eurymene.
" 70 " 458 after Macaria notata insert—
458½ Macaria nivosa, Nikko.
" 75 " 555/6 Collix.
" 77 " inamœna read inamæna.
" 79 " 629 for Chœrodis read Chærodis.
" 83 " 677 " Tholpophils read Thalpophila.
" 86 " 716 " Charœas read Charæas.
" 86 " 723 " Nœnia read Nænia.
" 88 " 764 " Trypœna read Tryphæna.
" 99 " 931 " cervina read corvina.

INDEX.

A.

aberrans, 102
abietaria, 331
abjecta, 271
Abraxas, 498, 501-7, p. 28
abraxina, 578
abrostaloides, p. 31
Abrostola, 897-8, 906
abrostolina, 896
Acantholipes, p. 30
achatina, 816, 938
Acherontia, 9
Acidalia, 385, 389-408, 410-14, 416-22, 424, 426, 428
Acontia 869-71, 873-4
Acosmeryx, p. 26
Acronycta, 666-78, 680-1
actæa, 969
acuminata, 797
acuta, 27
adaucta, 121, 866
advenaria, 267
Ægeria, 41-5
ægerioides, 72
ægrota, pp. 26, 31
Æmene, 96-8
æmulus, 55
Æonistis, 126
ærata, p. 31
ærosa, 618
æsculi, 50
æthiops, 861
æxaria, 280
affinis, 811, 813
Agathia, 263
agitata, 314
agnes, 626
agramma, 919
agrionides, 497
Agrophila, 867
Agrotis, 709, 716, 750-60, 856, pp. 30, 31, 32
albicillata, 576
albocostria, 365
albomaculata, 184
albonitens, 704
algaria, 300
aliena, 195
alliciens, 948
alni, 672
Alysia, p. 31
amasa, 463
amataria, 446
amatum, 971
ambigua, p. 28
Ambulyx, 7
amelia, 479
Amphidasys, 301-3
Amphipyra, 925-7
ampliata, 929-31, p. 31
Amyna, 743, p. 32
anachoreta, 215
anædina, p. 27
Anaitis, 635

anceus, 21
angelica, 262, p. 29
Angeronia, 281-2, 307
angularia, 290
angulifera, 355
angusta, 682, p. 30
Anisodes, 597
Anisopteryx, 511
annetta, 986
anomala, p. 30
Antheræa, 190, p. 27
Anthophila 876-79
Anticlea, 584-5, 600-2
Apamea, 727-37, 848, p. 30
Apha, 188
Aphendala, p. 27
Aplecta, 825, 828-30
Aplectoides, 836, p. 30
Apopestes, 928, p. 30
approximans, p. 27
Aracima, 276
archesia, 987
Arctia, 136-7
arctipennis, 650-51
ardescens, 789
Areas, 139
arefacta, 871
arenosa, 478, p. 30
argentata, 176, p. 27
argentea, p. 27
Argidava, 484
arguta, 315
Argyris, 450-3, p. 27
argyrosticta, p. 30
arida, 287
Ariola, p. 31
armigera, 864-5
Aroa, 154
Artaxa, 151-3
artaxidia, p. 27
artemis, 195
artotænia, 983
arundinis, 49
Aspilates, 489
Asthena, 387-8, 415, 423, pp. 28, 29
aterrima, 640
atralineata, 309
atrata, 750, 875
atratus, 84
atriplicis, 847
Attacus, 196-7
aurea, 253, p. 31
aureola, 110
auricruda, 388
auriflua, 150
auripes, 160, 247
aurora, 171
auroraria, 381
aurorina, 645
Axylia, 710
Azazia, p. 31
azela, 431

B.

Balatœa, 72
Bapteria, 638
Bargosa, p. 29
basilimbata, p. 27
batis, 644
beatrix, p. 31
bela, 512
bella, 583, 843, pp. 30, 31

Belosticta, 679
bicolora, 230
bifasciata, p. 27
biguttata, 740
bipunctata, 943
Bintha, 73
Bireta, 47-8
Biston, 297-8
Bithia, 463
Bizia, 373, 280
Bizone, 127
Boarmia, 311-16, 328-8, 330-2, 334-49, 355-7, p. 28
bombylans, 27
Bombyx, 202-3
Brachyxanthia, p. 31
Brahmia, 194
brassica, 717
brumosa, 681
Bryophila, 665
Bupalus, p. 28
Burzura, p. 28
Bylazora, p. 28

C.

Cabera, 433-7, 439, 599, p. 29
Caberodis, 487-8
cænosa, 158
caja, 137
Calcaritis, p. 28
Calceolaria, 248
calida, 251, p. 27
caliginea, 544, 13, pp. 30, 31
caliginosa, 715
Caligula, 191-2
Calimina, 104
Callabraxas, p. 29
Callidrepana, 244
calliteara, 176-7
Callopistria, 861, 862
Calocampa, 851, 852
Calpe, 945-49, p. 32
Camptogramma, 596
candida, 92
canescens, 769
capitata, 455
cara, p. 30
carissima, 263
carnipennis, 790
casta, 576
Catocala, 954-70, pp. 30, 31, (2)
cecilia, 760
Cephonodis, 31
Cerastis, 853, p. 30
cerotina, 853
certata, 611
Cerura, 199
Chærocampa, 12, 17, 18, 24
Chærodis, 629
Chærotriche, p. 27
Charæas, 716
charon, 329
Chasmina, 704, 705
Chelonomorpha, 132
Chionomera, 61, p. 27
Chloephora, 64-5
Chlorchroma, 362
chromataria, 61
chrysidia, p. 29
chrysitina, 917
Chrysorithrum, 971-2, p. 31
Cidaria, 587, 615-24, 628, 630, 632-3, pp. 28, 29, 30

Cifuna, 162
Cinagon, p. 26
cinarescens, 749
cineraria, p. 28
cinerea. 205, 826, p. 29
cingulatum, p. 26
clara, p. 27
claripennis, p. 28
clarissa, 482
clathrata, 477
Cleogene, p. 29
Cleora, 354
clerica, p. 29
Clisiocampa, 182
Clostera, 210-11, 214-6
Cocytodes, 980
Collita 120-1, p. 26
Collix, pp. 28, 29
Comibæna, 870, p. 29
comis, 570
commixta, p. 30
commoda, 928
complacens, 4
comptaria, 447
conciliata, 727-8
conferenda, 826
confusa, 428
confuciaria, 358
connexa, p. 31
consanguinea, 600
consanguis, 670-71, 845
consors, 305, 985
conspurcata, 505
constricta, 38
consueta, 531
contaminata, 33, 935
contracta, 854
convergenata, 628
corculina, 387
cordiaria, 155
Coremia, 521, 580, 586, 588-95, pp. 28, 29
corticalis, 26
corvina, 931
Corycia, 438, 443-5, p. 28
corylata, 616
Cosmia, 810-20
Cossus, 51
costalis, 849
crameri, 252
crenulata, 376
crepuscularis, 978
cretacea, 317, 882, p. 29
crispina, 933
cristata, 217
crocopterata, 259
cucubali, 821
Cucullia, 858
culta, 872
Cymatophora, 649-56, p. 31

D.

Dandaca, 657
Dasycampa, 798-9, 802
Dasychira, 180-1 p. 27
Datanoides, 237-9
davidis, p. 26
debilis, 470
decorata, 765
definita, p. 29
Deilephila, 14
delectans, 258

deparca, 774
depravata, 716
derasa, 647
derasoides, 647
Deroca, 159
Descoreba, 545, 289
descripta, 775
Destolmia, p. 27
Deva, 908
Diacrisia, 180, p. 27
Dianthesia, 821-2, 824
Dicranura, 198-9
dictynna, 629
difficta, 870
digna, 677
dilatata, 777
Diludia, 11
dimidaria, 590
Dinimnia, 943
Dionychopius, 138.
dipsacea, 866
Dipterygia, 714-5
Dipthera, 684
dira, 510
dispar, 170
displicens, 837
dissimilis, 968
distincta, 810
divergens, 686, 796
dives, 126
dolobraria, 268
dolosa, 295, p. 27
Drepana, 242, 249, p. 27
Drymonia, p. 27
dula, 956
dulcinea, 198, 974
dulcis, 984
Dyrzela, p. 30

E.

Earias, 61, 62, 68, p. 27
editha, 87
efflorescens, 763
Eilicrinia, 155
Elcysma, 82
elegans, 507, 952
eliela, 599
ella, 791, 960
Ellopia, 269-70
Elphos 304, 306
Emmelesia, 519-20, 522-3
Endropia, 271, 278, 468-9, p. 28
Ennomos, 290
enormis, 941
Enthemonia, 185
Entrapela, 291
Ephyra 427-9
Epilecta, 765
Epione, 266-7, 473-4, 482, p. 28
Erastria, 869, 875, 885-95, p. 30
Ercheia, p. 30
erebina, 925
Erebomorpha, 305
erebrina, p. 27
Ereuxa, 300
Erosia, 481, 549-56, pp. 28, 29
esmeralda, p. 26
esther, 959, p. 29
Eubolia, 631
Euchera, 455, 626-7
Euclidia, 985
Eugoa, 100
Eumeta, 252, 254

Eupethesia, 524-6, 528-9 531-44, 546-8, p. 28
Eupisteria, 386
Euplexia, 833
Euprepia, 136-7
Eupsilia, 800-1
Eurois, 669, p. 31
Eurymede, 268, 498
Eusemia, 132
Eutricha, p. 27
evanescens, 272, pp. 28, 29
evanida, 785
evelina, 798
excavata, 945
excellens, 189, 322
excisa, 529
excrescens, 55
exculta, 607
exsecuta, 638
exigna, 820, p. 30
exoleta, 852
extensa, 679
extranea, 694
exusta, 768, p. 26

F.

fædata, 418
falcigera, 204
fasciata, 98, 239, p. 31
fastidiens, 695
felina, 198
fenestratus, p. 28
fentoni, pp. 27, (3) 29, 30
Fentonia, p. 27
fervens, pp. 28, 30
festucæ, 915
Fidonia, 472
fixeni, 625
flavescens, 57, 207
flaviceps, p. 29
fluviata, 596
formosa, 269, 851
fornax, 802
fortis, 708
fortissima, p. 30
fortunei, 79
fractifera, 920
fraterna, 500, 858
frigida, 580
fucosa, 517, p. 30
fugax, 193
fugida, 590
fuliginosa, 938
fulvida, 521, p. 29
fumida, 173
fumosa, 98, 852, 938
funeralis, 71, 83, 184
fusca, 517
fuscescens, 208
fuscipennis, 239
fuscula, 888
fuscum, p. 31

G.

galii, 14
gamma, 904
Gampola, p. 27
Gandaritis, 625
Garæus, p. 28
Gelastocera, p. 26
Geometra, 359-61
Gerbatha, 682, 747, 835, p. 30
geyeri, 831
gigantea, 95, p. 26

giraffata, 495
gloriosa, 1
Glottuta, 722
glyphica, 985
gnoma, 195, 847
Gonitis, 920, 923
Gonoclostera, 209
Gonophora, 645, 647
Gorgophis, 52
Gortyna, 707, 797
gothica, 784
gracilis, 73, 468, 787
grandis, p. 31
grandinaria, 307
granitalis, p. 30, (2)
Graphiphora, 768-9, 778, p. 31, (2)
grata, 266, 428, p. 30
grisea, 100, 327, p. 31
griseola, 120
grossulariata, 505
Gynopteryx, p. 28

H.

Hadena, 837-42, 844-8, pp. 30, 31
hadassa, 597-8
hadina, p. 27
hamata, 127
hanna, p. 28
hazina, p. 27
hebesata, 462
hebescens, 876
hecate, 575
hector, 41
hectus, 53
Heliothis, 863-66, p. 30
hemana, 559, 566
Hemaris, 29, 30
Hemirophila, 309-10
heparata, 386
Hepialus 53, 55
herculea, 669
Hermonassa, 760
Heterolocha, 470
Hoporina, 804
Hunnophila, 274-5
Hupodonta, p. 26
hyas, 25
Hybernia, 510, 512
Hyblæa, p. 30
Hydrelia, 881
hylas, 31
Hyloicus, 13, p. 26
Hylophila, 65-6
Hyperythra, 264-5
Hypochroma, 351-2
Hypopyra, 974-8
Hyria, 381
Hysomadius, p. 27

I.

Icterodes, 499-500
ignobilis, 350, 608, p. 29
Illibris, 68-9
illicifolia, 186
illoba, 709
illustraria, 286
immanata, 622
imparilis, 141
impersonata, 398
impexa, 389
inamæna, 593
inconspicua, 928, pp. 29, 30
increta, 11, 667
indicataria, 450

inequalis, 147
infernalis, p. 26
ingrata, 751
Inguridea, 896
innocens, 698
inquinata, 581
insignis, p. 27, (2)
insolita, p. 28
insueta, 306
intensa, 151
interiorata, 128
interlineata, 979
Inurois 508-9
invalida, 421
invisa, p. 28
Iodis, 432, p. 28
ione, 144
irene, p. 27
irrorata, 461

J.

jaguaria, 499
jakima, 410
Japana, 132
japonica, 17, 170, 191, 194, 249, 976-8, p. 29
jameza, p. 28
jessica, p. 31
Jodis, 438, p. 28
jonasi, 154, 192, 962
julia, 530
junctilineata, 501

L.

Lacera, 944
lactea, 409
lachrymosa, p. 28
lactinia, 139
Lælia, 156, 158
lætitia, 973
lævis, 113, p. 30
Lagoptera, 952
Lagyra, 204
Lamprosticta, p. 30
languidata, 502
lanigera, 199
lapidea, p. 28
lara, 957
Lasciocampa, 186-7
lata, p. 32
latiferaria 304
latipennis, 209
lauta, 990
leda, 474
ledereri, 624
lefuaria, 300
Leocyma, p. 30
lepida, 778
Leptina, p. 30
Leucania, 685, 687, 690-1, 693-7, 699, p. 31, (2)
leucescens, p. 27
leucocuspis, 666
Leucoma, 157, 160, 161
leuconotum, p. 27
leucophæa, 323
leucophearia, 510
leucoptera, 678
leucothorax, 148
libatrix, 921
lignosa, 934
lilacina, 942
Limacodes, 56
limbata, 848, p. 30

lineosa, 748
Liparis, 169
Lithophane, 857
Lithosia, 99, 110-8, 123, 125-6
livida, p. 28
lizetta, 792
Lobophora, 527, 530, 557, 559-67, 569, p. 29
locuples, 162
lœvis, p. 27
Lomaspilis, 493
Lophopteryx, 228-9
Lophura, 25
loreyi, 695
Lozogramma, 478-9, 512
lubentia, 767
lucasi, 24
lucens, p. 30
lucia, p. 31
lucicolens, 613
lucilla, p. 31
lucinda, 547
lucipara, 833
lunifera, p. 28
lunulata, 180
Lycæna, 56
Lycauges, 409
lycormas, 56
Lygranoa, 515-7
Lymantria, 170-4, 178

M.

Macaria, 457-62, 464-7
maculata, 484
maculicaudaria, 260
Macrochthomia, p. 28
macroglossa, 26, 27, 28
macromera, p. 27
mactans, 278
mactata, 623
mæota, 328
mæsta, p. 29
magna, p. 29
maligna, 462
Mamestra, 717-8, 740
Mania, 937
maresii, p. 39
marginata, 493, 863
marina, 380
martha, 975
mascescens, 404
medusa, 9
Melanæma, 109
melanargia, 637
melancholica, p. 28
Melanippe, 575, 578-9, 581-3
Melanthia, 576-7, p. 29
menthrastri, 149
mendica, 630
Mesogona, 777, 796, 854, p. 30
metabracta, p. 30
Metabraxas, p. 29
metaligera, p. 30
Melanarga, 637
metanaga, p. 26
Miana, 738-39, 744-6
Micronia, 441
mikadina, p. 31
Miltochrista, 101-8, p. 27
Mimeusemia, 133
mindataria, 489
minna, 617, p. 29
minuscula, 254

minuta, 96, p. 29
mirabilis, 649
miranda, 506
mirandus, p. 28
mirifica, 961
Miselia, 826
misera, 527
modesta, 294, 980
mollicula, p. 26
monarcha, 172
Monema, 57
mongoliana, 23
mori, 203
Mormo, p. 31
morosa, pp. 27, 28
moza, 552
multipunctaria, p. 28
munda, 789
mundataria, 489
Murophysa, 884
muscerda, 122
muscigera, 564, p. 29
muscivirens, p. 31
muscosa, 276, 723, p. 31
Myrteta, 262, p. 29
Mythymna, 686, 774, 688-9, 692, pp. 30, 31

N.

Nadagera, p. 29
nadaja, 918
Nænia, 723, 935, p. 31
Naranga, 880
Narosa, 872
nauseans, 694
Naxa, 454
nebulosa, 131
Nematocampa, 476
Nemeophila, p. 27
nervosa, p. 30
nessus, 12
neustria, 182
nexifasciata, p. 29
nigrisparsa, 281
nigronotaria, 460
nikkonis, p. 29
niphona, 81
niphonica, 52, 264, 631
niphonis, p. 27
niphonissa, 287-8
niponaria, 487
nitens, p. 31
nitida, 836
nivalis, p. 30
nivea, 954
niveus, 138
nivosa, 119, 458½
noctis, p. 27
noctivolans, p. 28
Noctua, 766, 773-7, 779-82
noctuina, 951
Nola, 86-95
noloides, 869
Nonagria, 698, 700-3
Northia, 74-7
notata, 458
Notodonta, 218-27, 230-5
nubila, p. 31
Numenes, 128
Numeria, 475, p. 29
nupta, 965, p. 28
Nyctipao, 973
nympha, 377

Nyssia, 299
Nyssiodes, 300

O.

oberthueri, p. 28
obliquaria, 510
oblongata, 615
obscura, 862, p. 28
Ochria, 708
Ochropleura, 772, 776, p. 30
octogesima, 654
odiosa, 786, p. 31
Odonestis, 184-5, 188
Œona, 188-9
oldenlandii, 18
omphale, p. 30
Ophideres, 953
Ophiusia, 981. 983-4
Opigona, p. 30
opis, 493
Oporabia, 513-4, p. 29
Opthalmodes, 317-9
Oræsia, 000
Oreta, 246-8, 251, p. 26
Orgyia, 163-7, p. 27
oricalcea, 911
orientalis, 10
orion, 684
ornatissima, 914
Orœsia, 948
Orthocabera, 440, 442
Orthogona, 938, 939
Orthosia, 749, 792
Osicerda, p. 29
ossea, p. 28
oxycanthæ, 826
Ozola, 483

P.

Pachyligia, 293-5
pacifica, p. 31
pallcolias, 244
pallescens, 784
pallida, 47
palpalis, 793
palpina, 222
Panagra, 485.
Pandesma, p. 30
Panolis, 783
papilionaria, 861
paradisea, 876
Parasa, 58
Parasemia, p. 29
paupera, 843, pp. 28, 29
pavescens, 113
peculiaris, p. 31
Pelosia, 122
Penicillaria, 849
Perenia 495
Pergesa, 23
Pericallia, 277
Peridea, 205, p. 26
Perigea, p. 30
Perinænia, 934
permagna, p. 27
persimilis, 133, 201
petasitis, 000
petraria 485
petrosa, 333
Phalera, 206-7
Pharetra, 678, 681
phasma, 159, 382
Phassus, 54
Phibalapteryx, 604-7

Phigalia, 296
Phlogophora, p. 31
phæosoma, 137
Phragmatæcia, 49
Phrixolepia, 59, 60
Phyllophila, 882
picata, p. 29
picepennis, 8
picta, 938
Pidorus, 84-5
piniperda, 783
placida, 692, 688-9, pp. 28, 29
plagiata, 635, p. 27
plagifera, 549
planus, 3
Plataplecta, 675, p. 30
Plateumeta, 253
Platychasma, p. 27
Platypteryx, 241, 243
plecta, 780
plumbata, 772, p. 30
plumbea, 658, p. 30
Plusia, 899-919, pp. 30,31, (2)
Plusidea, p. 31
Pœcilocampa, 28
pontiata, 441
Porthesia, 150
Porthetria, 170, p. 27
præcox, 754
prasinana, 65
prasinus, 375
procellosa, 944
Procris, 70-1, p. 26
prærupta, p. 28
propinqua, p. 29
proterva, 541
Protoparcæ, 10
protrusa, p. 28
pruinosa, 855
prunaria, 282
pryeri, 196, 229, 351, 459, 686, 648, p. 26, (2) 29, (2)
Pryeria, 80
pseudodyops, 747
Pseudostigma, p. 29
psi, 668
Psyche, 255-7
Psychogoes, 639-40
Psychostrophia, 637
Pterodecta, 1
pudecaria, 433
pulchra, 107, p. 31
pulchripes 246
pulveraria, 475
punctarium, 146
punctigera, 884
purissima, 913
purus, p. 28
putris, 710
Pygæra, 208
Pyrinoides, p. 31
pyropia, 910
Pythauria, 115

Q.

quadra, 126
quadravittata, 880
quercana, 64
quercifolia, 187

R.

Rachophila, 377
radians, 30
Radinacra, 748, 793

rapha, p. 28
regale, 40
regalis, p. 31
Remigia, 986
remota, 85
Rhaphia, p. 31
Rhodia, 193
Rhyparioides, 130-1
rimosa, 325
rivulosa, p. 29
robustum, 297
rosacea, 143
rosaria, 101
roseifera, p. 27
roseipennis, 4
rubiginata, 577
rubiginea, 802
rufescens, 526, p. 31
rufescentaria, 291-2
rufipennis, p. 31
rumicis, 676
russata, 621
russula, 135
rutalifrons, 900
rutifasciata, 979
rutilans 903

S.

sacra, 439
saga, 28, 857
salebrosa, p. 31
salicis, 169
sancta, p. 29
sangaica, 25
scabiosa, 242
Scedopla, p. 31
schidacina, p. 29
Schistomitra, 83, 134
Sciapteron, 39, 40
scitula, 850
Scoliopteryx, 921
scolopacina, 733
Scotosia 603, 608-14, p. 29
segetum, 753
segregata, 188, 738
Selenia, 272, 284-6
Selenis, 990
Selidosema, 480-1
Semiophora, 784
senex, 312, 657, p. 30
senilis, 310
sera, 933
serena, 903, 910
seriatopunctata, 143
sericata, 612
sericea, 59, 440, 804, pp. 27, 29
sericeum, 972
Setina, 124
Seudyra, 950-1
shœfferi, 434
sieboldi, 29
sigmata, 206
signata, 901-2
signifera, 870
signigera, 541
silaceata, 620
simplex. 289, 545
simplicior, 131, pp. 29, 31
sinensis 54, 58, 69, 124
singularis, 692, 689, 31
sinica, 80
sinicaria, 462

sinicata, 381
Sinna, p. 27
Smerinthus, 2, 5, 6
snowi, 670
sodalis, 719, 947
Somatina, p. 29
sophia, p. 28
sordida, 480, 722, p. 29
Spælotis, pp. 30, 31
spectabilis, 188
spercius, p. 26
Sphesia, 32, 33, 34, 35
Spilarctia, 141, 143-7, p. 26
Spilosoma, 142, 148-9
Spirama, 979, p. 31
splendens, 427
splendida, 908
sponsaria, 362
squamosa, 153
Stauropos, 201
steata, 743
steganoides, 448
stellata, 743, p. 32
stellatarum, 26
Stenotachelys, p. 29
Stilpnotia, 169
straminea, 476, p. 28
Strenia, 477
strenioides, 482
striata, 108
strigifera, 800
strigilata, 420
Strymon, 39
stulta, 265
stupenda, 776
stuposa, 981
stygia, 890-1
styx, 550-1, 890-1
subdolens, p. 30
subfasciata, p. 30
subflava, 950
sublunaria, 349
subpurpurea, p. 27
subspersata, 275
subvaria, 130
subviridis, 675
subvitrea, 157
suffusa, 752
sulphuralis, 867
sulphurea, 273
superans, 188, 301, 352
superba, 451
supergressa, 582
superior, 415, 425
surnia, 927
sylpha, 65-6
Synegia, p. 29
Syntomis 78-9, p. 27
Sypna, 938
syringaria, 277
Systropha, 119

T.

tabida, p. 31
Taeparia, p. 28
Tamandra, 446-7
taminata, 443
Tæniocampa, 784-92, 794-5, p. 31
Tanaorhinus, 358, 375
tartarinovii, 7
temerata, 444
tenius, 45, 74, 508
Tephrosia 322, 329, 333, p. 28

terranea, 483, 557
testacea 182, 283
Tethia, 808
tetrica, 632
textilis, 454
Thalassoides, 364-7, 369, 371-2, 378, 380, p. 28
Thalera, 368, 373-4, 376, 379, p. 28
Thalpophila, 677
Thanatarctia, 140, p. 26
thelebris, 78
Thera, p. 30
Therapis, p. 28
Thiopsyche, 636
Thyatria, 644, 646, 648
thyellina, p. 27
thymiaria, 374
Thyris, 46
Thysanochilus, p. 28
tiliæ, 6
Tinthia, 37, 38
tokiensis, p. 30
tokionis, p. 30
torrens, 105
Toxocampa, 940-42
Trabala, 217
transfixa, 906
translucida, 82
trapezina, 820
Tricœna, p. 27
tripatita, 930
Triphæna, 764
Triphænopsis, 763, p. 31
Triptogon, 4, 8, p. 26
tripunctata, 801
trista, 69
tristis, 715
Tropæa, 195
Trypana, 764
turca, 687
turpis, 701, p. 26
tychoona, 183
typinota, p. 31
tyrannus, 953

U.

umbrifera, 584
umbrosa, pp. 27, 30
umbrosaria, 620
unduligera, p. 31
unistripes, 449
Uraptéryx, 258-61
usitata, 46, 360
ustulata, 856, p. 32

V.

vaga, p. 29
vagata, 419
valida, 359
vapulata, 478
vashti, p. 28
vellata, 364
venata, 109, 363
veneris, 261
Venusia, 382-4
venustula, 869
vialis, 873
virens, pp. 30, 31
virescens, p. 28
virgo, 907, p. 27, 28
Vithora, 497
volcanica, 958
volitans, 565

vulcanea, 940
vulnerata, 789

W.

w. album, 39
whitelyi, 503

X.

Xandrames, p. 29
Xanthia, 806-7
xarippe, p. 31
Xlomyges, 843
Xylina, 649, 855, 856
Xylophasia, 719-22, 724-6, 850, p. 30

Y.

Yamamai, 190
yokohamæ, 579, p. 29
Ypsilon, 835
Ypsipetes, 574

Z.

zachera, 457
zalmunna, 955
Zeuzera, 50, p. 27
zonata, p. 27
zosima, 916
Zygæna, 81

I have finished a rough catalogue of the *Pyralidina*, but owing to the very large number of unavoidably unidentified species, I have considerable hesitation in publishing it. As, however, it will form the basis of future work on this interesting group, which contains some of the most insidious insect enemies of the farmer, I hope it will be useful as a first attempt to reduce it to something like order. I have nearly 400 species, most of which are found in the neighbourhood of Yokohama. The whole of the British Islands have only produced under 200 species, and this after every part of the United Kingdom has been anxiously searched by a host of ardent entomologists during the past 50 years. The prospect of the number of species that will undoubtedly be found in Japan, when it is thoroughly worked, is alarming to contemplate.

I am afraid that I have made the family *Herminiidæ* 'a refuge for the destitute,' as I have placed in it many puzzling species. I hardly think the family *Egnasia* can claim any relationship with the *Herminiidæ*, and have followed Mr. Butler in placing them in this family, for want of a better suggestion on my own part.

I have whole groups without a single identification, and fear it will tax Mr. Butler's energies to name them, notwithstanding that gentleman's well know capacity for hard work and predilection for 'new species,' and fear we shall be well on into the twentieth century before the task is satisfactorily accomplished.

I have appended few notes on the species, for the sake of brevity, and I have endeavoured to restrict the number of species enumerated as much as possible; when in doubt I have generally not allotted a separate number. I believe that future investigation will prove that I have been rather too strict in this respect; but as I find that the majority of species are many brooded in the course of the year, they are therefore very subject to vary as 'temperature forms.'

I have been much impressed by a strange peculiarity in the Japanese *Pyralidine*, and that is, while some families positively swarm, others again are very scarce—as the *Eudoria* and *Phycidæ*. Of the first I have always taken every specimen I could possibly obtain, and although I have amassed 33 species of the former and 36 of the latter, I have only about 100 specimens of the two groups in all. When we know more about their life history, this peculiarity will no doubt be more easily understood.

This fact (the paucity of specimens) will explain the large number of unidentified species in these groups, as I have not yet been able to send duplicates for identification.

To save subsequent reference, I have included the unidentified species with the others; but they are distinguished by being *without* numbers.

THERMESIIDÆ.

990. PYRINIOIDES AUREA, But., E. S. 1881, P. 2, p. 200.

Pyralidina.

PLATYDIIDAE.

991. PLUSIODONTA CASTA, But., B. M. 2, p. 54, Pl. 38, f. 1.
Yokohama.

HYPENIDÆ.

992. HYPENA.
Nikkô.

993. HYPENA STYGIANA, But., B. M. 2, p. 55, Pl. 38, f. 6.
Yokohama.

994. HYPENA.
Nikkô.

995. HYPENA.
Nikkô.

996. HYPENA.

997. HYPENA ZILLA, But., B. M. 3, p. 60, P. 56, f. 1.
Ohoyama.

998. HYPENA.
Yezo.

999. HYPENA.
Nikkô.

1000. HYPENA.
Ohoyama.

1001. DICHROMIA CLARIPENNIS, But., B. M. 2, p. 5, Pl. 38, f. 2.
Yokohama.

1002. DICHROMIA AMICA, But., B. M. 2, p. 55, Pl. 38, f. 3.
Yokohama.

1003. DICHROMIA ELLA, But., B. M. 2, p. 55, Pl. 38, f. 5.
Yokohama: Mr. Butler separates this from Dichromia.

1004. HYPENA.
Yokohama, Yezo.

1005. HYPENA.
Asamayama.

1006. HYPENA.

1007. HYPENA.
Yokohama.

1008. HYPENA VIGENS, But., B. M. 2, p. 55, Pl. 38, f. 4.
Yokohama.

1009. HYPENA MINNA, But., B. M. 3, p. 59, Pl. 55, f. 12.
Yokohama.

1010. HYPENA TATORHINA, But., B. M. 3, p. 60, Pl. 55, f. 13.
Yokohama.

1011. HYPENA KENKALIS, Brem.
Yokohama.

1012. HYPENA.
Yokohama.

1013. HYPENA TRIPUNCTALIS, Brem.
Yokohama.

1014. HYPENA BELINDA, But., B. M. 3, p. 61, Pl. 56, f. 3.
Yokohama.

1015. HYPENA.
Yokohama.

1016. HYPENA INDICATALIS, Walk.
Nikkô.

1017.
Yokohama.

1018. HYPENA.
Yokohama.

1019. HYPENA.
Nikkô.

1020. HYPENA.
Yezo.

1021. GABALA ARGENTATA, But., B. M. 2, p. 56, Pl. 30, f. 3.
Yokohama.

1022. GABALA.
Yokohama.

1023. HORMISA PLUSIOIDES, But., B. M. 3, p. 61, P. 56, f. 5.
Yokohama.

1023. HORMISA CRAMBOIDES, But., B. M. 3, p. 62, Pl. 56, f. 5.
Yokohama.

1024. HORMISA CALAMINA, But., A. M. 1879, Dec., p. 446.
Yokohama.

1025. HORMISA MOROSA, But., A. M. Dec. 1879, p. 446.
Yokohama.

1026. HYPENA SQUALIDA, But.
stygiana?

HYPENA COLUMBARIS, But., B. M. 2, p. 55, Pl. 88, f. 7.

HYPENA RIVULIGERA, But., E. S. 1881, pt. 4, p. 579.

GISIRA HERCULES, But., E. S. 1881, pt. 4, p. 579.

HERMINIIDÆ.

1030. EDESSENA HAMADA, Walk.
Ohoyama.

1031. EDESSENA.
Yokohama.

1032. ENTOMOGRAMMA USSURIENSIS, Brem.
Yokohoma.

1033. PSIMADA CINERAREA, But.
Yokohama.

1034. EGNASIA.
Nikkô.

1035.
Ohoyama.

1036. EGNASIA TRIMANTASALIS, Walk.
Yokohama.

1037. EGNASIA.
Nikkô.

1038. EGNASIA.
Nikkô.

1039. EGNASIA.
Yokohama.

1040. EGNASIA EREBINA, But., A. M. Dec. 1879, p. 450.
Yokohama.

1041. EGNASIA.
Yezo.

1042. EGNASIA PORPHYREA, But., B. M. 3, p. 66, Pl. 57, f. 7.
Yokohama.

1043. MARMORHINA AMPHIDECTA, But., B. M. 3, p. 68, Pl. 57, f. 11.
Ohoyama, Nikkô.

1044. EGNASIA POLYBAPTA, But., B. M. 3, p. 66, Pl. 57, f. 7.
Yokohama.

1045. EGNASIA PULCHERRIMA, But., B. M. 3, p. 67, Pl. 57, f. 8.
Yokohama.

1046. EGNASIA.
Nikkô.

1047. EGNASIA SIMPLEX, But., B. M. 3, p. 66, Pl. 5, f. 5.
Ohoyama.

1048. EGNASIA PUSILLA, But., B. M. 3, p. 67, Pl. 57, f. 9.
Yokohama.

1049. EGNASIA ARGILLACEA, But., A. M. Dec. 1879, p. 450.
Yokohama.

1050. EGNASIA OPALINA, A. M. Dec. 1879, p. 451.
Yokohama.

1051. GISIRA SIGNTA, But., B. M. 3, p. 61, Pl. 56, f. 4.
Yokohama. Mr. Butler places this among the Hypenidœ; the male has largely developed palpi, curving over the thorax reaching the body.

1053. HERMINIA DOLOSA, But., A. M. 1879, Dec., p. 446.
Yokohama.

1054. HERMINIA ARENOSA, But., B. M. 2, p. 56, Pl. 38, f. 8.
Yokohama.

1055. HERMINIA.
Nikkô.

1056. HERMINIA INNOCENS, But., B. M. 3, p. 63, Pl. 56, f. 10.
Yokohama.

1057. HERMINIA FUMOSA, But., B. M. 3, p. 62, Pl. 55, f. 8.
Yokohama.

1058. HERMINIA TRILINEALIS, Brem.
Yokohama.

1059. HERMINIA.
Yokohama.

1060. HERMINIA.
Yokohama.

1061. HERMINIA.
Yokohama.

1062. HERMINIA.
Yokohama.

1063. HERMINIA.
Yokohama.

1064. HERMINIA HELVA, But., A. M. 1879, Dec., p. 447.
Yokohama.

1065. HERMINIA.
Yokohama.

1066. HERMINIA.
Yokohama.

1067. HERMINIA PRYERI, But., B. M. 3, p. 68, Pl. 56, f. 11.
Yokohama.

1068. HERMINIA GRISELDA, But., B. M. 3, p. 62, Pl. 55, f. 9.
Yokohama.

1069. AMBLYGOES CINEREA, But., B. M. 3, p. 69, Pl. 58, f. 1.
Yokohama.

1070. AMBLYGOES ALBINOTATA, But., A. M. Dec., 1879, p. 449.
Nikkô, Ohoyama.

1071. BOCANA NIPHONA, But., B. M. 2, p. 56, Pl. 38, f. 9.
Yokohama.

1072. BOCANA TRISTIS, But., B. M. 3, p. 65, Pl. 57, f. 2.
Yokohama.

1073. BOCANA.
Yokohama.

1074. Bocana incogruens, But.
Ohoyama.

1075. Bocana.
Nikkô.

1076. Trotosema sordidum, But., A. M. Dec. 1879, p, 449.
Yokohama.

1077. Bleptina spacolis, Walk.
Yokohama.

1078. Bleptina morosa, But., B. M. 3, p. 64, Pl. 56, f. 15.
Yokohama.

1079. Bleptina petrina, But., B. M. 3, p. 64. Pl. 56, f. 13.
Ohoyama.

1080. Bleptina lignea, But., B. M. 3, p. 64, Pl. 56, f. 14.
Yokohama.

1081. Bleptina onerata, But., A. M. 1879, Dec., p. 447.
Yokohama.

1082. Locastra margarita, But., B. M. 3, p. 66, Pl. 57, f. 4.
Yokohama.

1083. Locastra inimica, But., A. M., Dec. 1879, p. 448.
Yokohama.

1084. Locastra amica, But., A. M., Dec., 1879, p. 447.
Yokohama.

1085. Cidariphera gladiata, But., A. M., Dec. 1879, p. 449.
Ohoyama.

1086. Cidariphera.
Nikkô.

1087. Poaphila? mollis, But.
Yokohama,

1088. Micardia.
Yokosuka.

1089. Micardia pulchra, But.
Yokohama.

1090. MICARDIA ARGENTATA, But.
Yokohama.

1091. CAPNODES CURVIPALPES, But.
Yokohama.

1092. CAPNODES CREMATA, But.
Yokohama.

1093. BITHISIA NOTIGERA, But.
Ohoyama.

1094. MARIMATHA STRAMINEA, But., B. M. 3, p. 9, P. 58, f. 2.
Micræsichus aureas, But., B. M. 3, p. 41, P. 51, f. 4.
Yokohama.

RIVULA SUBROSEA, But., E. S. 1881, p. 4, p. 380.
LOCASTRA ELEGANS, But., E. S. 1881, pt. 4, p. 581.
SARACA CASTINOTATA, But., E. S. 1881, p. 4, p. 581.
SARACA SUBVIOLACEA, But., E. S. 1881, pt. 4, p. 581.
OLYBAMA JAPONICA, But., E. S. 1881, pt. 4, p. 583.
MERANDA INCONSPICUA, But., E. S. 1881, pt. 4, p. 583.
MARMARINIA OBSCURATA, But., B. M. 3, p. 68, Pl. 57, f. 11.
trimentasalis Wal?
HERMINIA FENTONI, But., B. M. 3, p. 63, Pl. 56, f. 12.
HERMINIA SICCA, But., B. M. 3, p. 62, P, 56, f. 7.
BLEPTINA ÆGROTA, But., B. M. 3, p. 65, Pl. 57, f. 1.
MESOPLECTRA LILACINA, But., B. M. 3. p. 65, Pl. 57, f. 3.
EGNASIA VASAVA, But., E. S. 1881, pt. 4, p. 582.
EGNASIA FALLAX, But., A. M. Dec. 1879, p. 450.

PYRALIDÆ.

1095. AGLOSSA.
Yezo.

1096. AGLOSSA.
Yokohama.

1097. GLOSSINA ACHATINA, But., B. M. 2, p. 56, Pl. 38, f. 10.
Yokohama.

1098. AGLOSSA.
Yokohama.

1099. AGLOSSA.
Yokohama.

1100. AGLOSSA MICABILIS.
Yokohama.

1101. AGLOSSA.
Nikkô.

1102. AGLOSSA.
Yokohama.

1103. PYRALIS.
Yokohama.

1104. PYRALIS FRATERNA, But., B. M. 3, p. 70, Pl. 58, f. 4.
Yokohama.

1105. PYRALIS.
Yokohama.

1106.
Yokohama, Yezo.

1107. PYRALIS REGINA, But., A. M. Dec. 1879, P. 452.
Yokohama.

1108. PYRALIS YOKOHAMÆ, But., A. M. Dec. 1879, p. 452.
Yokohama.

1109. PYRALIS VALIDA, But., A. M., Dec. 1879, p. 451.
Yokohama.

1110. MICROSCA PALLIDA, But., B. M. 3, p. 71, Pl. 58, f. 7.
Yokohama.

1111. MICROSCA EXUSTA, But., B. M. 3, p. 71, Pl. 58, f. 8.
Yokohama.

1112. DOTHTHA ICELUSALIS, Walk.
Yokohama.

1113. DOTHTHA CONSOCIA, But., A. M. Dec. 1879, p. 452.
Yokohama.

1114. DOTHTHA.
Yokohama.

1115. DOTHTHA.
Yokohama.

1116. DOTHTHA.
Yezo.

AGLOSSA ACHATINA, But., B. M. 3, p. 72, Pl. 58, f. 6.

Mr. Butler has given two species of the family *Pyralidæ* the same specific name.

DEANA SERICEA, But., A. M. Dec. 1879, p. 451.
PYRALIS ELACHIA, But., B. M. 3, p. 70, P. 58, f. 3.
MICROSCA ARDENS, But., B. M. 3, 71, Pl. 58, f. 9.
PYRALIS NANNODES, But., B. M. 3, p. 71, Pl. 58, f. 5.
Pyralis valida, But. ?

1117. RHODARIA PLACENS, But., B. M. 3, p. 72, Pl. 58, f. 10.
Yokohama.

1118.
Yokohama.

ENNYCHIIDÆ.

1119. DESMIA STELLARIS, But., B. M. 3, p. 73, P. 58, f. 15.
Yokohama.

1120. ENNYCHIA LIMBATA, But., B. M. 3, p. 73, P. 58, f. 13.
Yokohama.

1121. ENNYCHIA ASSIMILIS, But., B. M. 3, p. 73, P. 58, f. 12.
Fujisan, Nikkô, Yezo.

1122. ENNYCHIA.
Nambu, Yezo.

1123. PYRAUSTA.
Yokohama.

1124. PYRAUSTA.
Yokohama.

1125. PYRAUSTA.
Yokohama.

1126. PYRAUSTA.
Yokohama.

1127. PYRAUSTA.
Yokohama.

1128. RHODARIA AMATA, But., B. M. 3, p. 72, P. 58, f. 11.
Yokohama.

1129. PYRAUSTA ?
Yokohama.

ENNYCHIA ASTRIFERA, But., B. M. 3, p. 73, P. 58, f. 14.
ENNYCHIA DIVERSA, But., E. S. 1881, pt. 4, p. 585.
PYRAUSTA CHRYSITIS, But., E. S. 1881, pt. 4, p. 584.
PYRAUSTA UNIPUNCTATA, But., E. S. 1881, pt. 4, p. 584.

AVENTIADÆ.

I have bred most of the species in this group. The larva have six fore and six anterior legs; they feed on lichen, covering themselves with minute particles of the same. The cocoon is built of lichen and is pendant, mimicking a fragment of this plant. The larva and cocoon of the different species are indistinguishable except for size.

1130. AVENTIA.
Yokohama.

1131. CELEOPSYCHE NITENS, But., B. M. 3, p. 68, Pl. 51, f. 10.
Yokohama.

1132.
Yokohama.

1133. MESTLETA ARGILLACEA, But.
Yokohama.

1134.
Yokohama.

1135.
Yokohama.

1136. SELENIS MIRA, But.
Yokohama.

ASOPIIDÆ.

1137. SAMEA BUTYROSA, But., B. M. 3, p. 73, Pl. 59, f. 1.
Yokohama.

1138. SAMEA EXIGUA, But., A. M. Dec. 1879, p. 453.
Yokohama.

1139. AGROTERA NEMORALIS.
Yokohama.

1140. HYMENIA EREBINA, But., B. M. 2, p. 57, Pl. 39, f. 1.
Yokohama.

1141. HYMENIA RECURVALIS, Gn.
Yokohama.

SAMEA GRACILIS, But., B. M. 3, p. 74, Pl. 59, f. 4.
SAMEA USITATA, But., B. M. 3, p. 74, Pl. 59, f. 3.
SAMEA COMMIXTA, But., A. M. Dec. 1879, p. 453.
SAMEA MAGNA, But., B. M. 3, p. 74, Pl. 59, f. 2.
HYMENIA TRICOLOR, But., B. M. 3, p. 75, P. 59, f. 6.
ASOPIA MISERA, But., B. M. 3, p. 74, P. 59, f, 5.

STENIADÆ.

1142. DIASEMIA LITTERALIS.
Yokohama.

1143. DIASEMIA.
Yokohama.

1144. APURIMA LINEATA, But.
Yokohama.

HYDROCAMPIDÆ.

1145. HYDROCAMPA.
Yokohama.

1146. HYDROCAMPA.
Yokohama.

1147. ÆDIODES COMMIXTA, But.
Yokohama.

1148. HYDROCAMPA.
Yokohama.

1149. OLIGOSTIGMA VITTALIS, Brem.
Yokohama.

1150. OLIGOSTIGMA CORCULINA, But., B. M. 3, p. 75, Pl. 59, f. 7.
Yokohama.

1151. HYDROCAMPA.
Yokohama.

1152. HYDROCAMPA.
Yokohama.

1153. HYDROCAMPA.
Yokohama.

1154. HYDROCAMPA.
Yokohama.

1155. HYDROCAMPA INTERRUPTALIS, W. B. Pryer.
Yokohama.

HYDROCAMPA CRETACEA, But., B. M. 3, p. 75, P. 59, f. 8.
PARAPONYX TURBATA, But., E.S. 1881, pt. 4, p. 586.
CATACLYSTA MIDAS, But., E. S. 1881, pt. 4, p. 585.

MARGARODIDÆ.

1156. GLYPHODES.
Nikkô.

1157. GLYPHODES QUADRAMACULALIS, Brem.
Yokohama.

1158. PHAKELLURA INDICA.
Yokohama.

1159. MARUCA AGUATALIS.
Yokohama.

1160. MARGARONIA NEOMERA, But., B. M. 2, p. 57, Pl. 39, f. 5.
Yokohama.

1161. MARGARONIA USITATA, But.
Yokohama.

1162. MARGARONIA.
Yokohama.

1163. GLYPHODES SYLPHARIS, But., B. M. 2, p. 57, Pl. 39, f. 2.
Yokohama.

1164. GLYPHODES.
Yokohama.

1165. GLYPHODES PRYERI, But. A. M. Dec. 1879, p. 453.
Yokohama.

1166. GLYPHODES.
Yokohama.

MARGARONIA INSUITATA, But., A. M. Dec. 1879, p. 454.

SPILOMELIDÆ.

1167. ZEBRONIA ARGYRIA, But., B. M. 3, p. 76, P. 59, f. 9.
Yokohama.

1168. ZEBRONIA SALOMEALIS.
Yokohama.

PAGYDA QUADRILINEATA, E. S. 1881, pt. 4, p. 586.

BOTIDIDÆ.

1169. CROCIDOPHORA PANTHERATA, But., B. M. 2, p. 59, P. 39, f. 10.
Yokohama.

1170. EBULIS MEMNIALIS.
Yokohama.

1171.
Yokohama.

1172.
Yokohama.

1173. BOTYS LUPULINALIS,
Yokohama.

1174.
Yokohama.

1175.
Yokohama.

1176.
Yokohama.

1177. MACYNA PRUNIPENNIS, But., A. M. Dec. 1879, p. 454.
Yokohama.

1178. ASTURA STRIATA, But., B. M. 3, p. 76, P. 59, f. 10.
Yokohama.

1179. ASTURA PUNCTIFERALIS.
Yokohama.

1180. EBULEA AURORINA, But., B. M. 2, p. 58, P., 39, f. 6.
Yokohama.

1181.
Yokohama.

1182.
Nikkô.

1183.
Nikkô.

1184.
Nikkô.

1185.
Ohoyama.

1186.
Yezo.

1187.
Ohoyama.

1188.
Yokohama.

1189.
Nikkô.

1190.
Nikkô.

1191.
Yokohama.

1192.
Yezo.

1193.
Yokohama.

1194.
Nikkô.

1195.
Nikkô.

1196.
Yezo, Nikkô.

1197. CIRCOBOTYS NYCTERINA, But., B. M. 8, p. 77, Pl. 59, f. 13.
Yokohama.

1198.
Yezo, Nikkô.

1199.
Nikkô.

1200. BOTYDES USSURIALIS, Brem.
Ohoyama.

1201.
Nikkô.

1202.
Yokohama.

1203. BOTYS.
Yezo.

1204. BOTYS.
Nikkô.

1205. BOTYS VERTICALIS.
Yokohama.

1206. NOMIS ALBOPEDALIS, Mots.
Yokohama.

1207.
Nikkô.

1208.
Yokohama.

1209.
Nikkô.

1210.
Ohoyama.

1211. BOTYS AUREA, But., B. M. 3, p. 76, P. 59, f. 12.
Nikkô.

1212. BOTYS INORNATA, But., B. M. 3, p. 76, Pl. 59, f. 11.
Yokohama.

1213.
Yokohama.

1214. BOTYS ARBITER, But., B. M. 3, p. 77, Pl, 59, f. 13.
This is a variety of *amphisalis*.

1215. BOTYS AMPHISALIS.
Yokohama.

1216.
Yokohama.

1217.
Yezo.

1218. BOTYS CHLOROPHANTA, But., B. M. 2, p. 58, Pl. 39, f. 9.
Yokohama.

1219.
Yokohama.

1220.
Yokohama.

1221.
Yokohama.

1222.
Yokohama.

1223.
Nikkô.

1224.
Yokohama.

1225.
Yokohama.

1226.
Yokohama.

1227.
Yokohama.

1228. BOTYS ATOPALIS.
Yokohama.

1229.
Yokohama.

1230.
Yokohama.

1231.
Yokohama.

1232.
Yokohama.

1233.
Yokohama.

1234.
Yokohama.

1235.
Nikkô.

1236. PYRAUSTA MINNEHAHA, W. B. Pryer.
Yokohama.

1237.
Yezo.

1238.
Yezo.

1239.
Yokohama.

1240.
Yokohama.

1241.
Nikkô.

1242. CRAMBUS ? SINENSELLUS, Walk.
Yokohama. I believe this to be *Botididæ*.

1243.
Yokohama.

1244.
Yokohama.

1245.
Yokohama.

1246.
Ohoyama.

1247.
Yokohama.

1248.
Yokohama.

1249.
Yezo.

1250. SCOPULA.
Yezo.

1251. PIONEA SODALIS, But., B. M. 2, p. 59, Pl. 39, f. 4.
Yokohama.

1252. SCOPULA FERRUGALIS.
Yokohama.

1253. STENOPTERYX HYBRIDALIS.
Yokohama.

BOTYS JESSICA, But., B. M. 2, p. 58, Pl. 39, f. 6.
BOTYS PROTENSA, But., B. M. 2, p. 58, Pl. 39, f. 7.
SCOPULA TESTACEA, But., B. M. 3, p. 77, Pl. 59, f. 15.
ANEMOSA PRYERI, But., E. S. 1881, pt. 4, p. 588.
PSEUDEBULEA FENTONI, But., E. S. 1881, pt. 4, p. 587.
BOTYODES INSIGNIS, But., E. S. 1881, pt. 4, p. 587.

THE MAMUSHI.

By W. C. de Lano Eastlake.

[*Read February 11, 1885.*]

The snake may have but few admirers: a feeling of aversion is perfectly natural and, under some circumstances, even commendable; yet great honors have been shown the snake. Urœus, the sacred cobra *(haje)* of the Egyptians, was the form under which all the goddesses were represented, and was also used on the royal head-dress as a symbol of the King as a divine personage, and as the principle of immortality. It was the basilisk of the Greeks, and worshiped by them, the Greek word *basileus* meaning "King." It was also supposed to have the power of "looking any one dead" on whom it fixed its eyes.

In Christian art, the snake figures in Paradise as the tempter; but in the time of Moses, that great law-giver of the Jews, it was the uplifted brazen serpent that gave new life to those who raised their eyes to the symbol, after having been bitten by the fiery dragons (Numb. xxi, 18). And it was the divining rod of the same biblical hero that turned into a serpent and swallowed all the lesser snakes of the magicians in Pharaoh's court.

This symbol is sometimes affixed to the Cross, and is generally placed under the feet of the Virgin, in allusion to the promise made to Eve after the Fall.

The snake is the emblem of wisdom:—"Be ye therefore wise as serpents and harmless as doves" (Matt. x, 16).

The serpent, too, has been taken as the symbol of Deity; Plutarch says, "because it feeds upon its own body; even so all things spring from God, and will be resolved into deity again." As the symbol of eternity, it is represented as forming a circle by holding its tail in its mouth.

The ancient Greeks and Romans used it as typical of guardian spirits, and the figure of the snake was frequently depicted on their altars. In the temple of Athena, at Athens, a serpent was kept in a cage and called "The Guardian Spirit of the Temple."

"If he see a snake unkilled, he fears a mischief," writes Bishop Hall of the superstitious man; and as long ago as 1652, skirmishes between land and water-snakes were supposed to be prophetic of future calamities among men.

Many a curious myth is enveloped in this emblem; many a theological problem hidden under this symbol; and many a quotation could prove the importance of the graceful creature that claims our attention. All nature from the hands of the Divine Artist is worthy of our study.

Let us now take a passing glance over snakes in general.

ORDER, OPHIDIA.—The principle characteristic of this order is an exceedingly elongated body, covered with scales, and either destitute of limbs or provided with very rudimentary ones. Snakes propel themselves by lateral undulations, with the aid of sharp-edged abdominal plates, and loosely articulated ribs, moving with the vertebral column. Snakes are not able to move over a perfectly smooth surface. Many persons have an idea that they are unpleasant to the touch and somewhat slimy; but this is not the case, the skin being dry, and smooth as glass. This skin is shed at regular intervals, several times a year, and comes off in one piece, including the part over the eyes, which, being without lids, may be easily traced in the cast-off skin. At some period before the epidermis is shed, the snake retires to a quiet, and if possible damp, place, where the skin soon loses its usual gloss and becomes opaque, while the eyes grow blind, as the new skin is formed beneath the used-up epidermis. When ready, the reptile selects a forked branch, or the cleft of a rock, and, pressing through, emerges from the old covering, which is left complete and turned inside out behind. The shedding of the skin in a perfect state is a sign of good health; but when removed in shreds, the snake is suffering from some malady. Shortly after this metamorphosis serpents become very sensitive, and more inclined to bite, when disturbed, than at other times. In a state of repose, serpents generally coil themselves up with their heads resting upon the top of the coil. They are enabled to raise the body for a short time only to

about half its length, without any support; but in a few seconds the raised part falls to the ground. This may perhaps account for current stories about snakes springing at men and beasts. It is true that many snakes, when irritated, remain for some time with their heads erect and moving backwards and forwards ready to strike, but not more that one third of the body is thus elevated. No snake can spring or jump clear off the ground.

It may be thought unnecessary to tell any one to keep two feet away from a *mamushi*, and I think myself that most persons would be better satisfied with a distance of several yards; but with the largest venomous snake the distance of a common walking stick would ensure safety. There is in India a deadly snake, known as the *Echis carinata*, which is seldom over a foot in length. Should man or beast come within one foot of it, death is certain; but two feet away, and there is no danger, and the same distance of two feet is sufficient protection from the largest *mamushi*. Most bites are in consequence of persons stepping on the snake.

Some serpents lay eggs; others bring forth their young alive: these are called viviparous. Others deposit eggs already containing well-developed young: these are called ovo viviparous, and the *mamushi* belongs to this class. However, the egg sometimes breaks within the mother. In this case the young are born alive,—as were eight little ones in my home last October. Neither harmless nor venomous snakes will offer to bite unless they are hurt or driven into a corner whence escape is difficult. Most are timid; the *mamushi* being an exception. Beyond a hissing and often peculiar drumming noise, snakes emit no sound. Instances are not rare where persons in their proximity have been warned off by this hissing sound, peculiar to the reptile when molested.

The general habits of snakes are much alike in similar climates. When frost occurs, they retire under the ground, or select sunny hillsides abounding in stones, through which the rays of the sun can easily penetrate. During this season it is easy to catch them, as they are in a partially dormant state. The collecting-bag, in Australia, often forms a part of the outfit of hunters; and certainly there is considerable excitement in lifting a rock or stone and finding beneath it handsomely

colored snakes, lizards or frogs, which, prevented by the cold from making a rapid escape, can be captured with ease. It is in this way that thousands of snakes are obtained for museums and other institutions.

Venomous snakes bite and then let go, while most harmless snakes retain their hold. The wound made by a venomous snake would look thus . . , and that inflicted by a harmless one, thus : ⁝⁝ . The bite of a harmless snake is severer than that of a poisonous one. Thus, it is difficult to disengage one's finger from between the jaws of an *awodaisho (Elaphis virgata)*, one of the commonest snakes in Japan. If main force be used, the flesh will be torn badly, as its teeth are turned backwards ; in fact, the teeth of all snakes are hook-like, curved backwards, very sharp and designed for retaining, not crushing or masticating, the prey. With few exceptions the palate is furnished with teeth also. Snakes feed mostly on living animals—a few on eggs—but they can exist for months without food or water. The tongue of the snake is long and forked, and serves as a feeler with which to examine objects. Many persons believing that wounds are inflicted by it, mistake it for a sting, and whenever they see a snake thrust it out, immediately regard the reptile as poisonous.

I have here the *mamushi*,[1]—*Trigonocephalus Blomhoffii*, Family *Viperinae*, Sub-Family, *Crotalidae*. It may be taken as a typical venomous snake. The total length of the *mamushi* ranges from a little over one, to two feet. The largest specimen in my possession is 1 ft. 11¾ inches.

Scales in 21 rows.

Abdominal plates 148, or more.

One anal plate.

Sub-caudals in two rows, 48, or more.

Head, one inch long.

Tail, 8½ inches.

---

[1]Called *Halys Blomhoffi* by Schlegel, in the *Fauna Japonica;* mentioned by Günther, in his "Reptiles of India," p. 393; mentioned also by Swinhoe, in the Proc. Zool. Soc., 1870, p. 412; called *Trigonocephalus Blomhoffii* (Strauch) in Prschevalski's "Mongolia," II., p. 52; mentioned under this name by Père David in Journal N. C. Br. R. A. Soc., VII., 1873, pp. 205-234; also by Dr. O. F. von Möllendorff in his paper on "The Vertebrata of the Province of Chihli."

Fig. I.

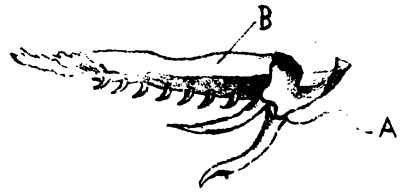


Fig. II

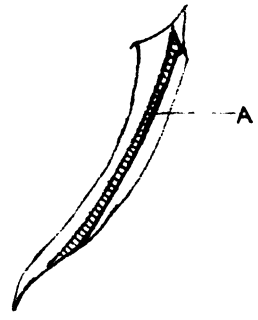


FIG. I. Part of jaw of Mamushi (right side) with poison-fangs.
A. Hair drawn through poison-canal.
B. Part of jaw-bone with teeth.
(3 times natural size).

FIG. II. Section of fang showing poison-can (9 times natural size).

Fig. III.

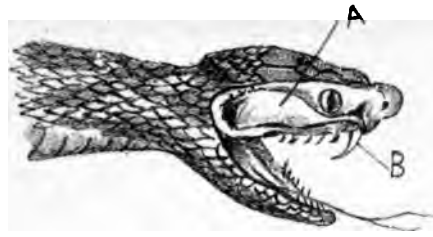


Fig. IV.

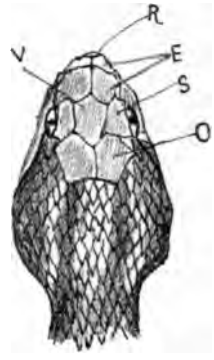


FIG. III. Head of Mamushi with skin removed to show the poison-gland.

A. Poison-Gland.

B. Fang.

FIG. IV Head of Mamushi from above.

R. Rostral shield.

E. Frontal shields (anterior, posterior).

V. Vertical shield.

S. Superciliary shields.

O. Occipital shields.

Upper labial plates, 7.

Lower labial plates, 10.

Rostral shield, very small.

Anterior frontal shield, large.

Deep groove back of nostril.

Scales of body, lanceolate.

Body, short and thick.

Head triangular and flat, only half the head being covered by shields.

Eyes with elliptic pupils; vertical.

Color, earthy brown, with dark brown circular markings or spots; belly black, but edges of abdominal plate whitish.

Dr. O. F. von Möllendorff speaks of the *mamushi* as a spotted brown viper, and says it has been observed in Japan, Formosa, Mongolia, Chihli, Sze-chüan and Hiang-hsi. He says that it is the only venomous snake in North China, and very much dreaded by the Chinese, who call it *fei shang-ts'ao* (飛上草), "the snake which flies over the grass;" or *chi-ts'un-tsze* (七寸子), "the seven-inch snake." But the correct Chinese name is *fuh* (蝮), compounded from two characters standing for "insect" [illegible] "to repeat," that is, "the snake which strikes twice," from the idea that it always inflicts two or more wounds.

In Kaempfer's "History of Japan" there is a short description of Japanese snakes taken from Père de Charlevoix' *Histoire du Japon.* "There are but few snakes in this country," he says; "one of the most famous is called *fitakutz (hitakuchi)* and *fibakari (hi-bakari).* It is of a green color, with a flat head and sharp teeth. It hath borrow'd its name from the length of the day, or the time the sun stays upon the horizon, because people bit by it are said to die before sunset. Soldiers are very fond of its flesh, which they eat, firmly believing that it hath the virtue of making them bold and courageous. This snake calcined in an earthen pot, hermetically seal'd, gives that powder which they call *gawatsio, (go-hachi-so!),* and which is very famous for its virtues in curing several internal distempers. This same powder, put under the gutters of a house, is said in a short time to produce young snakes of the same kind. I met with this snake nowhere else but upon the coasts of Malabar, where I was shew'd some by the Bramins." With the one

exception of the color, this description answers almost perfectly to the *mamushi*. The Japanese of to-day eat this snake, esteeming it highly as a febrifuge, its nominal price, during the summer, being about fifteen *sen*. In fact, last summer, while enjoying a vacation near Kamakura, I requested the *dannasan* of the *yadoya* to procure a *mamushi* for me whenever it was possible,—meaning of course living specimens. I was hastily called one day and informed that a *mamushi* was secured. "Bring it," I answered. After some delay the *okamisan* brought in, on a dish, most temptingly served, the veritable snake. I was not long in assuring her that it was not to gratify my appetite that I required snakes, but for study, etc. She then asked whether she might eat it herself, to which request I gave my full consent, agreeing with her statement that it would be a powerful stimulant and just what her system needed. Whilst travelling through the Hakone Mountains, the peasants frequently answered my inquiries by bringing me the skin of the *mamushi* with the head preserved intact, which they kept in their homes as a charm, and also as a medicament of great efficacy.

The popular belief is that the *mamushi* gives birth to its young through its mouth; it is also stated that the young ones freely play in and about the mouth of the mother-snake, whither they retreat in case of danger. It is scarcely necessary to say that this is a fallacy.

The following data are taken from the great Japanese Encyclopædia, the *Wakan Sandzai Dzu-ye*, vol. 45, fol. 13. "*Hami*, or *mamushi*, the real worm. The chief color is a dark yellow with white spots, somewhat resembling the earth. The *mamushi* has yellow jaws, a sharp mouth, narrow neck, large head and withered tail; on the nose there are two needles or projections; it is marked like a piece of brocade. Between the spots or marks there are hairs like the bristles of a pig. The largest *mamushi* are between seven and eight feet long. When born, the *mamushi* is full of the energy of the sun, and for this reason, has sharp teeth (!) When a man is once bitten by a *mamushi* he dies quicker than from the sting of any other poisonous snake. If one is bitten by a *mamushi*, it is best to cut off the swollen parts around the bite with a sharp knife. If the flesh of a *mamushi* is thrown on the ground, the earth in the vicinity begins at once to hiss and steam, and, upon inspection, the spot will be found to be burned. It is extremely

difficult to cure any one of the wound of this reptile; it is the only one of all the snakes which is truly viviparous. In the months of June and August, when the poison of the *mamushi* becomes unusually venomous, it digs its teeth into some adjacent tree, which immediately withers and dies; or else it deposits its superabundant poison on the leaves of certain plants. If one happens to touch these empoisoned leaves they cause ulcers known as "snake-spittle-ulcers;" and this disease is most difficult to cure. Care should be taken with the fat of the *mamushi*, as it eats holes into everything it touches. The flesh of the *mamushi* is sweet, warm and poisonous. The following directions should be observed in preparing it as a medicament:—Put a living *mamushi* in a jar, or some similar receptacle, and pour over it one *to* of *jin-shiu*, a sort of *saké;* next, hermetically seal the jar and bury it in the ground where there is some horse-urine. Open it after the lapse of one year, and the *mamushi* will be found to have disappeared, although the *saké* will still taste of the reptile. If a sick person drinks this *saké*, he will at once become convalescent. This medicine is especially recommended to leprous persons, leprosy being caused by a bad spirit; but the *mamushi* itself is brought into existence through the agency of the *Injô doku retsu-nō-ki*, the spirit of poisons; and thus one poison cures another." So far the *Hondzo ko moku;* very little truth is to be gleaned from the amusing superstitions which form so important a part in its pages. The Encyclopædia says further:—"The *mamushi* is usually not longer than two or three feet. Most snakes grow smaller and taper from the head downwards; but the *mamushi* is all one size, like a thick stick, the tail only being thin and fine. Most snakes lay eggs, but the *mamushi* gives birth to living young ones, and through its mouth at that; and this fact makes the parturition of the *mamushi* very difficult, as its teeth are so sharp. Some time before bearing, the female goes around biting trees and men, to free herself from her over-sharp teeth. Great care should be taken during those months to avoid the bite of a *mamushi*, especially in thickets and the like. Always crush the head of a dead *mamushi*, or else the reptile moans and whimpers until a crowd of its kind draw near, endangering the safety of any one in the vicinity. But perhaps these *mamushi* may not be really snakes, but only plants which have changed themselves into the semblance of snakes for the time being.

This proves very clearly that an evil spirit possesses the *mamushi*. The *mamushi* is fond of haunting the *xanthoxylos* trees, and so its body smells somewhat like pepper. The peasants draw the skin off the *mamushi* through its jaws, whereupon the whole reptile dissolves itself into three parts—skin, flesh, and bones. The meat is pure, and white as snow; the snake moves, however, even after having been cut to pieces. The meat should be dipped into *ume-dzu* (plum-vinegar) and eaten with *tade*—the leaves of the water-pepper, or smart-weed. Thus prepared it has a pleasant taste and strengthens the mind. As a medicament, the *mamushi* is only used in the form of an ash or powder, *kuroyaki;* this is known as the *go-hachi-sô* or *ju-san-sô*. It cures irregular circulation of the blood and stubborn ulcers. If wetted, the powder takes the form of minute animals. When the female *mamushi* gives birth to her young, the little snakes come out of the mother's mouth tail-foremost, one by one; so soon as the tail appears, the young one wraps it around some projecting object in the vicinity, a small sapling, or the like, and then pulls itself out of the maternal mouth, having done which it glides away. Opinion is divided as to whether one should consider the *gwan* and the *mamushi* one and the same species. The learned Jichiu says they are dissimilar. The *gwan* is smaller and has no spots; the larger form, with distinct, brocade-like markings, is the *fuku (mamushi)*." *Fuku*, by-the-bye, is the Japanese pronunciation of the Chinese name *fok* or *fuh*. "The *mamushi* found in the neighbourhood of Kinai, near Kiyoto, is about a foot, rarely a foot and a half long; while those found in Kiushiu measure fully two or three feet. Both are earth-color, with yellow, red and white brocade-like markings; the *gwan* without spots or markings is of very rare occurrence. The true *fuku*, or *mamushi*, is very courageous. A peasant once found one lying in the road and wanted to kill it, but had no weapon; so he called out to the *mamushi*, 'If you run away you are a coward!' and hastened home to get a weapon. When he returned, there was the *mamushi* waiting for him on the same spot. If one taps it on the head with a stick, the *mamushi* will not attempt to run away, but swells with rage, contracting its body until it is not more than six inches long, and then strikes. So soon as its head is crushed it dies. The *mamushi* has a sting in its tail like that of a bee, but it cannot generally be seen. It

sometimes wounds men with its sting, and the wound is very poisonous. Some say it carries a needle-like projection on its nose, but this is probably incorrect. At the same time, many people believe that if one carries this needle in the pocket, it endows the wearer with superhuman courage."

Such are the opinions of Japanese writers, concerning the size and general appearance of the *mamushi*, and many items have considerable accuracy. The unusual irritability referred to in the months of July and August is on account of those months being the breeding season. The advice always to crush the head of a dead *mamushi* is sensible. The fact is, that a *mamushi* whose back has been broken can still inflict an ugly wound, as the reptile, in common with all vipers and adders, is peculiarly tenacious of life. Even after death, if the head is not crushed, the fangs might certainly penetrate the bare foot of a careless pedestrian. The *mamushi* is most frequent in the neighborhood of Kiyoto, also the environs of Yokohama and the Hakone Mountains; tolerably frequent in the north, although no authentic fatal case is on record in that part of Japan, as the result of its bite. It seems most poisonous in the south; but only one authenticated death has come under European observation in Kiyoto.

Death occurs from the cessation of the circulation of the blood in the pulmonary arteries, producing asphyxia, as is the case with all *crotalidae* bites. It is allied to the rattle-snake of America, although the development of poison in the system is very much slower than is the case with the wound made by the rattle-snake. The bite of the *mamushi* is seldom fatal, death depending entirely on the size and condition of the snake, the amount of poison in the glands, and the physical state of the person bitten. The *mamushi* is poisonous immediately after birth.

The discharge of the poison is as follows:—When the snake opens its mouth to strike, the fang is pressed forward; the muscles around the glands, being compressed, force the poison through the hollow tube in the fang, and it is thus ejected. It not unfrequently happens, when the *mamushi* is in good condition and has not bitten any one for some time, that the mere act of striking at an object causes a discharge of the poison, which may be observed as a fine stream spurting from the fang,

without its having been actually imbedded in any substance. There are several interesting features in this poison fang of the *mamushi* which it may be well to explain. In some snakes, the poison canal lies in a groove on the back part of the tooth or fang, but among the *crotalidae* the canal runs through the fang. For the reason of this peculiarity we must look at the embryo snake, and here we find that the poison canal is quite distinct from the fang, running some distance from it; and it is not until some time later that the fang closes around the poison canal. Thus while in many venomous snakes, especially some Australian species, the canal lies simply in the groove of the fang, in the *mamushi* the fang grows completely around the canal. This tooth or fang may be aptly compared to the needle of a hypodermic syringe. The tooth has, under the microscope, a flat, elliptic, sharp-pointed extremity, and is curved inward. The canal opens at the front of the tooth some little distance above the point; as the snake opens its mouth to *strike*, the gland is compressed and the canal filled with venom. So soon as the fang is withdrawn from the wound, the vacuum formed by its sudden withdrawal sucks the poison into the wound, and as the wound is merely a minute punctured slit, the skin closes over it so soon as the fang is removed, the poison being thus securely held in the recesses of the wound. It is for this reason that all external applications are absolutely without value. Immediately upon the venom being absorbed by the capillary vessels which the fang has pierced, the blood (both the red and white corpuscles) becomes greatly agitated, presses through the vessels, and gathers in large quantity around the wound. Death is caused by cessation of circulation of the blood in the pulmonary arteries, for which no satisfactory or definite reason has as yet been assigned. The poison of the *mamushi* bears a similarity to human saliva, although the poison gland is not a salivary gland. It is an organic poison similar to *crotaline*—rattlesnake poison—and might therefore be called *mamushiine*.

It may be interesting to refer to the reported results of some experiments with the poison of the rattle-snake, by Dr. Lacerdo of Rio de Janeiro. His experiments lead him to state that the poison glands of the rattle-snake contain so-called "modelled" ferments, tiny bodies which have a strange resemblance to *bacteria*. The celebrated Dr,

Pasteur, on the contrary, declares that there are no modelled ferments or *bacteria* in the poison of the rattle-snake. Again, Dr. Lacerdo also examined the blood of animals which had been killed by rattle-snakes, and found, under a powerful microscope, that the red corpuscles had undergone a certain change. On the surface of the red corpuscles he remarked certain minute shining spots, which spread from side to side with great rapidity, whereupon the corpuscles seemed to melt into each other, forming a sort of amorphous dough which could no longer circulate through the veins. But the results of many experimenters show that the red corpuscles undergo no change whatever. The metamorphosis observed by Dr. Lacerdo, however, may have been caused by a *change in the blood-plaques*. There is still opportunity for, and the need of, further scientific investigation.

The Japanese doctors of the old school simply apply a salve, or tobacco juice, or some unguent to the wound,—which, of course, can produce no effect whatever. No external application can possibly prevent the absorption of the poison. The only treatment is this, particularly when a person has been bitten where scientific aid cannot immediately be obtained, and is perhaps without water or a knife:—Suck the wound, if possible at once; apply a ligature above the bite, lacerate the punctures, and wash the part with water or urine; keep moving, and do not despond. Half the number of fatal cases result from fear; many persons lose heart and do not attempt to tie a ligature, and are afraid to lacerate the wound and suck it. Dr. Albert Günther, F. R. S., the ablest of living herpetologists, says: "In ninety-nine out of a hundred cases the wounds are inflicted on the hands or feet, and a ligature or two should be made as tight as possible, at a short distance above the wound; the ligature to be left on until the proper means are provided to destroy the virus in the wound, and until medicine is taken internally, or until great pain or swelling necessitates its removal. The punctured wounds are to be enlarged by incisions at least as deep as the wounds, to cause a free efflux of the poisonous blood, and to facilitate its removal by sucking. The wounds to be sucked by the patient himself, or by another person whose mouth is free from wounds. Cupping-glasses will be found very useful. Ammonia should be rubbed into the wound, and be taken in large doses internally, also from one to three glasses of the *eau de luce*, or

from one to six glasses of brandy at short intervals. The learned Doctor thus concludes :—" In all accidents caused by bites of snakes, the action of the heart is much affected ; its contractions become feeble, the respiration difficult, and the patient feels great anguish, or sinks into a fainting state. To prevent a complete collapse it is necessary to use these strong excitants, and to repeat them until the alarming symptoms are allayed." Courage runs in the wrong channel, however, when it shows itself in chopping off the wounded toe or finger—a very foolish and a very dangerous thing to do. Dr. Disse furnished me with one instance, which occurred in the Hakone Mountains, where an European was bitten in the finger and none of the proper remedies employed. A Japanese doctor treated the case about an hour after the wound had been inflicted, but prescribed only a salve of some sort. Fortunately the case did not terminate fatally. The finger and lower part of the arm swelled rapidly, extreme inflammation set in, with subsequent ulceration of the parts around the wound. The lymph-glands, even to the large axillary glands, ulcerated ; the whole arm was greatly swollen and discolored and very painful ; high fever set in, necessitating the patient keeping his bed. With proper attendance, it took nearly two weeks to reduce the hand and arm to normal size. After which, the whole skin of the forearm peeled off. For four months the entire arm was lamed and practically useless. In view of the symptoms in this case it may be possible that the bite of the *mamushi* can cause the mortification of the wounded member, and this fact may have given rise to the belief prevalent in Kiyoto, and elsewhere, that the limb bitten by a *mamushi* invariably falls off. In eating, the *mamushi* does not make use of its poison fangs. It has been ascertained that they refuse to eat anything which they have previously killed with their venom. The *mamushi* is fond of the vicinity of bamboos, and may be found in mossy, leafy localities.

The following cases were kindly furnished me by Mr. H. Pryer: " The first occurred to a chair coolie who was carrying a lady along one of the grassy narrow paths between here (Yokohama) and Negishi. The man was bitten in the leg, and immediately tied his head-cloth tightly around his leg above the wound ; his leg swelled considerably, and he did not recover from the effects of the bite for a fortnight.

" The second case was far more serious. I was hunting near a

village called Mochi-i, in Tosa, not far from the borders of Iyo, and had six hunters with me. One of them, an old man, was bitten in the outer part of the left foot while walking among grass on a mountain slope. About half an hour after the occurrence he came and informed me of the fact, and I immediately cut the wound with my penknife and tied a ligature above the ankle, and sent him back to the village. He could then walk, and nothing particular seemed to be the matter with him; but some distance before reaching home he had to be carried down the mountain. I left the village next day, but was afterwards informed that he lingered for two days and then died. I attribute this in the first place to his having allowed the poison to work into his system without doing anything, and secondly to his advanced age."

DISCUSSION.

Mr. W. C. de L. Eastlake exhibited a number of specimens; among others, the skeleton of a *mamushi*, its poison fang, and the medicine prepared from the snake by the Japanese. He also illustrated the manner in which the snake is secured while the poison is extracted.

The President, in conveying the thanks of the Society to the author for his highly interesting and amusing paper, drew attention to two points of the greatest practical value to all—namely, how to recognise a *mamushi*, and how to treat the wound should a wound be inflicted.

Mr. F. W. Eastlake.—It may not be amiss to add a few words with regard to the philological derivation of the term *mamushi*. The word is almost always written ideographically, 蝮 pronounced *fuku*; but *mamushi* is itself a pure Japanese word. The Chinese character, as has already been stated, denotes a "worm which strikes twice," but the signification of the term *mamushi* is not so readily intelligible,—the meaning of the syllable *ma*, in particular, being somewhat obscure. Some writers, notably Mr. F. V. Dickins, state that *mamushi* means "horse-insect." This is possible, for there are such well-known compounds as 馬草 *ma-gusa* and 馬子 *ma-go*, in which the syllable *ma* stands for "horse;" still I cannot conceive of a train of argument which could lead any one to suppose that the snake in question ought to be called a "horse-insect." One or two writers believe the syllable *ma* denotes "diabolical," or "fiendish" (魔); this would be an essentially Japanese compilation, and may very probably have been the original sense of the *ma* in *mamushi*. A third explanation, which I think the most plausible, is that *mamushi* stands for 眞 and 虫, so that the term would denote the "real worm," or "true worm," in the sense of the "most dangerous of worms." There are several compounds in the Japanese language in which this *ma* is employed:—as in *ma-shiroi*, "perfectly white;" *ma-higashi*, "exactly east," etc.

THE VENDETTA OR LEGAL REVENGE IN JAPAN.

By J. Dautremer.

[*Read February 11, 1885.*]

Legalised revenge once existed in Japan. The word "legal revenge" may appear somewhat strange to us; personal revenge being absolutely interdicted by European laws. But going back to the middle ages, we see that our ancestors and the Japanese of those days did not differ so much as might have been expected. We find, indeed, especially on this subject, many points of resemblance. What were the ordeals or so-called judgments of God, and what were all the murders and assassinations of which our history is full, which seem monstrous now, but which at that time seemed perfectly legal and natural?

The desire of revenge is indeed an innate sentiment in man, and in all the primitive civilizations we find personal revenge existing as a prescriptive right. It was only in times very near to us that the right of taking private revenge was withdrawn—the interests of society coming before those of the individual. Even still, the duel, indeed, which is after all nothing but a sort of vengeance, though interdicted in principle, is in certain cases tolerated in fact.

The special feature of legal revenge in Japan is, that it was exercised in virtue of an authorization which emanated from what was virtually the Government; and, once obtained, permitted to the avenger his own choice of means. In Europe, on the contrary, it was to the forms, not to the principle, that regulations were applied. Assassinations and ambushes, though not always punished, were always reprobated.

Revenge was, in effect, a right in Japan; nay more, it was a duty. For not only was the man who revenged himself regarded as a man of honour, but further, the man who was weak enough not to try to put to death the murderer of his father or his lord, was obliged to flee into hiding; from that day, he was despised by his own companions.

The mention of an unavenged grievance is indeed rare in the Japanese annals, and the shame which it entailed is distinctly portrayed in the story of the revenge of Oishi Kuranosuke and his forty-six companions. "To avert suspicions and make it appear as if he had forgotten his duty, he went to Kioto, where he abandoned himself to women and *sake.* One night a Satsuma-man recognised him, and seeing him in such a state lying in the street, spat in his face, insulting him as a beast without fidelity, not worthy to be called a samurai, as he had not the courage to avenge his lord!"

From this example, we may conclude that the vassal who avenged not his suzerain was as much despised as the son who avenged not his father. Indeed, from the Japanese constitution of the house, the men-of-arms, or servants—whether kerai, samurai or karō—were all considered as members of their master's family,—inferior members, no doubt, but still attached to the house.

Not only did man consider it a duty to avenge his family or his lord, but woman herself did not fail before the task. Of this, Japanese history gives us many examples. Here we read of the daughter of a nobleman or of a peasant avenging the death of a member of her family; and there, of a servant avenging the death of her lady. For instance, one very popular tale is the story of Miyagi and Shinobu, who in the 17th century (Gōkōmei 1644-1654)[1] avenge the murder of their peasant father, slain by a daimio's kerai (retainer).

So firmly fixed in the national mind was the *vendetta* as a legitimate action, so sacred a duty was it considered, that a man who died before having found his enemy, bequeathed to his son the task of searching for and killing him. It was the most important of the last hour's recommendations, and it was never forgotten. Nor was that all. The duty was transmitted from sire to son till the enemy's head could be laid on

[1] Miyagino Shinobu Kataki uchi 宮木野忍敵討.

the tomb as an offering to the ancestor's *manes*, or till death came and removed the insulter from the avenger's hate. Sometimes, indeed, the feud was carried on against the descendants.

II.

In carrying out his sacred duty of revenge, was the man free to do as he liked? In the beginning, at least most probably, he was; but nevertheless, even in the old times, history shows that the man who revenged himself by assassinating his foe, was reprehensible. For instance, in the story of the Sôga's[2] revenge, the sons of Kawatsu Saburō revenge their father, killed by Kudo Suketsune, a kerai of Yoritomo, by surprising their enemy in a hunting party. They are found guilty; but the reproach is not the revenge itself, but the way in which it was accomplished.

To make the revenge perfectly legal, the avenger had to observe certain formalities and regulations. He must present a complaint to the chief of the clan; get authorization to search for and slay the enemy, and obtain a letter certifying his identity and indicating the name of his own clan, and the purpose of his search. Thereafter, if all had been carried out in perfect order, the particular mode in which he slew his enemy was of no consequence. The story of the vengeance of Iwami during the 16th century gives us the full details. "When he was perfectly sure of recognising his enemies, he asked his suzerain for authorization to pursue and kill them; moreover, he asked for a safe-conduct. All these formalities having been observed, he went and killed his enemies, who were three in number, the father and his two sons."[3]

Also in the story of the vengeance of Miyagi and Shinobu spoken of above, we read in somewhat similar terms: "They asked their suzerain for authorization to revenge the death of their father, killed by Shiga Danshichi; and at once the suzerain ordered the kerai to be brought into the presence of the two sisters, who immediately killed him.[4]

---

[2] Go to ba no in (Shogunate of Yoritomo) Gen riaku, 1st year 後鳥羽院元暦元年.

[3] Iwami ichi dai ki 岩見一代記.

[4] Go Kō mei Tennō Kei an, 2d year 後光明天皇慶安二年.

We see then that the principle thing was the acknowledgment of the legitimacy of the grievances. But possibly by reason of unavoidable circumstances, such as distance from his clan, the injured man might not have the time or opportunity to go through all those formalities. In that case, should he meet his enemy and kill him, he would go and report the fact to the daimio of the clan where he happened to be. The revenge thus became perfectly in order. An instance of this is given in the story of the revenge of Miyamoto Musashi, the celebrated fencing master of the time of Minamoto no Iyemitsu[5] (1623), and a kerai of Ogasawara, lord of Kokura in the province of Bizen. "Miyamoto having encountered his enemy on the way, struck him and killed him. Having revenged himself in that manner, he narrated what he had done to the daimio of the province, who instead of blaming, congratulated him and sent him back in security to his lord's territory."

Although the way in which the enemy was killed was of no importance, provided one had observed all the formalities and had obtained the necessary authorization, yet the manner generally adopted was the duel. Sometimes the two adversaries met alone; and sometimes formed along with their friends two rival parties. The acts of vengeance of Iwami and of Miyamoto Musashi were of this nature. Occasionally, however, the act of revenge was a simple assassination.

III.

From what time do these rules and formalities date? It is difficult, indeed almost impossible, to say. Personal revenge certainly existed from very early times in Japan, as in all half-barbarian countries. Here, as elsewhere, we should find an injured individual killing the man who insulted him, or a son killing the assailant of his father; but that is not the most interesting aspect of the present question. The really curious point is that this usage subsisted even in the midst of the Japanese civilisation, and not only subsisted, but had a legal sanction. Revenge,

---

[5] Miyamoto bu yu den 宮本武勇傳.

it is true, was only proclaimed a duty by Iyeyasu, the founder of the Tokugawa dynasty, but it was legal in the people's eyes a long time before the edicts of the celebrated shōgun.

As one example among many we may mention the revenge of the two sons of Hayase, kerai of Uchita Tōtomi no Kami, who revenged the death of their father, killed by Tōma Saburō yemon, another kerai of Tōtomi no Kami under the shōgunate of Minamoto no Yoriiye[6] (1202). The story of this revenge is one of the most curious of that time. The two brothers did not succeed at first, and the eldest was killed. An old kerai, Koyemon by name, then accompanied the younger brother Anjirō. For six years they searched for their enemy, wandering through all the provinces, begging their rice as they went. They were obliged to hide their swords in a bamboo, so that they might not have the shame of being recognised as samurai under the clothes they wore.

The revenge of the sons of Soga dates from 1186; that of Iwami, too is anterior to the edicts of Iyeyasu, for it is dated from 1586, the time of Hideyoshi's death.

These examples are enough to show that before revenge existed in the written law, it was a distinct feature in the national life; and those who pursued their enemies in this way became renowned.

As has been said, it was the Shogun who instituted it as a rule. "Instituted" is perhaps hardly the correct term, since what it is the fashion to call the Legacy of Iyeyasu is not a code of laws, but merely simple recommendations. Nevertheless, it is there that we find the following prescriptions:—

"In what is concerning the revenge to be exercised against the man who killed your father or your lord, it is expressly written by Confucius that you and your enemy cannot live together under the same heaven.

"In consequence of that, the man who has an act of revenge to do must at first notify it to the Court of Criminal Justice, which must neither prevent him from accomplishing his desire, nor obstruct him in its execution. Whatever be the case, it is prohibited to kill his enemy by raising troubles or in a riot.

---

[6] Ten gai cha ya 天笠茶屋.

"The individual who revenges himself without notifying it to the Court of Criminal Justice, must be considered as a wolf, and his punishment or pardon will depend on the circumstances."[7]

Revenge was thereafter a rule which all men of arms worthy of that name could not neglect. At one time the timid ones could always find some pretext for not prosecuting their enemy: the ordinances of Iyeyasu made shirking impossible. What was once a privilege, left somewhat to the discretion of the injured one, became now an obligation.

What effect had these decrees of the great statesman upon the people's mind? Certain it is, that during the Tokugawa rule there were more murders committed and duels fought under the pretext of vengeance than in any other age. It seems almost to have been an amusement.

The mere enumeration of these sanctioned deeds of honour, the fightings, duels and assassinations even, would be long indeed. At the present day they form the subjects of the most popular tales of the Japanese, and are among the most striking events of their annals.

Take, for example, the well known story of the Forty-Seven Ronin. Their action in our eyes is nothing but a treacherous lying-in-wait; and still, according to Japanese ideas, it is held to be the act of famous warriors whose renown is without blemish. We can see at Yedo their tombs well preserved, and incense burning before the stones on which their names are engraved. And when the Yedo theatre represents the drama of their revenge, the people collect in crowds and applaud frantically.

The celebrated duel of Miyamoto Musashi is more in accord with our own ideas, for it was an equal fighting. Miyamoto meets Sasaki

---

[7] In Mr. F. Lowder's version of the so-called Legacy of Iyeyasu, the words run:

"Cap. LII.—In respect to revenging injury done to master or father it is granted by the wise and virtuous (Confucius) that you and the injurer cannot live together under the canopy of heaven.

"A person harboring such vengeance shall notify the same in writing to the criminal court; and although no check or hindrance may be offered to his carrying out his desire within the period allowed for that purpose, it is forbidden that the chastisement of an enemy be attended with riot.

"Fellows who neglect to give notice of their intended revenge are like wolves of pretext; and their punishment or pardon should depend upon the circumstances of the case."—[J.S.]

Guanriu, his enemy and rival at fencing, fights with him and kills him on the road. Sasaki was specially skilled in attacking the legs of his foe, but Miyamoto, knowing his adversary's trick, jumped in the air, and so escaped, his *hakama* alone suffering damage.

Another famous tale is the revenge of Kazuma, son of Watanabe Yukiiye, kerai of Ikeda, Inaba no Kami, against Kawai Matagoro, son of Kawai Matazayemon, another kerai of Inaba no Kami. Those three examples will suffice, more being quite superfluous. Any who wish to see how much the *vendetta* was prevalent in Japan should read the voluminous book called *Sho koku Kataki uchi Ni hon Musashi Kagami* (諸國敵討日本武士鑑).[8]

These few examples may enable us to understand the peculiar nature of Legal Revenge in Japan; what it was, and how the avenger accomplished his task.

But that is not all. It might readily be believed that, when once the enemy was dead, everything was ended; but it was not so. After the deed was done, the avenger had to go immediately to the nearest guard-house, and there explain the circumstances of his revenge. He was interrogated on the details, asked for his name, the name of his clan, and of his lord. He had to give satisfactory proof that he was authorized to exercise his revenge against so and so. He was detained there till the inquiry terminated, and his revenge acknowledged as accomplished according to the rules; and then he was released.[9]

V.

This act of revenge was always considered in Japan as a perfectly honourable action. Although only enacted as a law in the decrees of Iyeyasu, it was imposed as a custom even before his time.

Nowadays there is not a single trace of it left. It has vanished quite, along with so many other of Japan's ancient usages. A decree only was sufficient, and legal revenge ceased to exist.

In this as well as in other things, if we wish to know Japan as she was, we must look into the records of the past.

---

[8] Iga goi sō dō 伊賀越騒動.

[9] Sin kio ho shu roku, Tempô, 6th year 神橋報讐錄天保六年.

The imperial decree abolishing legal revenge is expressed as follows:

"Decree No. 37. Assassination being absolutely prohibited by the law of the empire, the Government's duty is to punish any individual who kills another.

"According to ancient habits, it was an obligation on a son or younger brother to revenge a father or elder brother. Although this view is natural enough, nevertheless, the personal interest must not lead one to transgress the law and despise the public powers by revenging himself. Whoever so acts cannot be pardoned, the more especially because in that case it is impossible to know who is in the right and who in the wrong. Therefore, from this day, no one shall have the right to avenge or pass judgment for himself. If, unfortunately, some one has done wrong towards a member of your family, take your complaint and explanations to the authorities; but do not follow the ancient custom, or you will be punished according to law.

"7th day, 2nd month, 6th year Meiji (7th February, A. D., 1873).

(Signed) "DAI JO KWAN."

DISCUSSION.

The President, in thanking the author for his valuable paper, referred especially to the so-called Legacy of Iyeyasu, which he understood was believed to be, by those best fitted to judge, of really much later date. The legacy was simply a reduction to writing of the traditional popular law on the subject; and to give it the necessary authority, it was referred by a legal fiction to the heroic days of Iyeyasu.

ON THE VARIOUS STYLES USED IN JAPANESE LITERATURE.[1]

By Basil Hall Chamberlain.

[*Read March 18, 1885.*]

The grammatical structure of a language defines the possibilities of the style to be adopted by those who use that language as the vehicle of a literature. Take the familiar instance of Latin. How did Horace ever come to write such lines as

Me fabulosæ, vulture in Appulo,
Altricis extra limen Apuliæ,
Ludo fatigatumque somno
Fronde novâ puerum palumbes
Texere, etc, etc.,

and thousands like them, where as a rule each adjective accompanies the noun to which it does *not* belong, and where the whole construction resembles a Chinese puzzle? Simply because of the case terminations which make it possible in Latin, without becoming absolutely unintelligible, to separate each word from the others to which it logically belongs. A modern Italian or Frenchman could not write so obscurely, even if it were his special wish to do so. The simple fact that his language distinguishes no cases of nouns or adjectives helps in so far to make him clear, whether he will or no.

[1] In the preparation of this paper much use has been made of the information given in Vols. III and IV of Mr. Sakakibara's "*Bungei Ruisan*", a work almost indispensable to the student of Japanese style, though, like most native authorities, it is at once redundant and deficient when judged by European standards.

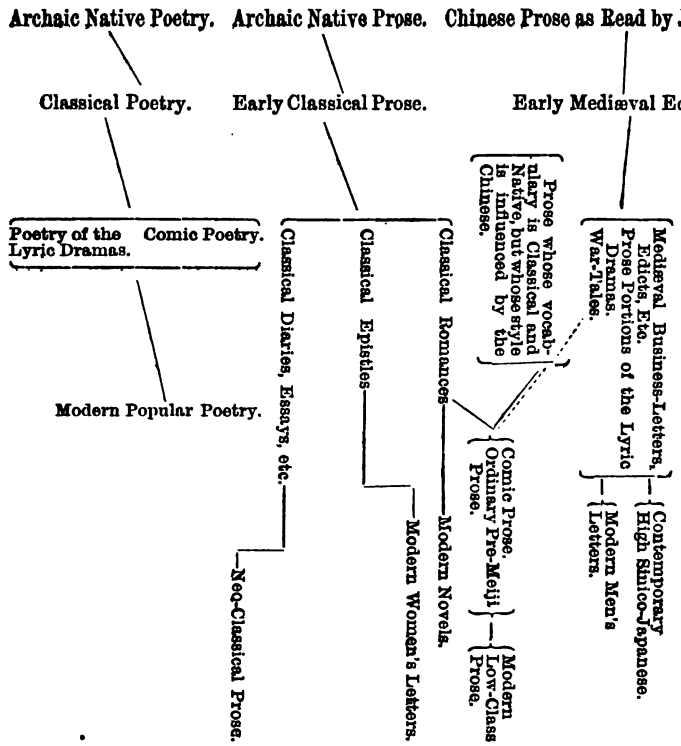
This just by way of illustration. Other factors no doubt may, and generally do, come in. Style is influenced by the caprices of fashion or of individual writers, and in poetry by the requirements of metre. It is more particularly influenced by the imitation of ancient or of foreign models. Thus it happens that few languages are written exactly as they are spoken. Thus too it happens that the same language sometimes presents the phenomenon of several divergent prose styles being used simultaneously, while in other cases a nation's style both in poetry and prose changes suddenly in the course of a decade. Just think of Milton's having lived to witness the literature of the Restoration! Still the fact remains that authors are unconsciously guided and limited by the grammar of the tongue they write in. Japanese style is a good illustration of the truth of these remarks. During its whole career it has been influenced by the diametrically opposite style and grammar of the Chinese. It bears traces of this influence, no doubt; but it has always remained itself, that is to say, it has always remained what the grammar of the language perforce makes it.

One of the fundamental rules of Japanese construction (and it is also the fundamental rule of construction in Korean, Manchu, and the other Altaïc tongues) is that the whole of a statement, however complex it may be and however numerous its parts, must be made in one sentence whose members are all grammatically interdependent. The verbs are arranged so that the terminations indicating mood and tense come only at the end of the sentence. Similarly if there are several subordinate clauses, only the last member of a set of such clauses receives its distinctive termination, and even such conjunctions as "because" and "but" are turned into terminations which are suffixed to the last of the series of verbs whose meaning they help to particularize. The mind is thus kept in suspense as to the main drift of the sentence while the minor details are being gradually unfolded, the final verb being necessary to clear up the intention of all that went before. In fact a Japanese sentence is a paragraph, or rather an organism. Thus a Japanese bookseller's advertisement will not say "The first volume will be published in January, and the second in March," but it will run something like this: "The first volume in January having been published, the second in March published will be";—so that until

reaching the future particle at the end of the second clause, the reader does not know whether the January referred to in the first clause is next January or last January. This instance is an extremely simple one. The normal Japanese sentence, both in writing and in speaking, is much more lengthy and involved. But our English idiom refuses so stubbornly to lend itself to such complications, that it is difficult to translate an ordinary Japanese sentence literally so as to give an idea of its construction to persons whose knowledge of languages is confined to the Aryan, Semitic, or Indo-Chinese groups. Thus the grammatical rule enforcing the use of participles instead of verbs in the indicative mood, and the further rule which requires that what is least important must come first and what is most important last, make it almost impossible for Japanese or for any Altaïc language to be anything but tedious and obscure. The introductory details only obtain their full meaning when viewed in the light of the final verb. But when the final verb is reached, one is apt to have forgotten the introductory details. Writers and readers of Altaïc sentences should have good memories and much patience.

So much by way of introduction. Some such general considerations seemed a necessary preface to the tabular view of Japanese style in its various subdivisions, which is given on the next page. Their object is to show that Japanese style, like other things, rests on certain broad principles, and is not a mere accident. The branches into which it has gradually become divided are as follows. Other minute divisions might of course have been made; but they would, it is thought, obscure the subject instead of elucidating it:—(*For Table see following page.*)

A glance at the table will show that all Japanese styles can be traced to one or other of three sources, which are: the Archaic native poetry, the Archaic native prose, and Chinese prose as read by the Japanese. Chinese poetry may be dismissed as having had little or no influence outside the circle of those who, to the present day, go on composing it in imitation of the same ancient Chinese models. But there is an influence which it was scarcely possible to indicate in the table, and which must be mentally supplied. That influence is the influence of the Colloquial, constantly tending to the unification of all styles, and constantly tending to obliterate the traces of Chinese



grammar, though not of Chinese vocabulary. Let us take the various styles, partly in order, partly grouped according to natural affinities. Let us briefly indicate their characteristics and the books in which they may be studied to best advantage:

I. Archaic Poetry and Prose.

(Materials of the fifth, sixth, and seventh centuries of the Christian era, though not published till the eighth to tenth centuries).

The sole difference between poetry and prose at the dawn of Japanese literature consists in the presence of a loose kind of metre in the former and of occasional inversions. The vocabulary is purely native, or, if here and there a Chinese word has introduced itself, it is so well disguised in native form that its foreign origin has

never been admitted by the Japanese literati of the orthodox school. Indeed these traces of Chinese in Archaic Japanese had apparently escaped the attention of European philologists, till pointed out two or three years ago by an English student of the two languages.[2] Grammatically, Archaic Japanese is distinguished by its rigid adherence to the complicated construction referred to in the introductory remarks to the present paper. A sentence takes away one's breath. On the other hand the rule governing the fourfold distinction of verbal and adjectival forms into "Adverbial," "Conclusive," "Attributive," and "Perfect"[3] is not yet fully developed. The best prose examples of Archaic Japanese are the "*Norito*" or Shintō Rituals, some of which have been translated and elaborately commented upon by Mr. Satow in Vol. VII, Pts. II and IV, and Vol. IX, Pt. II of these "Transactions." In poetry there are the Songs contained in the "*Kojiki*" and "*Nihongi*," and those forming Vols. I and II of the "*Manyōshū*." Of these the most accessible to the European student are the Songs of the "*Kojiki*," as there exists a literal English translation.[4] For short specimens of the Archaic and most of the other styles, the Second Appendix to Mr. Aston's "Grammar of the Japanese Written Language," 2nd edit., and also Chapter X of the same work, may be consulted with great advantage.

II. Classical Poetry and the Later Styles Derived from it.

In the earlier Classical poetry the Japanese language is seen in its perfection. The vocabulary is still almost purely native, but Archaic terms have been dropped, while the grammar has been regularised. The short stanza of thirty-one syllables, which is the form almost exclusively used, effectively counteracts the lengthiness inherent in Altaïc style. Indeed brevity is its greatest characteristic. Wit, in the higher sense of the word, is however absent, being only represented by an occasional *jeu-de-mots*. The most charming examples of the Classical Poetry are to be found in the "*Kokinshū*" or "Odes Ancient and Modern," on which the "*Kokinshū Uchigiki*" is the commentary most

[2] See Vol. X, Supplement, p. lxx of these "Transactions."

[3] See Aston's Grammar of the Japanese Written Language, 2nd edit., pp. 89 *et seq.*

[4] Vol. X, Supplement, pp. 343 *et seq.* of these "Transactions."

to be recommended. There is also the foreign translation mentioned in the note below.[5] The Comic and Modern Popular Poetical styles are simply the Classical style corrupted to some extent by Colloquial influences. Chinese words have crept in, the metre is irregular, the spelling faulty, the grammar sometimes a little faulty. But the endeavour of the writers is always to be as Classical as they can. Their chief failings are want of originality and a perpetual search after puns. The *vers de société*, which until a recent period every educated person was obliged to be able to compose, are mere centos of Classical compositions. There are two chief schools. One of these takes the "*Kokin-shū*" as its model; the other imitates the Archaic style of the "*Manyō-shū*." Pupils also imitate their teachers, so that we arrive at having imitations of imitations. Indeed it could not be otherwise; for every thing that can be said with the traditional poetical phrases has been said, and every thing that can be done with the unpliable metre has been done. It is difficult to see whence any new life is to come unless it be from the treasure-house of Europe. European poetry is a new and gorgeous fairyland at whose gate the Japanese are only now beginning to knock. Meanwhile the best contemporary Japanese verse resembles the best Japanese caligraphy. The late poetess Toseko, for instance, had the same archaic dash in her verse as in her pen. Indeed good penmanship and good poetry are supposed to be natural companions, neither requiring the least originality. The student desirous of making himself acquainted with these later Japanese poetical styles may consult some of the works mentioned below.[6]

The chief characteristic of the poetical portions of the Lyric Dramas (*Nō no Utai*) is the very extended use made in them of a peculiar device for joining together two different but not discordant ideas. It consists in employing a word having two meanings in such wise as to

---

[5] "Altjapanische Frühlingslieder," by Dr. R. Lange. This is a metrical translation of the odes contained in the first two books of the *Ko-kin-shū*.

[6] "*Fūzoku Monzen*," "*Bandai Kyōkashū*," "*Seikoku Ruisan*." Besides these there are of course the songs of the present day, which are not collected together into any special work. The first signs of a new departure in the direction of Europe is to be seen in the "*Shintai Shishō*" by Messrs. Toyama, Yatabe, and Inoue.

form a sort of pivot on which two wheels turn, so that while the first part of the poetical phrase has no logical end, the latter part has no logical beginning. Though so extraordinary an idiom would be ridiculous, if it were feasible, in any European tongue, there can be no doubt that it adds greatly to the dreamy beauty of the Japanese compositions in which it is used. Moreover the taste for long sentences can be thus gratified without any fear of obscurity. Between the various editions of the Lyric Dramas there is little to choose. There is no complete commentary. The only European translations are those mentioned in the note below.[7]

III. Classical Prose and Modern Novels.

In point of grammar there is no difference between the prose and the poetry of the early Classical age. But soon the prose style developed a fondness for Chinese words, which were doubtless imported into it from the Colloquial. Many of them are Buddhist terms, showing the influence of Buddhism at that time. In the "*Genji Monogatari*" the Chinese words form an appreciable portion of the whole vocabulary, whereas in the Classical poetry there are only half a dozen instances, such as *kiku* (Chinese *chü*), "a chrysanthemum," and a few other names of trees and flowers.[8] Many of the terms borrowed from the Chinese have a corrupt form in this same Classical prose, thus. *teike*, instead of the more correct *tenki*, "weather," which in later times has supplanted it. Others show a preference for the so-called *Go* pronunciation, thus *nechi* for *netsu*, "fever." By the end of the tenth century of our era the Colloquial contractions of the "Adverbial" forms of adjectives began to invade the prose of the day.

---

[7] Free metrical versions by the present writer in his "Classical Poetry of the Japanese" of the pieces entitled "*Ha-goromo*," "*Sesshōseki*," "*Kantan*," and "*Manjū*."

[8] An examination of twenty pages of the "*Kogetsushō*" edition of the "*Genji Monogatari*," taken at random throughout the work, show an average of 2·85 Chinese words per page, the page not containing much matter. Only one of the pages examined has no Chinese words at all, and only two have more than four, so that these twenty pages probably represent with fair accuracy the diction of the entire book.

The best example of Early Classical prose is Tsurayuki's celebrated "*Tosa Niki*," or "Diary of a Voyage Home from Tosa," an anonymous translation of which appeared in the "Japan Mail" during the months of January, February, and March, 1882. Mr. Aston has also given a summary of it, with a few extracts, in Vol. III, Pt. II of these "Transactions." The "*Genji Monogatari*" shows what may be termed the Middle Classical period in its perfection, and is considered by the Japanese themselves to be the culminating point of their literature. Unfortunately there is no European help towards reading it, as the volume entitled "*Genji Monogatari*" published by Mr. Suematsu Kenchō is scarcely even a paraphrase of the original. The style of the "*Genji*,"—for that, and not the contents of the book, is here our subject,—is extremely difficult, the complications and the obscurity of the Japanese sentence showing themselves to the very full. We also notice a tedious heaping up of Honorifics. "Condescend," "deign," "honourable" and similar words recur at every instant. Indeed, were all the Honorifics retrenched from the "*Genji*" and from the other romances which constitute the greater part of the Classical Prose of Japan, the bulk of this prose would be materially reduced. Thus, if one august personage insults another, it is expressed somewhat after this fashion: "A condescended reverentially to insult B."[9]—Another subdivision of the Classical Prose consists of Essays or Miscellanies, such as the "*Makura no Sōshi*" and the "*Tsure-zure-gusa*." These are somewhat more modern in spirit, but the form is the same. The curious reader should refer to the "*Makura no Sōshi*" for the best examples. Like the "*Genji*," this book was written by a woman; but it shows feminine style to better advantage,—its talent for penetrating observation, its wit tempered by tenderness. Most of the Classical Prose is "feminine" prose in the most disparaging sense that can be given to that term.

The style used in modern novels descends from that used in Classic times. The vocabulary is much more deeply tinged with Chinese; but

[9] The average number of Honorifics throughout the entire work is (as appears from an examination of twenty pages) 6·9 per page; but it is much greater in the passages where mention is made of the doings of exalted personages. Remember too that a page of the already mentioned edition contains very little matter.

the same influence and that of the Colloquial have tended to the simplification of the grammar and construction. Modern Japanese novels are easily intelligible. Unfortunately they are dull. Bakin's works, so much belauded, are a terrible trial to the conscientious European student, with their thirty, forty, or a hundred volumes.

IV. Modern Women's Letters.

Little need be said on this head. As will be seen by reference to the table, the style of women's letters in use at the present day descends directly from that in use by both sexes in Classical times. It is marked by its servile politeness and by the use of a number of peculiar expressions, such as the following:

on ka-moji,	for	*haha,* "mother."
on iso-moji,	"	*isogashii* "busy."
o ki-moji sama,	"	*kinodoku,* "sorry."
umi-yama,	"	*taku-san,* "very," "much."
medetaku kashiku,	"	with joy and trembling (a formula used at the end of letters).

The termination *moji* observed in several of the above is simply the Chinese word 文字, "written character." *On ka-moji* thus means literally "the honourable character mother," and similarly in the other examples.

Length and not brevity being the quality sought after, the ordinary verb *naru,* "to be," is supplanted by the compound *mairase-sōrō,* signifying literally "to send as a present and be in attendance upon". This strange, and in practice meaningless, compound is suffixed as a termination to almost every verb when used in what we should call the first person, e.g. *zonji-mairase-sōrō,* "I think"; *mōshi-age-mairase-sōrō,* "I beg to state".

V. Prose whose Vocabulary is Classical Japanese, but whose Style is Influenced by the Chinese.

The influence referred to shows itself chiefly in the constant use of antithetically balanced phrases. Thus: *Aruwa hana wo kou tote tayori naki tokoro ni madoi, aruwa tsuki wo omou tote shirube naki yami ni*

tadoru, etc., i.e. "Either wandering in pathless places to search for flowers, or else groping in gloomy darkness to await the moon." And again: *Haru no ashita ni hana no chiru wo mi, aki no yūgure ni ko no ha no otsuru wo kiki, etc.*, i.e. "Seeing the blossoms flutter down on a spring morning, and hearing the leaves fall on an autumn evening." These phrases, which occur in the celebrated Preface to the "*Kokin-shū*," are typical of the style in question. The Preface to the "*Kokin-shū*" has been partially translated by Dr. Lange in his work cited already.

VI. Neo-Classical Prose.

Mabuchi, one of the great Shintō scholars of the last century, paved the way for this style, and Motoori perfected it. Since the latter's death, that is during the last eighty years, it has remained the favourite vehicle for prose treating of religious, poetical, philological, and antiquarian subjects generally. It is seen to perfection in such works of Motoori's as his Prolegomena to the "*Kojiki*" ("*Kojikiden*," Vol. I), his "*Tama-katsuma*" and his "*Kenkyōjin*." It may be described as Classical Japanese touched by the modern spirit. The touch was magical. Sentences were still long, but they were not lengthy. In Motoori's hands they even became so clear that it is never necessary to read one of them a second time in order to understand it. Grammatically faultless, and perfectly pure in diction, Motoori's writings avoid monotony by the dexterous use of particles which alter (so far as that is possible in Japanese) the rigid rules binding the construction. Unfortunately his followers have committed the usual error. They have simply repeated his words instead of imbibing his spirit. The consequence is that at the present day Neo-Classical Japanese is fast becoming fossilized, and can consequently have little or no influence in the future. Perhaps indeed a truer criticism would describe it as having been from the beginning a mere *tour-de-force*, and therefore destined to early and inevitable disuse. It is certainly a significant fact that it has never been successfully employed except in dealing with subjects connected with Japanese antiquity. Its vocabulary is old Japanese. So it is naturally when treating of Old Japan that the insufficience of this vocabulary is least felt. The latest development of Neo-Classical Japanese is the style adopted by some of the members of the "*Kana no Kuwai*," whose wish it is to

revive the old language and to perpetuate indefinitely the use of the old *Kana* spelling, which no longer represents the pronunciation.

VII. Chinese Prose as Read by the Japanese, and the Earlier Sinico-Japanese Styles Derived from it.

This is the most curious branch of our subject. Indeed the literature of the world has probably no stranger example of the reception accorded to a foreign tongue. On crossing to Japan in the train of Buddhist priests and Korean pioneers of civilization, Chinese was accepted as an absolute norm, and was as absolutely misunderstood in so far as style and grammar are concerned. The Japanese thought they were adopting it unchanged. In reality no process of metamorphosis was ever more complete. Let us enter into particulars. Chinese has no inflections. Its construction is like that of the simplified English which we call "Pidjin English." Its sentences are all short and terse. Indeed they are, so to speak, fragments of sentences stuck together without cement. The result is the most pithy of styles,—a style of which in Europe the "*style coupé*" of Victor Hugo and other contemporary French writers is the nearest analogue. The difference between this simple style and grammar and that of the endless participles through which a Japanese sentence goes meandering on its way is glaring. It is so glaring that the Japanese seem to have been dazzled and could not see it. They imposed their complications and their long-windedness on the short and simple Chinese texts, tentatively perhaps at first, but soon according to a regular method. This method consists in transposing the Chinese so as to suit Japanese idiom. Not only is the place of individual words altered, but numbers of short sentences are combined into one long one with the usual array of participles marking suspended clauses. Take for instance the following passage from Mencius. The philosopher is depicting to one of the Chinese feudal kings of his time the advantages to himself of governing justly, in a passage which Dr. Legge renders thus:

"Now, if your Majesty will institute a government whose action shall all be benevolent, this will cause all the officers in the empire to wish to stand in your Majesty's court, and the farmers all to wish to plough in your Majesty's fields, and the merchants, both travelling and

stationary, all to wish to store their goods in your Majesty's market places, and travelling strangers all to wish to make their tours on your Majesty's roads, and all throughout the empire who feel aggrieved by their rulers to come and complain to your Majesty. And when they are so bent, who will be able to keep them back?"

The Chinese text and its Japanese reading are as follows:

今王發政施仁、使天下 仕者、耕者、商賈、行旅、天下之人皆欲立於王之朝、皆欲耕於王之野、皆欲商於王之市、皆欲行於王之途、皆欲出於王之疆、皆欲疾於王之君、其若是、孰能禦之	*Ima ō matsurigoto wo hasshi, jin wo hodokoshi, tenka no tsukōru mono wa mina ō no chō ni tatan koto wo hosshi, tagayasu mono wa mina ō no ya ni tagayasan koto wo hosshi, shōko wa mina ō no ichi ni kakusan koto wo hosshi, kōryo wa mina ō no michi ni iden koto wo hosshi, tenka no sono kimi wo nikuman to hossuru mono wa mina ō ni omomuki-uttaen koto wo hosseshimen. Sore kaku no gotoku naraba, tare ka yoku kore wo fusegan?*

The literal renderings of the Chinese and Japanese are, as nearly as possible, as in the two following parallel columns:

Now the-King institute government to-exercise benevolence: cause the-Empire's official people all wish to-stand in the-King's court, ploughing people all wish to-plough in the-King's fields, merchant dealers all wish to-store in the-King's marts, travelling strangers all wish to-go-out on the-King's roads, Empire's wishing accuse their princes people all wish to-come complain to the-King.

This like that, who can restrain them?

Now the-King, government having-instituted, benevolence exercise-if,—the-Empire's official people as-for, all the-King's court in standwill that to-wish, ploughing people as-for, all the-King's fields in ploughwill that to-wish, merchant dealers as-for all the-King's marts in storewill that to-wish, travelling strangers as-for all the-King's roads on go-out will that to-wish, the-Empire's their princes accuse-will that to-wish people as-for, all King unto come complain-will that to-wish cause-will [i. e. "will cause the officials to wish to stand in the King's court, the agriculturists to wish to plough in his fields," etc., this verb "cause" placed at the end of the sentence affecting all the other verbs from the very beginning].

This thus be-if, who well them restrain can?

The difference between the two styles,—simplicity and consequent clearness on the one side, and complication on the other,—is patent. Only it should be remarked that in the above instance the Chinese sentence attains to a very unusual length, whereas the Japanese sentence is much shorter than most of those to be found in books written by the Japanese themselves. The passage therefore scarcely does justice to the peculiarities of the two styles. The difference between them should be more marked still.

Various small signs and numbers written alongside the Chinese text serve to guide the Japanese reader in his transpositions and grammatical embellishments. The Japanese pursue their strange plan even in the reading of poetry. Needless to say that the rhymes and the whole metre of the Chinese are hopelessly lost. It is as if the words of a Latin poem, instead of being read in the Latin order, were to be inverted so as to suit English syntax, the English student all the while imagining himself to be reading Latin verse in the proper way. For Hirata, one of the greatest of Japanese literati, asserts in so many words that a foreign language *cannot* be read intelligently except in this manner. Unless the verb be (Japanese-fashion) at the end of the sentence, there is, according to him, no sensible human speech!

It is not difficult to trace the later developments of the Sinico-Japanese style, whose foundations were thus laid in the peculiar method adopted by the Japanese for reading the Chinese classics. The first effect was to introduce a Chinese tinge into compositions intended to be purely native. Thus, as has been already noticed, it became the fashion to use the artificially balanced antitheses of which the Chinese writers are so fond. But the first Sinico-Japanese properly so-called is to be found in the edicts of the early mediæval age. Intended for pure Chinese by the men who composed them, these documents soon became impregnated with "japonisms." The less the culture of the writer, the more numerous were the japonisms. For this reason purity of style is not always an indication of age. The following passage from a work entitled "*Kojidan*" (古事談), written in the latter part of the 15th century, is comparatively pure, the only marked japonisms being the few words that are underlined:

典藥頭紀國守（長谷雄卿父）

春宮御服病之令合

芒消黑丸兼申云此

御藥服御後可下令惱

亂給上然而遂可有其

驗云々聞食之後令

悶絶給中略次宮平安

御服病永愈云々後

日國守謂云宮若御

命終者國守不可存

歟ト出醫道畢於

子孫永不傳其傳云

Three hundred years earlier the Shōgun Yoritomo writes thus:

武士之上洛候事者爲令追討朝敵候也朝敵

不候者武士又不可令上洛武上又不令上洛

者不可致狼藉候歟而敵人隔海之間于今不

遂追討經廻之武士國國庄々無四度解事、其

聞多候仍追討以後可令沙汰之由雖存思給

候近國者爲令糺定使者二人所令上洛候也

其以前不覺者候只守院宣相副御使爲廻行

計候不然者令進退候者定似自由之沙汰候

歟募賴朝威武士濫妨事令停止候之許也子

細勤狀給使者候畢以此旨可令申沙汰給候

恐々謹言

三月四日　賴朝

謹上藤中納言殿

This passage would be simply unintelligible to a Chinaman, so replete is it with errors and japonisms of every sort. The reader will

observe the recurrence of the words *sōrō* and *koto*, so common in the Modern Epistolary style. Indeed the modern epistolary style used by men descends directly from the style used in such mediæval documents. Hence its extraordinary divergence from the style of women's letters. Down to about the twelfth century men seem to have employed the same style as women in their familiar correspondence. It was at that time only for public despatches that they had recourse to the more formal Sinico-Japanese, of which Yoritomo's letter is a specimen.

As the Middle Ages went on, so did Sinico-Japanese depart further and further from its Chinese original. Such passages as the first of those just quoted might possibly be made out by a Chinaman. The second could not; and the war-tales of the fourteenth and fifteenth centuries and the prose dialogue of certain portions of the Lyric Dramas belonging to the same age would be worse than nonsense to him. Indeed their authors no longer even intended to write Chinese. The Colloquial, in which they thought, had led them back into writing Japanese. At the same time the Chinese, in which they had been accustomed to write, had deeply influenced the Colloquial. The result of this interaction is very clearly seen in the style used first in the Lyric Dramas and afterwards commonly in books to do duty for the Colloquial, it being considered impossible to write the latter exactly as it was spoken. Here, as in men's letters, the word *sōrō* (literally "to be in attendance on") and the still more polite, but untranslatable equivalent *goza sōrō*, is used as a termination suffixed to almost every verb, and all sentences are cast in one out of two or three fixed moulds. In the Dramas, where the prose portions are short and adroitly intermixed with poetry, the impression produced is one of stately regularity quite in keeping with the grave demeanour of the actors in their long court robes. It reminds one of a line of marble statues, hard and cold, but grand. In letters, on the contrary, where there is no change of form from beginning to end, it becomes very tedious to have every clause ending either with *sōrō*, *sōraeba*, or *sōraedomo*. The constant recurrence of Honorifics also is wearisome.

The Early Mediæval style may be studied in such war-tales as the "*Taiheiki*" and the "*Hōgen Monogatari*." From it descends the ordinary prose of the period preceding the arrival of foreigners in Japan.

But so touched is this prose by native influences, that it has been thought that the truest way to give an idea of its relative position in the table is to show it as having the triple origin there indicated. The result of the mixture was not happy. The ordinary pre-Meiji style may be described in one word, which word is "flatness." Sometimes the matter saves the manner,—for instance in a few of Arai Hakuseki's works. But, as a rule, style and subject conspire together to send the reader to sleep. The lowest depths of this style, or absence of style, are reached in the penny dreadfuls of the present day.

The Comic Prose alone, which began to make its appearance in the latter part of the seventeenth century, occasionally shows real literary skill. The Japanese themselves divide it into two epochs or schools, termed respectively *haikai-bun* and *kokkei-bun*. The gradations thus indicated are partly gradations of time, but more specially gradations in the comic. At first "comic" perhaps is scarcely the appropriate word by which to describe this manner of writing. "*Negligé*" or "unconventional" would be better. The strict method, the unrelenting seriousness, of ordinary Japanese prose is abandoned. The author unbends, as he would do in Europe. The gay is mingled with the grave in essays that sometimes almost remind one of Charles Lamb. Of this earlier school Yayū, who flourished about a century and a half ago, is the king. The name of the work by which he is known to fame is the "*Uzura-goromo*," an unequal compilation containing several delightful bits. After his time the delicate humour, that had pleased the generation to whom humour in any form was new, gave way to colours more thickly laid on. The second period, which begins roughly speaking with the present century, is one of genial comic buffoonery. This period is seen at its best in Ikku's well-known "*Hiza Kurige*," or "Shanks's Mare," by far the most entertaining of Japanese books, and one in which the author's versatile genius expresses itself in almost every style, from passages that remind one of the Classics to others where full play is given to every provincial brogue. Unfortunately this amusing book is often extremely indecent,—a characteristic which, though it should not exclude it from the consideration of the countrymen of Swift and Smollett, does perhaps make one hesitate to recommed it to the readers of our more prudish days. Be this as it may, we are now only

concerned with style and with literary
the present writer would incline to
touches of humour and pathos, and
Rabelaisian vigour, a place not very
which Motoori sits supreme. Ikku

VIII. CONTEMPORARY SINICO-

On being brought into co
political events of the years 185
great change: it veered sudden
anomaly has a very simple exp
which Japanese could draw to
other technicalities, just as w
for such new words as "hom
In proportion as Japan drift
the more did she appropriat
recent years it has come t
document has scarcely any
and the construction of t
for example as the rhetor
negatives forming an affi
pounds of as many as th
result is a language ca
required by modern civili
of poetry. That is the
reverse to the medal. A
the ear by its countles
characters in common
sō, 54 pronounced *kō*
allowance. Even whe
always has several po
meaning of the numer
characters before hi
and pronunciation of
is a necessary prelim
The present generation

expressiveness at the cost of ease. Perhaps it should be added that, after all, the difficulty to the Japanese themselves is not quite so great as it appears to foreign students, who commence the study of characters at an age when the memory has lost most of its power.

Such then is the present state of things. Or rather, no: one important factor has been omitted. It should be added that the influence of European tongues has begun to make itself felt in Sinico-Japanese,—English influence especially. English phrases and idioms are often literally translated. One result is to increase the stock of imagery at the disposition of Japanese writers; for comparisons which are commonplaces to us are delightfully fresh to them. Grammatically, in so far as it has been felt at all, English influence has been unfavourable. Our crisper way of writing is lost on the Japanese. All that they do is to translate our sentences literally into their own tongue, making the construction of the latter more cumbrous even than it was before.

One word as to the prospect ahead. What is to be the future of Japanese style? There are indications of a new change, as violent as the change of twenty years ago, but in the opposite direction. This time too it is from an unexpected source and from a very strange source,—from the impending introduction of the Roman alphabet. It might be supposed that alphabet and style have nothing to do with each other. The alphabet, it will be said, only affects the way words are written; style means the way sentences are put together. This is not altogether true, in Japan especially. The introduction of the Roman alphabet into general use must, if it takes place, influence style very deeply. The homonyms thrive in the atmosphere of the Chinese characters. Were phonetic spelling to be substituted for the characters, they would cease to be intelligible, and would speedily perish. There is therefore much truth in the assertions of those who hold that Japanese cannot be written in Roman. The style of current contemporary literature and epistolary correspondence certainly cannot be so written. The question is: is the style likely to be changed? Will men consent to give up a vehicle of expression which speaks with such beautiful terseness to the eye, which has interwoven itself with every act of public business and private life, and whose difficulties are to a great extent veiled by long familiarity?

The reason which makes the present writer think that the movement against the Chinese characters may succeed is that it is not an isolated one. It is part of a whole which is manifestly succeeding. The Japanese have altered their government, done all sorts of things with their religion, revolutionized their laws, turned their old social ideas (and many of their moral ideas) upside down. Such things to them are trifles. While therefore Englishmen spend decades in making up their minds whether they will or will not drop the *u* from such words as "honour" and "favour," it would be not at all unprecedented for the Japanese to take the enormous step of substituting alphabetic writing for their ideographs. The men who are working for the change are the same men who in other paths have already led the country on to solid results.

It is always dangerous to prophesy. But if some surmise must be made, the present writer would hazard one to the effect that, if the Roman alphabet is adopted, a prose style somewhat similar to that current before the Meiji period, and exemplified by Arai Hakuseki's easier works, will probably be the result. Of course it will have a strong tinge caused by literal translation from the English. Possibly too there may be more writing in the Colloquial than at present, though there is no indication to that effect. In any case, the fundamental characteristics of lengthiness and complication remain the same to-day as at the very dawn of the nation's literature. It is not a cheering prospect from an esthetic point of view. At the same time no sensible well-wisher to Japan can do otherwise than applaud the efforts of those who are striving to introduce the Roman alphabet. Style can take care of itself. The essential thing is the subject-matter; and there can be little doubt that the subject-matter of modern European education can be most easily taught here through the medium of the Roman alphabet. The years now spent in acquiring the Chinese characters could then be devoted to the acquisition of Western arts and sciences, to things instead of words.

DISCUSSION.

Rev. Mr. Summers, in a few words of criticism, gave it as his opinion that the Japanese would find it impossible to do away with the Chinese ideographs, at least in the higher styles.

Mr. J. C. Hall expressed his admiration of the extremely valuable paper which Mr. Chamberlain had read to them. Commenting upon the word *sōrō*, so constant a termination to verbs in the prose of the Lyric Dramas and of Epistolary Correspondence, he noted that the tendency for a word to lose its proper meaning was shown in our own and related tongues in the development of the verb "to be." He agreed with Mr. Chamberlain that the Meiji style would disappear with the introduction of the Roman letter. Romanization was no doubt a great undertaking. When we consider, however, that the Japanese have made an intelligible and flexible language out of the combination of such diverse materials as Chinese and Japanese, we can have no fear that they are not able for still higher things, and amongst others for this much-needed reform.

The President conveyed the thanks of the Society to the author for his valuable contribution to the Society's Transactions.

NOTES ON THE "ITACHI" AND "CORVUS JAPONENSIS."

By H. Pryer.

[*Read March 18, 1885.*]

The "Transactions" of this Society contain two papers on Natural History subjects, contributed by Dr. D. Brauns, who for a short time was attached to the Tōkiyō Daigaku as professor of geology.

As I find these papers are calculated to mislead readers, who are not sufficiently acquainted with the subjects of which they treat to detect the absurdity of the conclusions arrived at; and further, as they are put forward in a lengthy and pretentious manner, requiring refutation in unmistakable terms, I have put together the following notes, which are, I think, to the point.

I am quite at a loss to understand why these papers were written, and also how any one claiming the *slightest acquaintance* with natural history could have ventured upon publishing them.

The first paper is headed "On the Systematic Position of the *Itachi* or *Mustela itatsi*, Temmink and Schlegel," read 8th June, 1880, and is accompanied by a plate, somewhat roughly drawn.

Fig. 1 gives the impression that the highest part of the skull of the *Itachi* is in the region over the eyes. This is not the case, the highest part being near the base.

Fig. 2 is altogether faulty. The skull really tapers off at the base, instead of being broadest there, as figured, and I can only come to the conclusion that these figures represent the skull of some animal entirely different from the *Itachi*.

With regard to the generic affinities of *Mustela itatsi*, concerning

which Dr. Brauns has so much to tell us (10 pages), he has unfortunately been anticipated by Dr. Gray of the British Museum, who twenty years ago investigated the subject, P. Z. S., 1865, p. 117, who then showed that *Mustela itatsi* is not separable from the Siberian Mink *(Putorus sibericus)*, and therefore Dr. Brauns' laborious paper is superflous and might be dismissed without further remark, except that Mr. Oldfield Thomas of the British Museum informs me that *Mustela itatsi* is quite distinct from *Putorus luterola.*

Dr. Brauns adds a note about bears, on which he is also mistaken. Neither the grisly nor polar bears are found in any part of the Japanese Empire.

The second paper is headed "On the *Corvus japonensis, Bonaparte,* and its connection with *Corvus corax, L.*"

Dr. Brauns here labours under the disadvantage of having had his paper translated by a gentleman who does not claim any special knowledge of ornitholgy, and I will therefore pass over certain incongruencies of wording which are apparent from the first line and all through the paper.

Dr. Brauns' paper takes up 12 pages of the Society's "Transactions," and a plate is also attached.

Fig. 1, stated to be the skull and beak of *Corvus japonensis,* is far more like *Corvus corone,* and I have a strong impression that it was figured from the head of the last named species.

Figs. 2 and 3 are also nearly half an inch shorter than my specimens of Kuril ravens.

Nearly 100 specimens of *Corvus japonensis* from different parts of Japan have passed through my hands, and I have had exceptional opportunities of observing the bird during the past fourteen years, and can confidently assert that it does *not* resemble *Corvus corax* either in size, shape, voice or habits. Neither, as far as Capt. Blakiston's or my own experience goes, does *Corvus corax* occur in either the Main Island or in Yezo, all the specimens of this bird (numbering seven) having been procured from the Kuril Islands.

I find it difficult to add anything to the note on page 141, Vol. X, Trans. Asiatic Society of Japan, concerning the difference between *Corvus japonensis* and *corax,* but append measurements of specimens now before me.

	WING.	BEAK.
Corvus corax (male) from Usushiya	17¾ in.	3 in.
" " " "	18½ in.	3 in.
" *japonensis* (male) from Shikotan	14½ in.	2½ in.
" " " " Tōkiyō	14 in.	2¾ in.
" " " " Yokohama	14½ in.	2½ in.
" " " " "	14½ in.	2⅝ in.
" " " " "	14 in.	2½ in.

In *Corvus corax* the crenulated feathers extend from the chin covering the whole of the crop: this is never the case with *Corvus japonensis*. The crenulated feathers in this bird only extend a short way down the neck.

The beak of *Corvus japonensis* is far more arched than in *Corvus corax*, and the sheen of the plumage of the latter is entirely different from *Corvus japonensis*.

The tail of *Corvus corax* is cuneiform; that of *Corvus japonensis* half round, *i.e.* fan-shaped.

Mr. A. J. Smith fortunately obtained two specimens and a nest of five eggs of *Corvus corax* during the past season on the Island of Usushiya (Kurils) and most kindly presented them to me. The nest was placed in a ledge of a cliff about twenty feet from the base. It was a large structure, composed of drift sticks, grass stalks and roots. I have frequently taken the eggs of *Corvus japonensis*, and always find the nest placed in a tree. The eggs of *Corvus corax* from Usushiya do not differ in any way from English specimens, and are markedly larger than any specimens of *Corvus japonensis*, of which I have a large series.

In the accompanying plate I have figured my largest specimen of the eggs of *Corvus japonensis* and one of the above named eggs of *Corvus corax*, and also the upper portion of the larynx of *Corvus corax*, *japonensis* and *corone*. These figures decisively prove the birds to be perfectly distinct, a matter concerning which no one, except Dr. Brauns, entertains the slightest doubt.

There is no ground for supposing that the Kuril specimens are either exceptionally old or large; indeed the latter is not the case, as the measurements of our specimens correspond with those given in Yarrell's

A.

British Birds of *Corvus corax*, which are not supposed to be taken from exceptionally large specimens, but to represent the average size of the bird.

Dr. Brauns' remarks concerning the native names of the *Corvus* are incorrect.

Hashi-buto-garasu	means	thick billed crow.
" *boso* "	"	thin "
Watari garasu	"	migrating crow
Hama garasu	"	strand or shore "

With regard to the name "*watari garasu*," it is probable that the raven does not stop in the Kurils during winter, as the season there is very severe.

The long table of measurements given by Dr. Brauns of two specimens, *Corvus corax* and *japonensis* (? *corone*) only prove that the two birds tabulated are abundantly distinct in all important particulars.

It was somewhat of a surprise both to Capt. Blakiston and myself to read Dr. Brauns' paper, after having called attention to the error in which that gentleman persists in the note mentioned before, Trans. A. S. J. Vol. X, p. 141, as we know that gentleman labelled a specimen of *Gallinago solitaria* in the Hakodate Museum as *Scolopax rusticula*, var. *japonica!* and we are therefore not inclined to place any reliance on the discrimination of a person who cannot tell the difference between a woodcock and a snipe; more especially when in direct opposition to Mr. Seebohm's written opinion (Ibis, 1879, p. 81) on one of the Kuril specimens of *Corvus corax* sent for examination to Mr. Seebohm by Capt. Blakiston.

In conclusion, I would remark that I have a very strong interest in the question of unnecessary multiplication of species, and this must be my excuse if I seem to have treated Dr. Brauns with discourtesy. Flagrant errors require strong language for their correction.

MARRIAGE IN JAPAN.

INCLUDING A FEW REMARKS ON THE MARRIAGE CEREMONY, THE POSITION OF MARRIED WOMEN, AND DIVORCE.

By L. W. Küchler,
H. B. M.'s Consular Service.

[*Read April 22nd, 1885.*]

Marriage among the Japanese differs in many important respects from marriage as in force among other nationalities, with the exception perhaps of China, where the customs prevailing in this respect bear a close affinity to those of Japan, and form the source from which the latter country has largely drawn. The marriage ceremony in Japan possesses few of those features which we are accustomed to regard as essential to its validity; and although custom, and the influence of relatives and friends, exercise a stronger influence over the parties to a marriage contract than might be expected from the facilities afforded them of abusing it, yet the knot is loosely tied and may be easily unfastened. There is no church ceremony, with its appeal to the religious instincts of a people; and no state intervention for the purpose of determining what that ceremony shall consist in.

In saying that the state does not interfere, it is not meant to infer that no interest whatever is taken by the Government in the subject of marriage. Numbers of enactments dealing therewith have from time to time been issued and enforced, both before and since the Restoration; but these referred chiefly to the condition of affairs before and after marriage—regulating the limits of consanguinity within which marriage was forbidden, making provision for the registration of marriages, laying

down laws for divorce, and the like—and never interfered with the actual ceremony. Indeed, judging from the manner in which this latter is often curtailed, it seems to be regarded as the least important part of the whole proceeding. In its character it is purely symbolic, consisting as it does in the drinking by both parties, after a prescribed fashion, of a fixed number of cups of wine. No wedding ring is used, and no words are uttered, or promises made, by either party to the other. When it is over, the newly joined couple remain at home, and court, rather than avoid publicity. These again, except under certain peculiar circumstances, do not set up a separate establishment, but continue to live with the parents of the husband or wife, as the case may be.

The great object of most Japanese is to procure the unbroken descent of their family line, and to do this many curious expedients are used. For instance, any person entering a family as son-in-law or adopted son takes the name of the family to which he joins himself. In a family where there are several sons and daughters, the eldest son is the heir and successor. When he marries, a wife is procured for him from some other family, and she lives with him in the same house with his parents. She is known in such case as the *yome*, and the proceeding is termed *yome iri*, or "taking in a daughter-in-law:" this is by far the commonest form of marriage. Should there be only daughters in the family, a husband is procured for the eldest, who takes the name of the family into which he marries, and in due course becomes its head, the other daughters generally going as *yome* to other houses. The husband in this case is known as *muko yōshi*, i.e. adopted son-in-law, and he is almost invariably a younger son. He usually has no means, and is therefore entirely dependent on his wife's family. His position does not appear to be altogether an enviable one, and so little, indeed, is it appreciated by all classes, that most people only take to it when they have no other means of support. The proverb says, "If you possess three measures of rice bran, don't go as a son-in-law" *(Ko nuka san go motta nara muko ni iku na)*. Sometimes again a boy is adopted while still a child, for the purpose of marrying a daughter also still in infancy—the marriage of course not taking place until they both come of age. Again, a *muko yōshi* may be introduced in order to marry the adopted daughter of a house, and thus continue the family line. Even

unfrequent; but they are held in contempt, and are known as *yagō* (meeting on a moor), a term of disrespect showing the low opinion entertained of them. The middleman is usually a married friend of the party seeking his good offices, and, according to a native work on etiquette, great care should be exercised in choosing him, as his duties are of a very important nature. He should be by nature truthful and not given to exaggeration. His duty consists in acquainting each of the parties with the nature, habits, good and bad qualities, and bodily infirmities of the other; and this he must do honestly and without concealment. It is also part of his duty to do his utmost to bring the affair to a successful conclusion. The same authority goes on to dwell upon the unhappiness which may result to both parties from any concealment or untruth on the part of the middleman, and quaintly observes that he, the middleman, will in such case lay himself open to the imputation of untruthfulness.

The *nakōdo* then, as will be seen from what I have stated above, may be appealed to not only by a young man desiring a wife, but also by a young woman in want of a husband, as well as by the parents or relatives of these. As a matter of fact, however, it seldom happens that the parties immediately interested communicate directly with the *nakōdo:* if they have parents or guardians, it is done by these, and, if not, by the nearest relation. The services of the *nakōdo*, again, may be sought in order to bring together people already acquainted with each other, in which case his instructions are specific and his duties comparatively light. Or, on the other hand, he may have *carte blanche* to find a suitable partner in life for some young man or women, which commission carries with it considerable responsibility, and gives wide room for the exercise of that tact and discretion which are indispensable to the proper fulfilment of his mission.

Suppose then, for the sake of illustration that the services of the middleman have been applied for by the parents of a young man, in order to find him a suitable wife. After he has fixed upon some girl who in his opinion possesses the requisite qualifications, the middleman proceeds to sound her parents on the subject. If his proposals on behalf of his principal are rejected, the matter at once falls to the ground, and, where his instructions are not specific (in which case his

duties come to an end), he looks round for some other suitable person. Should his proposals be favorably entertained, his next care is to arrange for a meeting between the parties, which meeting is known as the *mi ai*, literally "see meeting." The *mi ai* is arranged in various ways: a party to the theatre, a social gathering, or a picnic to some favoured spot, may be made the means of introducing the future husband and wife to each other. Sometimes the latter remain unconscious of the object of this meeting until it is over, in which case their intercourse is less restrained, and they are better able to form an opinion of each other's merits and demerits. More generally, however, they are made aware of the object for which they are brought together, in which case they naturally try to appear to their best advantage in each other's eyes.

After the *mi ai* is over, should either party object to the other the proceedings come to an end, and the *nakōdo* looks round for some more eligible party. A native authority on the etiquette to be observed on such occasions, strongly advises young people not merely to make the *mi ai* the occasion for examining one another's personal appearance. They should, according to him, seize the opportunity to study and observe each other's conduct as carefully as possible, so that no regret may follow in after life by their having been influenced solely by personal attractions or financial advantages; sound advice, which is doubtless as carefully followed in Japan as in other countries.

Formerly this ante-nuptial meeting was dispensed with in the case of people of very exalted rank, who consequently never saw each other until the bride removed her veil on the marriage day; and it is this exception that has probably given rise to the mistaken idea to be met with in most of the books written by foreigners on Japan, namely, that in Japanese marriages, the parties never see each other until the wedding ceremony. Among the lower classes, again, and especially those living at the different Treaty Ports, no such proceeding as the *mi ai* is known; or even if known, is generally neglected.

If, as I have said before, either party is dissatisfied with the other after the introduction described above, the matter proceeds no further; although a girl might always be ordered by her parents to marry the man of their choosing, even though she entertained a strong aversion to him. Educated, as girls in this country are, to regard obedience to

parents as their first duty, she would almost invariably conform to their wishes in this respect; but at the present day parents seldom force a daughter to marry against her inclination.

Both parties being satisfied with the result of the *mi ai*, a day is fixed on which the proposed husband sends certain prescribed presents to his future bride, and this sending of presents forms one of the most important parts of the marriage ceremony. It is in fact the only equivalent to anything approaching a contract I have been able to discover, and when once these presents have been sent and *accepted*, the contract is completed and neither party can retract. If either party should indeed repudiate the contract, I am not aware of any legal remedy within the reach of the other side; but I am nevertheless assured on good authority that such breaches of faith are extremely rare.

The presents referred to above are determined by custom, and consist in certain articles of food and clothing. These are usually five tubs of *saké*, five articles of food (see Note A), two rolls of silk, and an *obi* or silken girdle. The numbers given above are the usual ones, but they are subject to variations according to the circumstances of the sender and recipient. People not in very flourishing circumstances may send three tubs of *saké* and three articles of food, while rich people may increase the number to seven of each, besides sending various articles of apparel over and above those before mentioned. Very poor people, again, need only send one tub of *saké* and one article of food, without the roll of silk, the price of the *obi* being usually substituted for that article. What the exact meaning of these presents is, I have been unable to find out. The native books on marriage are silent on the subject, and the Japanese whom I have consulted all profess ignorance on the point, contenting themselves for the most part with the usual unsatisfactory answer that it is a custom which has been handed down from ancient times. That the custom is of great antiquity there can be no doubt, as I find mention made of it in Mr. Chamberlain's story, the "Maiden of Unahi," which is translated from the "*Yamato Monogatari*" or tales of old Japan, and which is referred to in the *Manyōshu*, or "Collection of Ten Thousand Leaves," a collection of poems dating back to the eighth century.

Should the presents sent by the suitor be accepted, and the consent

of the bride and her family to the match thereby made manifest, the next step is to fix upon some day considered lucky (see Note B. *kichi nichi*) for the *yome iri*, or bringing home of the bride, on which occasion the real marriage ceremony takes place. There is, however, another formal proceeding known as the *muko iri*, which is a kind of ceremonious introduction of the bridegroom to the relatives and friends of his future bride, and which takes place in the house of the bride's parents. This may be celebrated either before, on the same day as, or after the *yome iri;* but as originally it always took place before, I think it may reasonably be regarded as coming under the head of preliminaries to marriage. At the time determined on for the performance of the *muko iri* (i.e. taking in a son-in-law), the bridegroom goes to the house of his future bride's parents, where all her relations are assembled for the occasion, taking with him certain presents for her father, mother, brothers and sisters. The ceremonies on this occasion, when carried out in their entirety, which at the present day is seldom the case, are governed by the same rigid etiquette and strict adherence to precedent which characterize the marriage ceremony itself. Formerly a great deal of importance was attached to the *muko iri*, as it was looked upon as a kind of condition precedent to the actual wedding; but more recently there has arisen a tendency to leave it over until the marriage is completed, when it is usually joined to another ceremony known as *sato-gayeri*, but in a very abbreviated form.

The *muko iri* then, as I have said before, takes place at the house of the bride's parents. At it are present the bride's father, mother, brothers and sisters, as well as the *nakōdo* with his wife. The bride herself does not appear on this occasion. There are also present two young girls who act the part of cup-bearers, and are known as *shaku tori* (*shaku*, a handle, and *tori*, to take or hold: the vessel with which they pour out the *saké* being provided with a long handle), and who play also an important part on the marriage day, as will be seen later on. The parties being all present, a tray on which are certain kinds of food is brought in and placed in the centre of the room. On this tray are *surume* (dried cuttle fish), *kamaboko* (a kind of fish cake), and *yaki tori*, or roast birds. This proceeding is called the *tegakari* or "beginning." Another tray is then brought in on which are roast chesnuts, *kobu* (a

kind of edible seaweed), and *noshi* (see Note A. *Sakana*). This is known as the *hiki watashi*, or "handing over" (presumably of the bride). Thereupon commences the *san san ku dō* which forms the most important part of this ceremony as well as of the *yome iri*. One of the *shaku tori* is provided with three *saké* cups, of different sizes, graduated so that one exactly fits into the other (*mitsugasané*). These she fills one by one with *saké*, beginning with the smallest, and hands them to the bride's father. After he has emptied them they are handed in precisely the same manner to the proposed son-in-law, with this difference, that when the latter has drunk out of the first two, the present from the bride's father to his daughter's future husband is produced and handed over to him with much ceremony, after which he empties the third cup. The cups are then handed back to the father, who once more empties them as before. At this stage of the proceedings a kind of food called *zōni*, composed of *mochi* (rice cake), fish and vegetables, is produced, after which a proceeding exactly similar to the above takes place between the proposed son and mother-in-law—he drinking three cups, she drinking three, and he drinking three again—the only difference being that soup instead of *zōni* is produced. Once more the above process is repeated by the son-in-law and the bride's father, the former drinking first, after which the wine cup circulates among all present. Tables furnished with food are then brought in and placed before the guests, and a feast provided of a more or less elaborate nature, according to the circumstances of the families interested.

It must be remembered that the ceremony described above is that of the *muko iri* when carried out in its entirety. In recent times it has become customary to observe it only in a very modified form, and I have even known cases in which it has been joined to the actual wedding ceremony, from which it ought, strictly speaking, to be quite distinct. It should also be borne in mind that in all these ceremonies where the drinking of wine plays such an important part, the cup is merely put to the lips, and only a very small proportion of its contents swallowed.

When the day which has been determined on as a propitious one for the marriage arrives, the bride leaves her own house, accompanied by the *nakōdo* and his wife, and proceeds to that of her future husband.

This departure from her old home was formerly also made the occasion for some curious ceremonies, most of which have now fallen into disuse, or have been altogether forgotten. The most notable amongst these was the lighting of a fire in the courtyard or garden at the moment of her departure, the precise reason for which proceeding I have been unable to arrive at. It has probably something to do with wishing the bride prosperity, much as in England people throw rice and old shoes after a newly-married couple for the same reason.

The bride takes with her certain conventional presents for her future husband, which presents are usually five in number, and consist in the following articles: a roll of silk, a ceremonial dress, a silk girdle *(obi)*, a fan, and some paper. She should also be provided with presents for the bridegroom's parents and relations, which should vary in value according to the position in life of the donor; and the bride in this respect should always be guided by the value of the presents brought by the bridegroom on the occasion of the *muko iri.*

The marriage ceremony, which takes place immediately on the bride's arrival at her future home, is entirely of a social nature, no religious element entering into it at all, and consists for the greater part, like the *muko iri*, in the drinking after a prescribed fashion of a certain number of cups of *saké.* In the native guides to the etiquette to be observed on such occasions, the most minute rules are laid down for the conduct of all persons participating in the ceremony. As it is however the modern custom greatly to curtail this, and as it has moreover been well and ably described before, I will content myself with a short account of the principal features only, leaving out such tedious details as the furnishing of the room in which the marriage takes place, the proper position in which the parties present ought to sit, etc., etc. While the actual ceremony which is supposed to make the parties husband and wife is taking place, the only persons present in the room should be the bride and bridegroom, the middleman with his wife, and the two *shaku tori*, or young girls who act the part of cup-holders, as in the *muko iri.* The middleman attends on the bridegroom, near whom he sits, while his wife seats herself close to the bride, on whom it is her duty to attend. To pour out the *saké*, the *shaku tori* or *shakunin* are provided each with a kind of ladle, ornamented which a paper imitation

of a male and female butterfly, and hence known as *ochō* and *mechō*. These ladles are either made of silver or some cheaper substance, such as pewter, according to the means of the people using them. In poor families it is customary to have only one *shakunin*. (Note C.)

A small table on which are three cups, similar to those used in the *muko iri*, is placed before the bride, it being an ancient custom that until the ceremony is completed she should drink first in order. The bride's assistant takes the smallest of these cups, has it filled with *saké* by one of the *shakunin*, and hands it to the bride, who empties it three times. The cup is then taken by the same *shakunin* to where the bridegroom sits, filled by her as before, and handed by the middleman to the bridegroom, who also empties it thrice. This being done, soup is brought in and placed before the persons present, as in the *muko iri*. Thereupon the other cup-bearer takes the second cup, fills it, and has it handed by the middleman to the bridegroom. The latter, after drinking out of it three times, sends it to the bride, who does the same. The first cup-bearer then takes the largest cup to the bride and afterwards to the bridegroom, who each repeat the process described above. This proceeding is known as the *san san ku dō* (lit. three three nine times) and forms the most essential part of every marriage ceremony.

The *san san ku dō* being finished, the guests and relations come in and congratulate the newly married couple, who after a little while are accompanied by the *nakōdo* and his wife to their chamber, where it is customary for them once more to go through the form of pledging each other in wine. And it is worthy of note that while in the *san san ku dō*, as has been already observed, the custom is for the woman to drink first, when that ceremony is over and the parties have become man and wife, the husband takes the opportunity thus afforded him of asserting his new position by drinking first when in the privacy of their own chamber.

At the commencement of the proceedings described above, the bride is dressed entirely in white. After the *san san ku dō*, when the relations and guests are all assembled in the room, she retires to change her costume, putting on a dress having some colour and pattern, which is a present to her from her parents-in-law. The bridegroom also at the same time changes his attire, putting on the dress which, with girdle

and fan, have been given him by the bride's parents. This changing of costume is known as the *iro naoshi* or "colour altering," and when it has been effected, and husband and wife have returned to the room thus freshly attired, the friends, relations and retainers produce their presents, and offer their congratulations to the newly married pair. The retiring of the latter to their room ends the ceremony.

Formerly the bride almost invariably wore a kind of veil made of white floss silk and of a peculiar bell shape, which could be so adjusted as to completely conceal the features. On the way to her future husband's house this was kept down over the face; but arrived there, it was raised to the forehead, in which position it was retained during the ceremony. At the present day this veil is little used, or is constructed so as merely to cover the hair. Country people simply bind some floss silk round the forehead.

Three or five days after the marriage, husband and wife proceed to make a formal visit to the parents of the latter. Should they be from any cause unable to do this, they have the alternative of sending a messenger with presents instead, which, indeed, is the course usually pursued. This visit is known as the *sato-gayeri* (village returning), and the opportunity is sometimes taken to combine with it the *muko iri*, where the latter ceremony has not been carried out before marriage.

The position of woman, and the rules as to her conduct by which she ought to be governed after marriage, deserve some remark; and although in Japan this position is relatively to man a decidedly inferior one, and she enjoys few rights or privileges, yet in this respect she is considerably in advance of her sisters of most other Oriental nations. Considerable improvement has, it is true, taken place of late years in this regard; and, with the increased attention that is now being paid by the country to female education, still further advances may be confidently expected.

Until recently the whole conduct of woman, more especially as regards her relations towards her husband, was regulated by the principles laid down in such books as the *Onna Daigaku*, or "Woman's Greater Study," a work written by one Kaibara Yekiken in 1720, and adapted by him from Chinese works of a similar nature. The rules laid down in this book for the guidance of women, were (and are still)

inculcated on girls from an early age, and followed by them in after life without question. Although it would prove both useless and uninteresting to encumber this paper with a lengthy translation from this book, I think a few short extracts might be of some value, as showing by what recognised rules the relation between husband and wife is really governed. The book opens with a statement to the effect that when a girl marries, she becomes subject entirely to the will of her husband's parents, and that she must endeavour to bear patiently their treatment of her, however harsh and unjust it may appear. This implicit and unquestioning obedience to her new parents is in fact the mainspring that must influence her entire conduct as a wife. After her husband come her parents-in-law, at whose beck and call she must ever be, and whose commands she must obey even before those of her own parents. So great indeed is the importance which for ages has been attached to this principle, that disobedience to parents-in-law stands first in importance among the seven reasons given by Confucius for which a husband may properly divorce his wife. These reasons are all distinctly set forth in the *Onna Daigaku;* so that, however monstrous they may sound to Western ears, a Japanese woman has at least been taught from childhood what to expect on entering the married state. The *Onna Daigaku* contains some very excellent moral precepts, which cannot fail to have a good effect on the minds of young girls to whom they are taught. Woman is strongly urged therein to place a higher value on goodness of heart than on mere physical beauty. She is told to be gentle and subdued in her intercourse with all people; not to mix too freely with the other sex; and not for a single moment to listen to loose conversation. To whatever depths of poverty her husband may sink, the wife is cautioned not on that account to make the least complaint, or express the slightest desire to leave him. The Chinese equivalent for *yome iri*, says the author of the *Onna Daigaku*, means "going home;" and once therefore a woman has entered a house as *yome*, she ought at all costs to remain there all her life. If, through any fault of hers, she is sent away, even should she afterwards marry again into a rich house, the shame and disgrace will still attach to her until she dies. Again, a wife is admonished on no account to show jealousy. If, says the book, the husband be guilty of any impropriety or error, the wife should gently reprove

him. Should he thereupon get angry, she ought to wait for a little until his anger is appeased before renewing her reproof. On no account must she lose her temper and talk violently to him. Then follow a number of domestic details setting forth her duties in her husband's house, which, if literally carried out, would go to show that the life of a married woman in Japan is far from an easy one. She must rise early and retire late; she must not sleep during the day, but look well after the house, spending her spare time in weaving, spinning and sewing. Hints are given her on the subject of domestic economy, and the proper scale on which to conduct the household. She must on no account go anywhere without her husband's permission, and if under forty, she ought not to resort much to shrines and temples and such places where many people congregate. Neither must she go often to the house of her own parents. If she wishes to communicate with them, this can be done by messenger. Next follows a disquisition upon the relative inferiority of the sex generally, evidently intended to humble her in her own estimation. Woman, says the book from which I am quoting, in seven or eight cases out of ten, suffers from the mental diseases of disobedience, anger and resentment, evil speaking, jealousy, and lack of intellect. On account, therefore, of this lack of intelligence, she must in all things seek for and follow the advice of her husband. In ancient times, says the author of the *Onna Daigaku*, when a female child was born, it was kept for three days under the floor of the house; the reason for which proceeding being, that woman was considered of the earth, earthy, in distinction to man, who was regarded as of the heaven, heavenly.

I have quoted, perhaps, at greater length from this book (the *Onna Daigaku*) than the interest of the subject may appear to warrant; but my excuse must be, that, in my opinion, it illustrates better than anything else what peculiar views as to marriage are impressed upon women from their earliest infancy. It also shows what an inferior—I might say servile—position she is expected to occupy. It is true, indeed, that, probably on account of the natural gentleness of the people, fewer abuses of this position are heard of than might be expected from the wide authority which the husband has power to exercise. Yet on the other hand, again, it will easily be understood from what I have already said, that, until important and radical changes are effected in the whole marriage

system—changes, especially, which will give to wives greater security against the possible tyranny or caprice of their husbands,—the position of woman must continue to remain far below that of her sisters in nations laying claim to civilization.

Before closing this part of my subject, I should like to make a few remarks touching certain customs peculiar to married women in this country, and which, to a certain extent, serve to distinguish them from other women, premising that a great many of these have either fallen into disuse or continue to be observed among the lower classes only. Most noteworthy amongst these is the peculiar practice of staining the teeth black, and shaving off the eyebrows on marriage. As usual, it is extremely difficult to arrive at the precise origin of these customs. All that my enquiries have brought to light with regard to the habit of blacking the teeth is that it is of great antiquity and probably indigenous to Japan. Most writers assert that it was a kind of disfigurement, by which the woman on marrying intended to show that she wished to render herself repulsive in the eyes of the world at large, meaning henceforth to devote herself solely to her husband. But it is difficult to accept such a theory, in view of the fact that the custom was not confined to women alone, the *Kuge* or Court Nobles, until recently, being in the habit of staining their teeth black. The more reasonable hypothesis is, that originally it was meant in some way or other as a mark of servility—the wife being regarded as the servant and inferior of her husband and lord. The origin of the custom of shaving off the eyebrows is also involved in obscurity. The Japanese have a tradition that in ancient times there lived an Empress who by nature was without eyebrows. The court ladies, in order to resemble her, all shaved their's off, thus originating a fashion which has lasted until the present day. On occasions of ceremony, however, it was the custom, so they say, to paint a pair of false eyebrows on the forehead, but much higher up than the real ones, which can indeed be seen in almost any old Japanese painting. The origin of the custom of wearing *kanzashi*, *nakazashi*, and other descriptions of hairpins is also a curious one. The *kanzashi* was formerly only worn by married women. It originally consisted in a small dagger, which was sheathed in the hair and used by a woman in cases of emergency. Gradually, as the need for it

became less urgent, its shape also underwent modification, until all trace of its original use was lost. Married women have also a peculiar manner of dressing the hair, by which they can generally be distinguished. It consists of a kind of chignon known as the *maru magé* (round queue), which is built up on a frame generally with the assistance of more or less false hair. Its use is not confined to married women, but a married woman seldom, if ever, appears in public with her hair dressed otherwise.

When the husband goes out, the wife accompanies him as far as the house door, where she makes an obeisance and begs that "he will return soon." This does not take place when the wife goes out: in that case she simply reports herself, "I am going out and will return" (*itte mairimasu*). When both go out together, the husband walks a little in front; husband and wife seldom walk side by side, and never arm in arm. When met in the street by an acquaintance, the husband is saluted first, the wife standing by looking on till the somewhat lengthy greetings are over. A husband addressing a letter to his wife uses a title less respectful than that which she uses to him; but a third person addressing the wife must make use of the more respectful title.

A husband may, if he choose, bring a concubine into his house, and his wife cannot for that reason take any proceedings against him; nor indeed, until the Notification of May 18, 1873—which gave her the right to sue for a divorce in a court of law in certain cases—can she take legal proceedings of any kind against him.

The general belief among the people is that the relation between parent and child is confined to this world and closes with death, while that between husband and wife continues in some future state of existence; and for this reason probably, it is considered improper for a woman to marry again after her husband's death. She ought to "cut her hair short and remain single."

It remains to make a few remarks on the law of divorce as existing in this country—if, indeed, that can be called a law which does not require for its enforcement the intervention of a court of justice. For my information on this subject I am indebted principally to the learned contributions of Mr. Miyazaki Michizaburō to the *Mei Hō Sha* (Legal Society). This gentleman divides the subject into three heads, viz., the

Tai Hō Ritsu, or law of the period, Tai Hō (A. D. 700); the *Tokugawa Ritsu*, or laws in force during the Tokugawa Shōgunate (A. D. 1600-1868); and the laws issued since the Restoration (1868). As a matter of fact, however, the laws of the *Tai Hō* period which deal with the subject of divorce, have remained in use with but little addition or alteration to the present day. Some unimportant changes have, it is true, been recently made, and it is rumoured that an entirely new code is shortly to be issued, but for all practical purposes the *Tai Hō Ritsu*, which is of Chinese origin, is still universally in force.

Mr. Miyazaki divides the entire subject into two parts:

First, where a divorce *may* be obtained; and second, where it *must* be obtained.

Again, the cases in which a divorce *may* be obtained naturally divide themselves into—

First, where the husband may, and

Second, where the wife may obtain one.

The husband may divorce his wife for any of the following seven reasons:

(1) Where the wife, having reached the age of 50, is childless.
(2) Where the wife is guilty of adultery.
(3) Where the wife is guilty of disobedience towards her parents-in-law.
(4) Where the wife talks too much.
(5) Where the wife is guilty of theft.
(6) Where the wife is addicted to jealousy.
(7) Where the wife suffers from a hereditary disease.

Although under ordinary circumstances a husband might divorce his wife for any of the above reasons, in certain special cases this right was taken from him, except in numbers two and seven, when it always held good. These cases were:

(1) Where the wife had behaved in an exemplary manner during the illness of her father- or mother-in-law.
(2) Where the wife, though of low station at the time of her marriage, had subsequently risen in rank.
(3) Where the wife has no relations or place to which she can be sent.

Of course, if the wife consented she might be sent away notwithstanding these objections.

The wife *may* obtain a separation from her husband for the following reasons:

(1) Where the husband has gone abroad, and has not returned within the following periods, viz., five years if they have children and three years if not.

(2) Where the husband has deserted his wife, and has not returned during the following periods, viz., five years if there are children, and three years if there are none.

The woman may also obtain, at any time before the actual marriage ceremony, an annulment of the agreement to marry any man, for the following reasons:—

(1) Where there has been a delay of three months without sufficient cause.

(2) Where the proposed husband has been absent at any one time for a whole month without good cause shown.

(3) Where the proposed husband has gone abroad and has not returned within a year.

(4) Where he has been convicted of a crime.

Next come the cases in which husband and wife *must* separate; and these, like the former, are further subdivided: the one case being where they *must* separate on account of their own misconduct, and the other, where they must separate on account of the act of a third party.

The cases in which husband and wife *must* separate on account of their own act are:—

(1) Where the husband has been guilty of violence towards his wife's parents or relations.

(2) Where the wife has been guilty of violence towards, or slander of, her husband's parents or relations, or has tried to injure her husband.

The case in which husband and wife *must* separate on account of the act of a third person is where any of the relations of either party has been guilty of violent conduct towards the other party.

Suitable punishments used formerly to be enforced for the infraction or non-feasance of the above rules; but these, as well as many of

the rules themselves, are now obsolete. It must not be supposed either that divorce in Japan is the easy matter which most residents in, and visitors to, this country suppose it to be. A solemn conclave of the relations of both parties is held, and the question argued with as much care and regard to justice as would be found in any court of law. An improper divorce by a husband of his wife has often been the cause of a life-long feud between the two families. At the present day it has become very common for the parties to seek the intervention of a court of law on any dispute as to divorce arising, but this course is not and never has been a necessary one. When the parties separate, the husband gives the wife a kind of certificate (*ri yen jō*), which is of great importance to her should she marry again. The husband also proceeds to the *Kochō* of his district, to whom he reports the divorce and requests the name of his wife to be removed from the *nimbetsu* (register). The *Kochō* thereupon communicates the matter to the *Kochō* of the district to which the woman belongs. By Instruction No. 209 of December 9th, 1875, officials throughout the country were informed that no divorce was in future to have effect until it was so registered with the *Kochō*.

During the Tokugawa period some very severe laws on the subject of adultery were made and carried out. Thus in the third year of Kiō Ho (1718) the Shōgun Yoshimuné passed a law that a wife convicted of adultery should be sentenced to death, as also her paramour. The same Shōgun also decided that the husband might slay both his wife and her lover; and where he only slew the lover, the wife was still sentenced to death. If, however, the lover had fled and made good his escape, the punishment or not of the wife was for the husband to decide. It was also decided at the same time that where a man had solicited a married woman to commit adultery with him, or had secretly entered a house for that purpose, the husband might kill him, and such killing was to be considered no crime, provided that there was clear proof of such solicitation. Aiders and abettors were sentenced to exile and were forbidden to reside in towns.

Women who to the crime of adultery had added that of slaying their husbands were condemned to be crucified. Again in the first year of Kwan Po (1741) a law was passed that persons who, while attempt-

ing to commit adultery had wounded the woman's husband, should be led through the streets, and after that decapitated and their heads exposed. In 1748 it was decided that a man guilty of adultery with the wife of his lord or master should be decapitated and his head exposed. The woman was condemned to death without exposure. Again, it was decided about the same period that a person committing a rape on a married woman was to be executed, and that, where several had acted together, the principal was to be decapitated and his head exposed, while the participators were forbidden to reside in large towns or post towns. All these laws applied to the concubine as well as to the wife. Severe punishments were also provided for those persons convicted of criminal intercourse with certain classes of relations.

In 1717 a law was passed which provided the curious punishment of an enforced change of residence for those persons who had married a second wife without having divorced the first. If the second wife had brought her husband property, this was confiscated. Again, where a woman, without first obtaining a document of divorce, had married into another house (*yome ni iku koto*) she was condemned to have her head shaved, and to be sent back to her parents, a punishment which, curiously enough, is mentioned by Tacitus as having been in force among the ancient Germans for offences of a like nature. The middleman also, who had negociated the second marriage, was fined, as also the second husband. At the same period various punishments were provided by law for faithlessness on the part of women engaged to be married.

Most of these laws point to the existence of a feudal state of society, and have naturally disappeared along with the order of things which called them into existence. Some of the Articles of the new Penal Code which deal with this subject may be of interest as showing how the law at present stands. Thus, Article 311 lays down that "a man who "discovers his wife in the act of adultery with another, and kills or "wounds both or either, shall have his penalty lessened two or three "degrees." Again, Article 353 says that "a married woman committing "adultery is liable to imprisonment for a period not exceeding six "months. Also her paramour. The husband must prosecute, but the "prosecution will fall through if he has previously consented to the

If the proposed wife be not a woman of good character, the marriage will not be allowed; and a certificate is required from the *Kochō* of the district in which she resides.

Officers of and below the rank of captain must deposit a certain fixed sum of money as security that they are in a position to marry. Privates must also do so on obtaining permission to marry.

This sum of money may be deposited by the woman, or by both together. The marriage must be reported as soon as it is completed, at which time the above deposit must be sent in.

The conditions under which this deposit is returned are: Advancement (in the case of higher officers), pension, death or dismissal of husband, death or divorce of wife, and loss of property by fire or other calamity.

NOTES.

A. *Sakana.* According to Hepburn's Dictionary, *sakana* means "any kind of food taken with *sake.*" *Sakana* is however not necessarily edible, and in most cases it is not. It is a kind of accompaniment to *saké*, and has generally a symbolic meaning. The commoner kinds are *noshi* or dried *awabi* (sea-ear), a piece of which is attached to all presents given by Japanese; *kobu*, a kind of edible seaweed; *shiraga*, made of twisted hemp; *shiodai* or salted *tai* (serranus marginalis); and *katsuo-bushi* or dried bonito. The *noshi* and *shiraga* are not eaten: the latter, which means literally "white hair," is an emblem of the affection which the newly married couple should bear towards each other until their hair turns white with age.

B. *Kichi Nichi.* In the first month of each year, the head priest of the shrines of Ise issued a kind of almanack in which were pointed out the days to be considered lucky or otherwise during the current year. Thus one day might be lucky for marrying, and another for setting out on a journey, etc.

C. *Shakunin.* There is some diversity of opinion among my informants as to the proper sex of the cup-bearers, and the manner in which they should

discharge their duties. From what I can gather, it would appear that formerly only in marriages between *Daimiyō* were both the cup-bearers girls, in which case only one of them—the one bearing the *ochō* or male butterfly—did the pouring out for both bride and bridegroom. Each time before so pouring out, she approached the lip of the vessel which she held to the lip of the *mechō* (female butterfly) which was held by the other cup-bearer. The latter sat slightly behind the first—both facing the bride and bridegroom—and as the girl carrying the *ochō* passed across from one to the other, the bearer of the *mechō* merely changed her position slightly, so as to keep always behind her companion.

In marriages between *samurai*, again, the *shakunin* were usually a boy and a girl, the boy carrying the *ochō* and attending on the bride, the girl waiting on the bridegroom with the *mechō*.

In marriages among poorer people, although only one *shakunin* was present, she nevertheless made use of both *ochō* and *mechō*.

Curtis.

NOTES ON THE INTERCOURSE BETWEEN JAPAN AND SIAM IN THE SEVENTEENTH CENTURY.

By E. M. Satow.

[*Read Nov. 19th, 1884.*]

During the century which elapsed from the discovery of Japan by Fernam Mendez Pinto and the almost complete closure of the country to foreign intercourse in 1636, its people abandoned their old habits of seclusion, and a spirit of enterprise arose which prompted them to undertake long voyages, extending even to the remote coasts of Western Europe. The Embassy despatched in 1582 under the auspices of the Jesuit missionaries to Philip II and the Pope was a conspicuous sign of the times, and thirty years later the mission of Hashikura Rokuyemon was equally celebrated. The merchants of Ōzaka, Hirado and Nagasaki eagerly embarked in the trade to Annam, Tonquin, Cambodia and Siam, to Formosa, the Philippine Islands and the Malay peninsula. Japanese mariners engaged themselves on board the vessels of all the nations that frequented the open ports, and a small number even made a voyage to England and back. Others found employment as soldiers in the service of the Dutch in Macassar and Amboyna, or displayed their audacity and talent for stratagem in the capture of the Dutch Governor of Taiwan. Vessels suitable for navigating the open seas replaced the small junks in which they had formerly ventured timidly down the Yellow Sea, or crossed the straits of Krusenstern and Broughton by passing from island to island, and entered a spirited competition with the sailing ships of their European rivals for the trade of the Far East.

It is also probable that, imitating the proceedings of the Dutch, English and Portuguese, they made prize of unoffending Chinese junks,

and sailed marauding along the coast of Cochin China; for the navigators of that age assumed all mankind to be their natural prey, and regarded commerce and piracy as alternative pursuits equally entitled to respect.

The numerous volumes that narrate the vicissitudes of foreign intercourse with Japan both during and after this period, are chiefly confined to an account of European enterprise in Japan itself, while the history of Japanese adventure in foreign countries has still to be written. The materials are widely scattered, and must be gathered together before a continuous narrative will become possible. In the present paper I have endeavoured to collect some hitherto unprinted documents and to present in condensed form notices from a variety of writers, with the object of illustrating the relations of Japan with Siam in the 17th century, and thus contributing to the study of a period rich in interest for Europeans.

The earliest extant record of written communication between Japan and Siam belongs to the year 1606, when a letter was addressed by the Shôgun Iyeyasu to the King of Siam, containing a request that some muskets, and incense known to us as "eagle-wood," might be furnished to him. But there is no doubt that commercial intercourse had taken place even before this, for the original passports granted to Japanese junks trading to Siam, or rather to the Malay States of Ligor and Patani, then, as now, forming a part of the Siamese Kingdom, are still in existence, dated as far back as 1592.

In 1604, at the request of the *daimiô* of Arima[1] in Hizen, Iyeyasu issued three passports to a Japanese merchant resident in Siam for junks trading thither, and the *daimiô* of Satsuma also obtained one. These were in the following simple form:

"This is a vessel going from Japan to Siam."

They were dated with the year, month and day, and endorsed with the name of the person to whom they were granted. A register was kept of all such passports, and fifty-three which have been preserved are deposited in the archives of the Ministry of Marine.

---

[1] Near the South point of the Shimabara promontory. This noble was the ancestor of the Arima of Maruoka in Echizen.

Besides the grants already mentioned, those which are of most interest to Europeans are the following:—

In 1609 to the Christian Padre Thomas (Kirisutan Bateren Tomas);

In 1612 to the Dutchman Jan Joosen (known as "Yayôsu" in the Japanese record);

In 1613 to the Portuguese (or Spaniard ?) Manohiru (Manoel);

In the same year to Jan Joosen again;

In 1614 to Anjin, i.e. Will. Adams, who went by this name, which means 'pilot', among the Japanese;

In 1615 to the Portuguese (or Spaniard ?) Jacob (Jakobe).

From Cocks' Diary,[2] which contains much interesting information about English trade in Japan, we learn that he despatched a junk called the "Sea Adventure" on more than one occasion for the trade to Siam, and the passport issued in 1614 to "Anjin" was probably obtained for one of these voyages. Adams himself commanded her. He left Hirado in December, 1615, and returning thither in July, 1616, after an absence of seven months and a half. He went down with the northeast monsoon, and the southwest blew him back. The pass (called *go shiu in*, from the vermilion stamp of the Shôgun appended to it) had to be surrendered at the end of each voyage, and a new one taken out. This rule accounts for the preservation of so large a number of such apparently useless documents in the Japanese archives. *Goshon* used by Cocks[3] is the corruption of this word, and not of *gosha*, as Mr. E. M. Thompson states. It appears probable that the register of passports is imperfect, as it goes no further than the year 1615, while trade with foreign countries was not prohibited until 1636.

We may safely conjecture that the intercourse carried on by the Portuguese with Siam, commencing immediately after Dalboquerque's capture of Malacca in 1511, led to the equipment of junks in Japan for the voyage thither, and as we have just seen, it was later on participated in by the English factory at Hirado, and, it may be added, by the Dutch.

In 1609 further letters were sent to Siam, and the latter State

[2] Published by the Hakluyt Society, and edited by Mr. E. M. Thompson.

[3] Many of the Japanese words used by Cocks are wrongly identified by Mr. Thompson, who has also failed to recognize in "chowne" the Portuguese "chão."

responded by the despatch of envoys with presents. From this time commercial intercourse between the two countries continued almost without interruption until the closing of Japan to foreign trade. Japanese adventurers betook themselves to Ayuthia, then the capital of Siam, and settled there in considerable numbers, at one period as many as 700 (some say 7000). Others traded to Patani and Ligor, and the aid of the Japanese as bold and skilful warriors seems to have been not infrequently sought by the rulers of Siam in the suppression of revolts among their feudatories. Vol. VII. of this Society's Transactions contains a translation by Captain J. M. James, of an interesting account of the exploits of Yamada Nagamasa, one of these adventurers, with respect to which I have merely to observe that the country spoken of under name of Rikkon by the Japanese writer is evidently Ligor, or Lakhon as it is called by the Siamese, a province in the Malay Peninsula.

Amongst the correspondence in the collection entitled Gwai-Han Tsû-Sho, on which the present paper is largely based, are letters addressed by this same Nagamasa to Doi Ôye no Kami, one of the Shôgun's Council, dated October, 1621, and a reply thereto later in the year. Both of these, as well as other letters exchanged between these two persons, will be found further on in their proper chronological order. They relate to the despatch of envoys from Siam, who were received by the Shôgun at Kiôto and Fushimi. In 1623, 1625 and 1629 other envoys from Siam visited Japan, and were also presented to the Shôguns. The two countries were at this time on the most friendly terms, though a certain air of superiority was assumed by the Japanese in their written communications. After the time of Iyeyasu, the Shôgun never accorded to the King of Siam the title of Highness, but always addressed him as Your Honour or Your Worship. On the other hand he allowed himself to be styled by the Siamese "King of Japan", though never arrogating that title in his own letters.

The Japanese people were forbidden in 1636 to leave their own country, and the three-masted vessels which had been employed in the foreign trade were ordered to be broken up. Two only were preserved by the *daimiô* of Toba in Shima, who was the Shôgun's Commissioner of Marine. At the same time the Japanese who were abroad when the edict was issued were prohibited from returning, and

many consequently settled permanently in Siam. Constant mention is made of them in the older accounts of this country, as late as 200 years ago. They appear to have furnished a body-guard to the Kings of Siam, and the tradition is still preserved in the shape of the titular *Asa Jipan*, the members of which, however, do not claim to be of Japanese descent. It may be inferred that through constant intermarriage with the women of the country, they have become absorbed in the general mass of the population.

I shall proceed in the first place to give translations of the letters which passed between the two countries, adding extracts from the Siamese native chronicles and from European authors by way of illustration. Yamada's story will be recounted with fresh details from a Japanese MS., and will be corroborated by the evidence of a contemporary Dutch historian.

The correspondence as it has been preserved to us consists of documents in Chinese, and one or two in Japanese, these latter being Yamada's letters. On the Siamese side the originals were in their own language, engraved on a thin sheet of gold, as was the case with the letters sent much later to Louis XIV by Somdet Phra Narai. They were accompanied in all cases by a translation in Chinese, presumably the work of settlers of that nation, who appear to have been always numerous in Siam.

The collection opens with the letter from Iyeyasu to the King of Siam, already referred to, which is dated 22nd Oct., 1606. In it he asks to be furnished with some muskets and fragrant wood, and he sends a present of swords and armour. A month later we find that he issued a rescript granting permission to Siamese trading junks to visit Japan, and promising to afford them every facility for trade. Two years subsequently the minister Honda Kôdzuke no suke wrote by Iyeyasu's orders, forwarding a present of armour and renewing the request for muskets. (This is No. 2 of the 1st series.) It is not likely that the desired weapons were of Siamese manufacture, and it may be conjectured that they would have to be procured from the European merchants frequenting Patani, which was the chief station of the Siamese trade at that period. An answer was received from Siam in 1610, but does not appear to have been preserved. Iyeyasu

wrote again at once, and his letter is No. 3 of the series. He sent presents to the King of Siam and to a principal Minister, consisting of muskets, armour and swords. At the same time Honda wrote to the Phra-klang or Minister for Foreign Affairs of Siam (the Barcalon of the early French and other writers on Siam) thanking him for the promise to send the muskets, etc., and expressing the hope that commercial intercourse between the two countries will be kept up by annual junks. This letter is No. 4. The first Siamese junk visited Japan in 1612.

Ist SERIES.

1. Letter from the Shôgun Iyeyasu to the King of Siam.

"Minamoto Iyeyasu of Japan respectfully addresses His Highness the King of Siam. In matters of alliance, countries may be not widely separated, and yet if there be no friendship between them it is just as if they were a thousand leagues apart. On the other hand, although those countries be not near to each other, yet if communication is kept up, they are as it were neighbours.

"What your humble servant would fain ask your honoured country for is the very best quality of eagle-wood and fire-arms. If your highness will give orders that such be sought for, and will have them sent here, it will be a gracious favour to me, insignificant as their value is. I now beg to offer as a token of my sincere regard, three suits of Japanese armour, each consisting of three pieces, and ten long swords. I have instructed the master of the vessel to give further explanations. An imperfect communication.

"22nd October, 1606." (L.S.)

This letter, and the rescript above referred to, which is addressed to two men named Fernando Miguel and Jakobe Kwakaranaka (who seem to have been Portuguese or Spaniards), were delivered to a Japanese junk master in December of the year, along with the presents.

2. Letter Sent to Siam by Honda Masazumi.

"I respectfully address you. The way by sea is very far, and by land the mountains increase the distance, so that we have not been able to write to each other.

"I have the honour, by the commands of my Prince, to address a humble letter to you. My Prince is profoundly desirous of obtaining some of the firearms of your honoured country. If this should be made known to His Majesty (the King of Siam) in such wise that he would bestow on us two or three stand next year, my Lord would be very glad and esteem himself fortunate. Your honoured country's gunpowder is of surprisingly good quality. Although it is not allowed to be sent out of the country, yet if it may be sent out, send us a ship load across the seas. I await confidently a full and complete answer.

"I send you a present of six suits of armour, being implements of war made in my country, as a slight token of my sentiments. Pray take care of your health at this wintry season. An imperfect communication.

"Dated 17th of November, 1608.

(Signed) "Honda Kôdzuke no suke, Fujiwara no Masazumi,
(L.S.) servant of [the King of] Japan.

"Despatched to the servants who are about the person of the King of Siam."

The answer to this letter is not extant, but it appears to have contained a promise about the firearms and powder. In order that the Siamese King may have no excuse for forgetting, Iyeyasu addressed him again in the following letter:—

3.

"Minamoto Iyeyasu of Japan respectfully addresses His Highness the King of Siam.

"Though lands, countries and seas be separated by a thousand leagues, if there be friendship between them they are close to one another. During the summer a letter from Your Highness' country arrived by a merchant vessel, and I felt as much joy as if I had seen your honoured self face to face. I am extremely glad to learn from the letter of the Okya Phra-klang that by next year's ship you will graciously send me the much desired guns and powder which my servant Honda Kôdzuke no suke requested in his note of the year before last. These are what I desire more than gold brocade.

"The maintenance of commercial intercourse between your honoured

State and my rude country by means of merchant ships passing to and fro every year will greatly promote the peace and happiness of both nations and the prosperity of our respective subjects. Distant regions will thus become as it were neighbours, and we shall be able to keep up friendly relations. My own State is not rich in productions, but such as they are, I have the honour to offer to Your Highness the presents named is the accompanying list.

"May you preserve your health during the coming autumn.

"September, 1610 (7th moon)."

List of presents to the King of Siam.

50 muskets.
do. to the Okya Phra-klang.
1 suit of armour.
1 sword (*Koshi-gatana*).
1 dirk (*Waki-zashi*).

4. Letter From Honda Masazumi to the Okya Phra-klang, Servant of the King of Siam.

"Two years ago I had the honour to address a letter to you by the orders of my master, and I am glad to say that I have now respectfully perused the memorial in which you state that as soon as my letter reached Siam it was communicated to your Court, and that by next year's ship you will present my Lord with the firearms and powder which he has expressed his earnest desire to possess. I now learn, Sir, from your fragrant letter, that you have presented my Lord with some sandal-wood, precious stones, and a golden [ring] having a design of raised flowers. He is greatly pleased, and has commanded me to reply expressing his thanks as I might judge most fitting.

"My own country enjoys universal tranquillity as regard both its institutions, customs and form of government. The commanders of such Siamese merchant vessels as may visit us from year to year shall have accorded to them every kind of gracious treatment that their hearts may desire. A list of the tokens of friendship which are sent to you by my rude country will be found in the enclosed slip.

"With best wishes for the prosperity of your country and the most genuine respect. An imperfect communication.

"The above is a reply to the Okya Phraklang, servant of the King of Siam, dated this day of the 7th month, by Honda Kôdzuke no suke Fujiwara no Masazumi, servant of Japan." (August, 1610.)

In the summer of 1612 a Siamese vessel arrived at Nagasaki, and on the 26th August her commander had an audience of the retired Shôgun Iyeyasu at the castle of Sumpu (now Shidzuoka). He brought presents of brocade, scarlet cloth and sharks' skins. Two more vessels visited the same port in the following year.

IIND SERIES.

The second series of documents relates to the Siamese Embassy of 1621. They are seven in all, namely:—

1. From a high Siamese official to the governor of Nagasaki.
2. From the Siamese Minister for Foreign Affairs to Honda Kôdzuke no suke
3. From the King of Siam to the Shôgun, who is addressed as His Highness the King of Japan.
4. From the Shôgun Hidetada to the King of Siam, to whom a title inferior to that of 'Highness' is accorded, such as is usually applied in China to military officers of high rank.
5. From Honda and his colleague Doi Oye no kami to the Siamese Minister for Foreign Affairs.
6. From Yamada Nagamasa to Doi Oye no kami.
7. From Honda and Doi to Yamada Nagamasa in reply.

The envoys reached Yedo on the 11th October, and were lodged at the Buddhist monastery of Sei-gwan-ji, then situated in Suda chô in the district of Kanda. Their party numbered 60 or 70 persons in all, of whom 18 besides the envoys had the privilege of audience of their own Sovereign. They were accompanied by Kiya Yazôyemon, a merchant of the town of Sakai, who had made several voyages to Siam, and a Japanese named Gonroku acted as interpreter.

On the 13th they had a public audience of the Shôgun. After some conversation as to the purport of their mission, they were informed that a copy of their credentials and the list of presents should be submitted to the Shôgun before the formal delivery of the same. These having been examined and found satisfactory, the 15th was fixed for the presentation

of the originals, and of the gifts intended for the Shôgun. The latter consisted of a pair of swords of different lengths, an inkstone, 20 muskets, a golden basin, 10 pieces of cotton cloth (perhaps Indian chintz) and 45 elephant's tusks. The Shôgun, dressed in long *hakama* (wide trousers reaching a yard beyond the feet) and *kataginu* (a mantle of light blue hempen cloth projecting sideways from the shoulder), was seated on a large cushion of red damask, in the centre of the *jô-dan* or upper floor of the Chief Hall of Audience (*Ô-biro-ma*), behind a silken curtain, which was rolled up so as to allow of a full view of his countenance. The presents were set out on tables in the hall. There were also present the Ministers Sakai Uta no kami, Honda and Doi, in the same costume as the Shôgun. The *daimiô and samurai* were seated in the exterior corridor of the next apartment, and wore the ordinary short *hakama*. At the Shôgun's side were his pages in purple robes. It should be noted that according to the ancient Japanese etiquette all persons present at a public ceremony had to be seated on the ground, instead of standing, as with us.

The letter of the King of Siam was then presented through Sakai Uta no kami. It was enclosed in a multiplicity of coverings. The outside wrapper, which was sealed with wax, on being opened, disclosed a long boat-shaped box; within this was an ivory cylinder, which contained a golden tablet measuring 6 inches by 18, engraved with Siamese characters, and the accompanying translation into the Chinese language was on white paper folded in the usual Chinese style. The letter was deposited on the mats close to the Shôgun's right hand. The two envoys and their interpreter, who were on the lowest floor but one, and thus separated from the Shôgun by nearly the whole length of the Hall, made a reverence, bowing their heads to the floor. Some conversation of a formal nature having taken place through the Ministers of the Shôgun, the envoys withdrew.

On the 17th, at midday, they had their audience of leave. The Shôgun's reply to the King of Siam had been already sealed up and placed in a silver box 18 inches long, 7 wide and 4 deep, which was tied with a crimson cord. This was wrapped in purple silk (*habutai*), and deposited in a box of Paulownia wood, furnished with a lock and key. Over all was thrown a wrapper of silk damask. The envoys were received as before in the great Hall of Audience. The Shôgun was

seated on the upper floor, having the letter on a table in the recess behind him (*toko-no-ma*). The presents were set out in the corridor which ran round the lower floor of the apartment, the horses which formed a part of the gift, being stationed ready saddled and bridled in the court-yard outside. The envoys were conducted on to the lowest matted floor, where they were met by the three ministers Sakai, Doi and Honda. The box containing the letter was brought forward and opened, and its contents having been exhibited to the envoys, was fastened up again and delivered to them. Next the presents were formally handed over to them, upon which they made their bow and retired to the corridor. They were then led into the ante-chamber to receive the presents destined for themselves, consisting of 200 pieces of silver and ten wadded silk robes with the Shôgun's crest for each of them. The Siamese interpreter received 50 pieces of silver and 5 robes, and the Japanese interpreter similar gifts in proportion.

1. Letter from a Siamese Official to the Governor of Nagasaki.

"The Ok Phra Chula of Siam by the orders of the King given to the Okya Si Dhammarat prepares a letter as in duty bound, and respectfully addresses it to Master Hasegawa Gonroku of Nagasaki. My King is anxiously desirous to cultivate lasting friendly relations between my country and the King of your country, so that traders may enjoy the profit of maritime commerce. We therefore despatch Khun Phĭchĭt Sŏmbăt and Khun Prahso't with a letter and presents for the King of your country with the object of cementing friendly relations. When they reach Nagasaki, be pleased to give them your friendly assistance in obtaining a gracious reception for the letter, in order that the desired object may be secured. Further, please conduct them to the capital, so that they may be enabled to perform their mission properly and succeed in establishing friendly relations.

"If in any matter of business they should ask your assistance, please grant your gracious aid.

"We are informed that your country produces a great number of horses of good breed, and my King, though much desiring to procure some, is unable to do so. I pray that careful search may be made in all parts with a view to obtaining the very best, and that advantage may be

taken to send them by the envoys when they return, so as to satisfy this long entertained wish. We shall not forget your exertions in this matter. Do you be pleased to understand this imperfect expression. [Here the letter seems to end, and what follows is a postscript.]

"By the order of my King I am preparing 1000 catties of tin and a hundred catties of ivory, and I hope you will be pleased to accept them. I have the honour to add a list of the presents destined for your King.[4]

"1 long sword.

"1 short do.

"1 pair of fowling pieces.

"10 pieces of chintz.

"1 gold tray.

"1 stone for rubbing ink.

"1000 catties of ivory."

[The date given corresponds to the year 1612.]

2. Letter From The Okya Si Dhammarat[5] of Siam to Honda Masazumi.

"The Okya Si Dhammarat of Siam respectfully addresses a letter to His Excellency Honda Kôdzuke no kami of Japan.

"I am commanded by my King to say that, being desirous of cultivating the most intimate relations with your honoured country, with a view to the extensive development of maritime commerce, he is despatching two special envoys, Khun Phĭchĭt Sŏmbăt and Khun Prahso't by name, as bearers of a letter and presents to be delivered to His Highness Your King, and it is requested that when the envoys arrive they may, by your noble influence, be enabled to obtain the honour of a gracious reception for the letter and presents; and further, that they may be conducted to the capital and properly received there, in order that the friendly understanding which exists may be made manifest. If in any matter of business they should ask your assistance, it is hoped that you will give them your help.

---

[4] The text is imperfect in the original, but the true meaning is evidently what is here given, as appears from a comparison with the end of the following letter.

[5] Minister for Foreign Affairs.

"We have heard that the fertile soil of Japan produces abundance of good horses, but my King, though much desiring to procure some, has been unable to attain that object.

"We now send envoys to purchase two or three to bring back with them. If they should be able to obtain the assistance of a good judge of horses, and return here with the desired number, this long entertained wish will be satisfied.

"Our poor country is deficient in rare productions, but if anything should chance to please you, pray give us your noble commands. If from now and henceforward friendship is maintained and uninterrupted communication is kept up; if all our ships are enabled to enjoy the benefits of commerce, and if every class in the nation attains the enjoyment of peace and tranquillity, these will be sources of happiness for our country, for which it will be indebted to Your Excellency. Pray therefore give the matter your gracious consideration.

"By the order of the King I have had the honour to prepare ten pieces of chintz and two more on my own account, which I now send you as a token of sincere friendship, and I beg your acceptance of both presents.

"I have the honour to address to you the foregoing, adding thereto a list of the presents destined for your King. I revere you infinitely."

[Same list as in No. 1.]

3. Headed "Memorial of the King of Siam."

"Nai Sŏmdet Bŏrŏm Bophĭt Phra Chăo Vŏră Phana Măha Năkhon Thăvara-vădi Si Ajŭthaja Măha-Dilŏk Phŏb Nŏphă-Rătăna Raxa-thani Bŭri Rŏm,[6] the King of Siam, addresses a letter to His Highness the King of Japan.

---

[6] This means:—The Lord Eminent King of Kings, Holy Prince and noble Ruler of the Great City of many Gates, the Beautiful Impregnable Metropolis of the World, the nine times precious Royal City, the City of Delights. It was the style of the sovereigns of Siam in public documents. The King who writes this letter is Phrah-chăo Song-tham, who reigned from 1603 to 1628. In European accounts he is known as Ragihapi.

"The wise Princes of olden times made it their special aim to give benevolent laws to their people and to keep up friendly relations with their neighbours.

"Thus they contrived at once to please those who were near and to induce men to visit them eagerly from a distance. All classes of the nation looked up to them for protection.

"Siam and Japan are States of equal rank, and I would desire that friendly relations might exist between us as in ancient times. We are separated by the wide ocean, and I fear that communications have been few and rare, which is by no means in accordance with my desires. To study the Mâhâyana has long been one of my most earnest wishes, but I have not been able to satisfy my desires. Our reverence for the Buddha and our general civilization are similar, but I have not yet reached a complete knowledge of the mysteries contained in the holy books. Perhaps you have, and can impart it to me.

"For years past your honoured country's merchant vessels have continually visited us, and I have treated them with even greater affection than if they had been my own subjects. I always impress upon the port officials that every facility must be afforded to them, and I have appointed an officer named Khun Chaija Sun to superintend the affairs of those who choose to stay, and to enable both new comers and old residents to enjoy equal advantages in the way of trade, in order to encourage others to come hereafter. With the object of respectfully making all these things clear, I have appointed Khun Phĭchĭt Sŏmbăt and Khun Phraso't to be my envoys, and to be the bearers of a letter and certain presents, which are intended as a slight token of my regard, while they are to inform themselves of Your Highness' health.

"If you are willing that we be allies, let there be no break in our communications for the future. To act with the same good faith as formerly will be for the advantage of both countries.

"This poor land of mine produces little of value, but if there is anything which might be of use to you, pray let me have your commands, that we may long remain friends. We both revere the mysteries of Buddhism, and this is a cause of our peace and prosperity. We ought to govern so well that our people sing at their occupations, and thus we shall be a bright model for others.

"It is my earnest hope that when their business is finished, you will let my envoys return speedily, so that I may hear good news of you."

4. Letter of the Shôgun Hidetada to the King of Siam.

"Minamoto no Hidetada returns a letter to His Honour the lord of Siam. Owing to my country and yours being separated by a wide extent of sea, no communication has hitherto taken place between us. But by means of the traffic of merchant vessels, we have heard somewhat of your manners and customs, and are not without a general idea of them. From the contents of the letter brought by your two envoys Khun Phĭchĭt Sŏmbăt and Khun Prahso't, and from what they have told me by word of mouth, as explained by the interpreter, I have understood everything as clearly as if I had visited your country and seen everything with my own eyes, although without stirring an inch. I must also express my profound appreciation of your kindness in sending me the six kinds of presents which I have received. As to what you say about revering the Buddha and the similarity of our civilization, it may fairly be said that Virtue exists in my country. From the very creation of Japan the doctrines of moral philosophy have been handed down, and the law of Buddha has been introduced. There is much good in both of them. To the upper classes the former, in accordance with the doctrines of Confucius, teaches the coördination of the Three Powers and the Five Social Duties. The latter inculcates the law of Shakya as contained in the Three Sources of Truth and the Five Commandments. All classes of the common people, including warriors, peasants, artizans and tradesmen, simply pursue their callings. Thus Chinese and Indian books are extremely abundant with us. From antiquity until now we have not only revered Buddhism, but we are expert in literary and military arts. As our other customs will have been observed by your two envoys, I will not attempt to describe them in detail. I am highly pleased with your intention of communicating annually by letter, and am certainly disposed to maintain neighbourly relations.

"I send you a few of our unworthy native productions mentioned in the accompanying slip, and shall be pleased if you will accept them. Pray take care of your health during this autumnal season.

"9th moon of the 7th year of Genna (October, 1621)."

5. Reply of the two Ministers to the Siamese Minister for Foreign Affairs.

"Honda Kôdzuke no suke Masazumi and Doi Ôye no suke Toshikatsu, Ministers of Japan, reply to the Okya Si Dhammarat of Siam.

"We are highly satisfied with the contents of your pleasant letter written by command of the King of your honoured country. On the arrival of the two envoys Khun Phĭchĭt Sŏmbăt and Khun Prahso't, bearing the letter of your honoured country's King and the six kind of rare productions as named in your list, we consulted together, and reported the matter to our lord the Shôgun Minamoto, who was much pleased with the obeisances of the two envoys. An answer was then prepared and delivered to the envoys. It will certainly be a piece of good fortune for both countries to be in annual communication by letter, and for our merchant ships to pass to and fro. There should not be the slightest feeling of estrangement between us.

"As to the information that the King of your honoured country takes great delight in good horses, in this point he is entirely in accordance with all Japanese who are interested in the military art; they too all desire to possess good horses. Prince Minamoto, being much pleased to learn the wishes of the King, has caused some horses and other Japanese productions to be sent him, in accordance with the accompanying list, which please lay before him. We are extremely grateful for the pieces of figured sarsnet which, as you tell us in your letter, the King has been pleased to bestow upon us, and we have equally received the two pieces which you yourself have charitably presented to us.

"As a small return we desire to offer a horse of no great value to the King of your honoured country and a sharp sword to yourself. We leave it to the envoys to explain all other matters, having nothing else to say. 7th year of Genna.

(Signed) "Honda Kôdzuke no suke Masazumi (L.S.)

(Signed) "Doi Ôye no suke Toshikatsu (L.S.)"

Enclosure.

3 pair of gold paper folding screens.

3 sets of armour.

2 swords.

3 horses, with saddles and bridles complete.

6. LETTER FROM YAMADA NAGAMASA TO DOI TOSHIKATSU.

"I venture to inform Your Excellency that an address written on gold is being despatched from the prince of this country to His Highness, and I humbly beg that Your Excellency graciously design to do all in your power to assist the bearers. Two Siamese and Itô Kindaiyu are being sent as envoys, and I venture to hope that you will take note thereof. The presents from the prince of this country to His Highness are named in a list, which I have the honour to beseech you to be so good as to lay before His Highness. I venture at the same to make an insignificant offering to Your Excellency in the shape of two shark-skins and 200 catties of gunpowder.

"I present this memorial in order to offer my humble felicitations. With genuine Respect.

"13th May, 1621.

(Signed) "Yamada Jizayemon Nagamasa (L.S.)

"From Siam.

"To be opened by the Pages of Ôye Sama, to whom it is offered."

The answer to this is as follows:—

7.

"I have received your letter. The Royal letter brought by the two envoys of your honoured country has arrived, as well as the presents, which have been duly laid before Prince Minamoto, the Shôgun.

"The two envoys have had an audience, and a letter in reply has been vouchsafed for them to carry back to their own country. The interpreter Iku will tell more by word of mouth. The two shark-skins and 200 catties of powder have arrived, and both of us are greatly obliged for your generosity. We send you a present of 20 pieces of bleached cotton cloth as a small compensation for the emptiness of this letter.

"Lucky hour in the 9th month of the 7th year of Genna (October, 1621.)

(Signed) "Honda Kôdzuke no suke Masazumi (L.S.)

(Signed) "Doi Ôye no suke Toshikatsu (L.S.)

"To Yamada Jizayemon no jo."

IIIRD SERIES.

The 3rd series consists of five letters of the year 1623, relating to a rebellion in Cambodia and the desire expressed by the King of Siam that the Shôgun would prevent his subjects from frequenting that Kingdom or rendering assistance to the rebels. The reply of the Shôgun is very friendly, and in the most straightforward manner recommends the King to stand on no ceremony with regard to Japanese subjects who might be found abetting his insurgent vassal.

The envoys bearing the letter of the King of Siam arrived at Nagasaki in August, and proceeded to Kiôto, where they had an audience of the ex-Shôgun Hidetada on the 21st September, 1623, in the Great Hall of Audience of the Castle of Nijô, with the same ceremonies as on previous occasions. On the 24th they were presented to the reigning Shôgun at the castle of Fushimi, and made presents to him likewise, the letter of which they were the bearers having been delivered to his father Hidetada. Two days later orders were given to prepare a reply, which was in fact an acknowledgment of the receipt of the Chinese version of the Siamese King's letter. It was drawn up in the name of Hidetada, and will be found below.

1. MEMORIAL OF THE KING OF SIAM.

"Nai Sŏmdet Bŏrŏm Bophĭt Phrah Phŭtthĭ Chăo Vŏrĕ Phana Măha Năkhon Thăvara-vădi Si Ajŭthaja Măha Dilŏk Phŏb Nŏphă-Rătăna Raxa-thani Bŭri Rŏm, King of Siam,[7] presents a memorial to His Highness the King of Japan. Last year I had the honour to receive your elegant reply, and from what it stated I saw that it was your desire to keep up friendly intercourse, that the Sovereign is enlightened, his ministers virtuous, his country well-governed, and the people tranquil; further, that the teachings of the Buddha are revered, and that with regard to the principles of good government, the practice of antiquity is exactly followed. My humble heart looks up to you with respect, and experiences infinite joy.

"Your honoured country and mine being separated by the ocean, we were formerly unable to correspond with each other. But the traffic of merchant ships has now fortunately given me an opportunity, and I am

[7] This is still the King known in Siamese annals as Phrah Chăo Song-tham.

thus enabled to have the honour of friendly communication. I am now informed that your feelings towards me are more friendly than if we were members of one family.

"Last year I was again disposed to evince my respectful desire of inquiring about you [but the following circumstances prevented me]. The late Prea Srey Sorpor of my subject state of Cambodia was loyal and obedient. I had appointed him to govern it, and he discharged his duty well. When he came to die, he enjoined on his son and successor Chesda,[8] the practice of loyal obedience. The latter, however, disregarded the injunctions of his deceased father, and assumed the succession without my sanction. He defied my authority and refused to pay tribute. Consequently it was decided by a council of my nation to send an envoy to reprimand him. Contrary to expectation he did not amend his rebellion against my orders, and I had a great deal of trouble in consequence, which prevented me, to my regret, from carrying out my intention of waiting on you by letter. He has now gone beyond all bounds in the stirring-up of trouble; the administration is disorganized, and the people are plunged in distress, threatening their utter ruin.

"My government intends therefore to take a convenient opportunity of raising forces by sea and land, in order to overrun and subdue his territories. If the merchants of your honoured country who trade thither should be so misguided as to render him assistance when the war breaks out, they will run the risk of being hurt in the melée, which I fear will not be in accordance with the friendly feelings I entertain towards you. I desire therefore that you will warn them not to go thither, but they will be able to trade again after tranquillity is restored. For the alliance between the two countries is as close as between flesh and bone, and the interests of Japan and Siam are identical; they share their griefs and happiness. Let there be annual and uninterrupted intercourse between us. If there is anything which your honoured country desires to possess, pray command me, and I shall do all in my power to satisfy your wishes.

"With the desire therefore of promoting the happiness of both nations, I have the honour to despatch my two envoys Hluang Thong Sămŭt and

---

[8] These are the names given to these Kings of Cambodia by Garnier.

Khun Sassădi, to present to you a letter written on gold and accompanied by a Chinese translation. I also desire to offer to you the presents hereinafter mentioned. Graciously accept this imperfect expression of my sentiments."

1 fine bamboo hat, fastened with strings of amber.
4 catties of eagle-wood.
2 catties of camphor.
1 piece of 5-coloured brocade, on a gold ground.
1 piece of 5-coloured brocade, on a silver ground.
1 piece do. on a yellow ground.
1 piece of 8-coloured brocade, on a silver ground.
10 pieces of snow-white gauze.
10 pieces of snow-white foreign cloth [calico].
2 fowling pieces inlaid with gold.
10 catties of snow-white nightingale's feathers.

2. Reply of Minamoto Hidetada of Japan to His Honour the Lord of Siam.

"I learn with satisfaction that my reply of the year before last has reached Your Honour, and that you have now given your two envoys the trouble of coming again with a gracious letter.

"I must also express my great thanks for the various presents you have sent me. It appears that Cambodia having, in assuming the succession without obtaining investiture from Siam, been guilty of discourtesy, and neglected to pay tribute to your honoured country, it has been decided in council to despatch officers to chastise the rebels; and that if merchants of my country resident there should aid them to repel the attack of your honoured country, you wish to exterminate them, although it is not in accordance with the friendly relations existing between Japan and Siam. This will, however, be perfectly just, and you need not hesitate for a moment.

"Merchants are fond of gain and given up to greed, and abominable fellows of this kind ought not to escape punishment. Pray consult your own convenience as to despatching officers again to subjugate rebels, and do not stand on ceremony. Your wishes as to the annual intercourse of trading vessels shall be complied with. Other matters I

leave to the interpreters to explain. A list of a few productions of this country will be found in the enclosed paper, and I shall esteem myself fortunate if you will accept them. I trust you are in the enjoyment of good health, and beg you to understand this imperfect expression of my sentiments.

"September 1623."

List.

2 halberts.
30 wadded robes.
2 horses, with saddles and bridles complete.

3. LETTER FROM THE OKYA SI DHAMMARAT OF SIAM TO SAKAI TADAYO.

"The Okya Si Dhammarat of Siam respectfully addresses a letter to His Excellency Sakai Uta no kami of Japan. I have had the honour to learn that the great virtue of the King of your honoured country consents to the perpetuation of friendly intercourse, for which we are indebted to Your Excellency's powerful assistance. Reading the letter of your honoured country's King is the same thing as hearing his words face to face, and we have no means to sufficiently express our gratitude. We learn that you have sent some fine horses as generous presents in return; we have reported this to the King, who is much pleased.

"We are inexpressibly rejoiced to find that the King of your honoured country is happy and well.

"Last year we had intended again to inquire how you were, but owing to troubles at home, we were unable to gratify our desires, to our great regret. We have now fitted out a vessel and despatched Hluang Thong Sămŭt and Khun Sassadi with a golden letter and presents, to proceed to your capital and deliver the same. We beg that you will be so good as to render them every assistance in your power and to give them a friendly reception, so that they may fulfil their mission. If our envoys should apply to you, we trust that you will graciously gratify their wishes.

"Your honoured country produces numbers of fine horses. We beg that you will inquire for strong, big and swift animals, and direct our envoys how they may procure some to bring back. If there is anything that Your Excellency wishes for, let us know and we will obey your

commands. My country's Lord attaches much importance to this. I add some trifling presents as a mark of my genuine respect. Accept this imperfect expression of my sentiments."

8 piculs of elephants' tusks.
4 pieces of snow-white cloth.
4 pieces of white gauze.

Dated 1628.

4. Reply Of Fujiwara Tadayo Uta no kami, Servant of Japan, to His Honour the Treasurer Okya Si Dhammarat of Siam.

"I have read and re-read your Honour's letter.

"The ministers, after taking counsel together, have reported to His Highness the Shôgun the arrival in this country of your honoured country's envoys Hluang Thong Sămŭt and Khun Sassădi with a golden letter and presents. He happens at the moment to have left Yedo on a visit to Kiôto. The two envoys have paid their respects to him and delivered the golden letter and presents, which have given much gratification. A reply has been prepared and handed to the two envoys. There were presents also for his son the new Shôgun, and a day was chosen for them to pay their respects to him also.

"A return is made in the shape of two good horses with saddlery complete; please be so good as to report this to the King.

"I likewise have received three kinds of fine presents for myself, for which it is difficult adequately to express my thanks. The alliance between your honoured country and Japan depends on whether we are united in feeling, and not on the breadth of sea which divides us. As far as your humble servant is concerned, he will never offer any opposition. I beg to offer a fine horse to the King of your honoured country, and beg you to be so good as to present it to him. The new Shôgun and His Highness the late Shôgun are returning to Yedo, and I am about to start in attendance. Being unable to write at length, I leave it to the envoys to tell you everything.

"Take care of your health. Accept these hasty lines.

"September 27th—October 24th, 1628.

(Signed) "Uta no Kami Fujiwara Tadayo."

(*Red Seal.*)

5. LETTER OF THE OKYA SI DHAMMARAT OF SIAM TO DOI TOSHIKATSU.

"The Okya Si Dhammarat of Siam respectfully addresses a letter to His Excellency Doi Ôye no Kami of Japan."

[This letter is identical with that addressed to Sakai Uta no Kami.]

6. REPLY OF DOI TOSHIKATSU TO THE OKYA SI DHAMMARAT OF SIAM.

"Ôye no Kami Fujiwara Toshikatsu, a Servant of Japan, replies to His Excellency the Treasurer Okya Si Dhammarat of Siam.

"We have reported to His Highness the Shôgun the arrival of two envoys bearing a fine epistle, a courteous letter, stating that the envoys of the autumn of the year before last, when the correspondence began, had delivered to the King the reply of His Highness the Shôgun, and that they had just returned, having heard much of the civilized manners and customs of this country. His Highness happened to be at Kiôto. They have paid their respects to him there, and the presents have been received. A reply has been written and presents in return prepared, which please be so good as to lay before your King.

"I likewise by the order of the Prince of your honoured country have received a letter, from which I learn with pleasure that he is happy and well. I am greatly obliged for the three kinds of presents which you have bestowed on me.

"As to the annual visits of merchant vessels, we entirely concur in your proposals. The more our friendly relations develop, the greater the benefit to both parties.

"We cannot but satisfy the request of the envoys for some good Japanese horses. I have found a horse of noble blood, which I venture to present in the hope that Your Excellency will deign to accept him. Pray take care of your health while the autumn breezes continue.

"An incomplete communication.

(September 27th, October 24th, 1623.)

"Ôye no Kami Fujiwara no Toshikatsu."

(Red Seal.)

7. REPLY OF ITAKURA SHIGEMUNE TO THE OKYA SI DHAMMARAT OF SIAM.

"Itakura Suwô no Kami Minamoto no Ason Shigemune replies to the Treasurer Okya Si Dhammarat of Siam.

commands. My country's Lord attaches much importance to this. I add some trifling presents as a mark of my genuine respect. Accept this imperfect expression of my sentiments."

8 piculs of elephants' tusks.
4 pieces of snow-white cloth.
4 pieces of white gauze.

Dated 1623.

4. Reply Of Fujiwara Tadayo Uta no kami, Servant of Japan, to His Honour the Treasurer Okya Si Dhammarat of Siam.

"I have read and re-read your Honour's letter.

"The ministers, after taking counsel together, have reported to His Highness the Shôgun the arrival in this country of your honoured country's envoys Hluang Thong Sămŭt and Khun Sassădi with a golden letter and presents. He happens at the moment to have left Yedo on a visit to Kiôto. The two envoys have paid their respects to him and delivered the golden letter and presents, which have given much gratification. A reply has been prepared and handed to the two envoys. There were presents also for his son the new Shôgun, and a day was chosen for them to pay their respects to him also.

"A return is made in the shape of two good horses with saddlery complete; please be so good as to report this to the King.

"I likewise have received three kinds of fine presents for myself, for which it is difficult adequately to express my thanks. The alliance between your honoured country and Japan depends on whether we are united in feeling, and not on the breadth of sea which divides us. As far as your humble servant is concerned, he will never offer any opposition. I beg to offer a fine horse to the King of your honoured country, and beg you to be so good as to present it to him. The new Shôgun and His Highness the late Shôgun are returning to Yedo, and I am about to start in attendance. Being unable to write at length, I leave it to the envoys to tell you everything.

"Take care of your health. Accept these hasty lines.

"September 27th—October 24th, 1623.

(Signed) "Uta no Kami Fujiwara Tadayo."

(*Red Seal.*)

5. LETTER OF THE OKYA SI DHAMMARAT OF SIAM TO DOI TOSHIKATSU.

"The Okya Si Dhammarat of Siam respectfully addresses a letter to His Excellency Doi Ôye no Kami of Japan."

[This letter is identical with that addressed to Sakai Uta no Kami.]

6. REPLY OF DOI TOSHIKATSU TO THE OKYA SI DHAMMARAT OF SIAM.

"Ôye no Kami Fujiwara Toshikatsu, a Servant of Japan, replies to His Excellency the Treasurer Okya Si Dhammarat of Siam.

"We have reported to His Highness the Shôgun the arrival of two envoys bearing a fine epistle, a courteous letter, stating that the envoys of the autumn of the year before last, when the correspondence began, had delivered to the King the reply of His Highness the Shôgun, and that they had just returned, having heard much of the civilized manners and customs of this country. His Highness happened to be at Kiôto. They have paid their respects to him there, and the presents have been received. A reply has been written and presents in return prepared, which please be so good as to lay before your King.

"I likewise by the order of the Prince of your honoured country have received a letter, from which I learn with pleasure that he is happy and well. I am greatly obliged for the three kinds of presents which you have bestowed on me.

"As to the annual visits of merchant vessels, we entirely concur in your proposals. The more our friendly relations develop, the greater the benefit to both parties.

"We cannot but satisfy the request of the envoys for some good Japanese horses. I have found a horse of noble blood, which I venture to present in the hope that Your Excellency will deign to accept him. Pray take care of your health while the autumn breezes continue.

"An incomplete communication.

(September 27th, October 24th, 1623.)

"Ôye no Kami Fujiwara no Toshikatsu."

(Red Seal.)

7. REPLY OF ITAKURA SHIGEMUNE TO THE OKYA SI DHAMMARAT OF SIAM.

"Itakura Suwô no Kami Minamoto no Ason Shigemune replies to the Treasurer Okya Si Dhammarat of Siam.

commands. My country's Lord attaches much importance to this. I add some trifling presents as a mark of my genuine respect. Accept this imperfect expression of my sentiments."

8 piculs of elephants' tusks.
4 pieces of snow-white cloth.
4 pieces of white gauze.

Dated 1623.

4. Reply Of Fujiwara Tadayo Uta no kami, Servant of Japan, to His Honour the Treasurer Okya Si Dhammarat of Siam.

"I have read and re-read your Honour's letter.

"The ministers, after taking counsel together, have reported to His Highness the Shôgun the arrival in this country of your honoured country's envoys Hluang Thong Sămŭt and Khun Sassădi with a golden letter and presents. He happens at the moment to have left Yedo on a visit to Kiôto. The two envoys have paid their respects to him and delivered the golden letter and presents, which have given much gratification. A reply has been prepared and handed to the two envoys. There were presents also for his son the new Shôgun, and a day was chosen for them to pay their respects to him also.

"A return is made in the shape of two good horses with saddlery complete; please be so good as to report this to the King.

"I likewise have received three kinds of fine presents for myself, for which it is difficult adequately to express my thanks. The alliance between your honoured country and Japan depends on whether we are united in feeling, and not on the breadth of sea which divides us. As far as your humble servant is concerned, he will never offer any opposition. I beg to offer a fine horse to the King of your honoured country, and beg you to be so good as to present it to him. The new Shôgun and His Highness the late Shôgun are returning to Yedo, and I am about to start in attendance. Being unable to write at length, I leave it to the envoys to tell you everything.

"Take care of your health. Accept these hasty lines.

"September 27th—October 24th, 1623.

(Signed) "Uta no Kami Fujiwara Tadayo."

(*Red Seal.*)

5. LETTER OF THE OKYA SI DHAMMARAT OF SIAM TO DOI TOSHIKATSU.

"The Okya Si Dhammarat of Siam respectfully addresses a letter to His Excellency Doi Ôye no Kami of Japan."

[This letter is identical with that addressed to Sakai Uta no Kami.]

6. REPLY OF DOI TOSHIKATSU TO THE OKYA SI DHAMMARAT OF SIAM.

"Ôye no Kami Fujiwara Toshikatsu, a Servant of Japan, replies to His Excellency the Treasurer Okya Si Dhammarat of Siam.

"We have reported to His Highness the Shôgun the arrival of two envoys bearing a fine epistle, a courteous letter, stating that the envoys of the autumn of the year before last, when the correspondence began, had delivered to the King the reply of His Highness the Shôgun, and that they had just returned, having heard much of the civilized manners and customs of this country. His Highness happened to be at Kiôto. They have paid their respects to him there, and the presents have been received. A reply has been written and presents in return prepared, which please be so good as to lay before your King.

"I likewise by the order of the Prince of your honoured country have received a letter, from which I learn with pleasure that he is happy and well. I am greatly obliged for the three kinds of presents which you have bestowed on me.

"As to the annual visits of merchant vessels, we entirely concur in your proposals. The more our friendly relations develop, the greater the benefit to both parties.

"We cannot but satisfy the request of the envoys for some good Japanese horses. I have found a horse of noble blood, which I venture to present in the hope that Your Excellency will deign to accept him. Pray take care of your health while the autumn breezes continue.

"An incomplete communication.

(September 27th, October 24th, 1623.)

"Ôye no Kami Fujiwara no Toshikatsu."

(Red Seal.)

7. REPLY OF ITAKURA SHIGEMUNE TO THE OKYA SI DHAMMARAT OF SIAM.

"Itakura Suwô no Kami Minamoto no Ason Shigemune replies to the Treasurer Okya Si Dhammarat of Siam.

commands. My country's Lord attaches much importance to this. I add some trifling presents as a mark of my genuine respect. Accept this imperfect expression of my sentiments."

8 piculs of elephants' tusks.
4 pieces of snow-white cloth.
4 pieces of white gauze.

Dated 1623.

4. Reply Of Fujiwara Tadayo Uta no kami, Servant of Japan, to His Honour the Treasurer Okya Si Dhammarat of Siam.

"I have read and re-read your Honour's letter.

"The ministers, after taking counsel together, have reported to His Highness the Shôgun the arrival in this country of your honoured country's envoys Hluang Thong Sămŭt and Khun Sassădi with a golden letter and presents. He happens at the moment to have left Yedo on a visit to Kiôto. The two envoys have paid their respects to him and delivered the golden letter and presents, which have given much gratification. A reply has been prepared and handed to the two envoys. There were presents also for his son the new Shôgun, and a day was chosen for them to pay their respects to him also.

"A return is made in the shape of two good horses with saddlery complete; please be so good as to report this to the King.

"I likewise have received three kinds of fine presents for myself, for which it is difficult adequately to express my thanks. The alliance between your honoured country and Japan depends on whether we are united in feeling, and not on the breadth of sea which divides us. As far as your humble servant is concerned, he will never offer any opposition. I beg to offer a fine horse to the King of your honoured country, and beg you to be so good as to present it to him. The new Shôgun and His Highness the late Shôgun are returning to Yedo, and I am about to start in attendance. Being unable to write at length, I leave it to the envoys to tell you everything.

"Take care of your health. Accept these hasty lines.

"September 27th—October 24th, 1623.

(Signed) "Uta no Kami Fujiwara Tadayo."

(*Red Seal.*)

5. LETTER OF THE OKYA SI DHAMMARAT OF SIAM TO DOI TOSHIKATSU.

"The Okya Si Dhammarat of Siam respectfully addresses a letter to His Excellency Doi Ôye no Kami of Japan."

[This letter is identical with that addressed to Sakai Uta no Kami.]

6. REPLY OF DOI TOSHIKATSU TO THE OKYA SI DHAMMARAT OF SIAM.

"Ôye no Kami Fujiwara Toshikatsu, a Servant of Japan, replies to His Excellency the Treasurer Okya Si Dhammarat of Siam.

"We have reported to His Highness the Shôgun the arrival of two envoys bearing a fine epistle, a courteous letter, stating that the envoys of the autumn of the year before last, when the correspondence began, had delivered to the King the reply of His Highness the Shôgun, and that they had just returned, having heard much of the civilized manners and customs of this country. His Highness happened to be at Kiôto. They have paid their respects to him there, and the presents have been received. A reply has been written and presents in return prepared, which please be so good as to lay before your King.

"I likewise by the order of the Prince of your honoured country have received a letter, from which I learn with pleasure that he is happy and well. I am greatly obliged for the three kinds of presents which you have bestowed on me.

"As to the annual visits of merchant vessels, we entirely concur in your proposals. The more our friendly relations develop, the greater the benefit to both parties.

"We cannot but satisfy the request of the envoys for some good Japanese horses. I have found a horse of noble blood, which I venture to present in the hope that Your Excellency will deign to accept him. Pray take care of your health while the autumn breezes continue.

"An incomplete communication.

(September 27th, October 24th, 1623.)

"Ôye no Kami Fujiwara no Toshikatsu."

(Red Seal.)

7. REPLY OF ITAKURA SHIGEMUNE TO THE OKYA SI DHAMMARAT OF SIAM.

"Itakura Suwô no Kami Minamoto no Ason Shigemune replies to the Treasurer Okya Si Dhammarat of Siam.

commands. My country's Lord attaches much importance to this. I add some trifling presents as a mark of my genuine respect. Accept this imperfect expression of my sentiments."

8 piculs of elephants' tusks.
4 pieces of snow-white cloth.
4 pieces of white gauze.

Dated 1623.

4. Reply Of Fujiwara Tadayo Uta no kami, Servant of Japan, to His Honour the Treasurer Okya Si Dhammarat of Siam.

"I have read and re-read your Honour's letter.

"The ministers, after taking counsel together, have reported to His Highness the Shôgun the arrival in this country of your honoured country's envoys Hluang Thong Sămŭt and Khun Sassădi with a golden letter and presents. He happens at the moment to have left Yedo on a visit to Kiôto. The two envoys have paid their respects to him and delivered the golden letter and presents, which have given much gratification. A reply has been prepared and handed to the two envoys. There were presents also for his son the new Shôgun, and a day was chosen for them to pay their respects to him also.

"A return is made in the shape of two good horses with saddlery complete; please be so good as to report this to the King.

"I likewise have received three kinds of fine presents for myself, for which it is difficult adequately to express my thanks. The alliance between your honoured country and Japan depends on whether we are united in feeling, and not on the breadth of sea which divides us. As far as your humble servant is concerned, he will never offer any opposition. I beg to offer a fine horse to the King of your honoured country, and beg you to be so good as to present it to him. The new Shôgun and His Highness the late Shôgun are returning to Yedo, and I am about to start in attendance. Being unable to write at length, I leave it to the envoys to tell you everything.

"Take care of your health. Accept these hasty lines.

"September 27th—October 24th, 1623.

(Signed) "Uta no Kami Fujiwara Tadayo."

(*Red Seal.*)

5. LETTER OF THE OKYA SI DHAMMARAT OF SIAM TO DOI TOSHIKATSU.

"The Okya Si Dhammarat of Siam respectfully addresses a letter to His Excellency Doi Ôye no Kami of Japan."

[This letter is identical with that addressed to Sakai Uta no Kami.]

6. REPLY OF DOI TOSHIKATSU TO THE OKYA SI DHAMMARAT OF SIAM.

"Ôye no Kami Fujiwara Toshikatsu, a Servant of Japan, replies to His Excellency the Treasurer Okya Si Dhammarat of Siam.

"We have reported to His Highness the Shôgun the arrival of two envoys bearing a fine epistle, a courteous letter, stating that the envoys of the autumn of the year before last, when the correspondence began, had delivered to the King the reply of His Highness the Shôgun, and that they had just returned, having heard much of the civilized manners and customs of this country. His Highness happened to be at Kiôto. They have paid their respects to him there, and the presents have been received. A reply has been written and presents in return prepared, which please be so good as to lay before your King.

"I likewise by the order of the Prince of your honoured country have received a letter, from which I learn with pleasure that he is happy and well. I am greatly obliged for the three kinds of presents which you have bestowed on me.

"As to the annual visits of merchant vessels, we entirely concur in your proposals. The more our friendly relations develop, the greater the benefit to both parties.

"We cannot but satisfy the request of the envoys for some good Japanese horses. I have found a horse of noble blood, which I venture to present in the hope that Your Excellency will deign to accept him. Pray take care of your health while the autumn breezes continue.

"An incomplete communication.

(September 27th, October 24th, 1623.)

"Ôye no Kami Fujiwara no Toshikatsu."

(Red Seal.)

7. REPLY OF ITAKURA SHIGEMUNE TO THE OKYA SI DHAMMARAT OF SIAM.

"Itakura Suwô no Kami Minamoto no Ason Shigemune replies to the Treasurer Okya Si Dhammarat of Siam.

commands. My country's Lord attaches much importance to this. I add some trifling presents as a mark of my genuine respect. Accept this imperfect expression of my sentiments."

8 piculs of elephants' tusks.
4 pieces of snow-white cloth.
4 pieces of white gauze.

Dated 1623.

4. Reply Of Fujiwara Tadayo Uta no kami, Servant of Japan, to His Honour the Treasurer Okya Si Dhammarat of Siam.

"I have read and re-read your Honour's letter.

"The ministers, after taking counsel together, have reported to His Highness the Shôgun the arrival in this country of your honoured country's envoys Hluang Thong Sămŭt and Khun Sassădi with a golden letter and presents. He happens at the moment to have left Yedo on a visit to Kiôto. The two envoys have paid their respects to him and delivered the golden letter and presents, which have given much gratification. A reply has been prepared and handed to the two envoys. There were presents also for his son the new Shôgun, and a day was chosen for them to pay their respects to him also.

"A return is made in the shape of two good horses with saddlery complete; please be so good as to report this to the King.

"I likewise have received three kinds of fine presents for myself, for which it is difficult adequately to express my thanks. The alliance between your honoured country and Japan depends on whether we are united in feeling, and not on the breadth of sea which divides us. As far as your humble servant is concerned, he will never offer any opposition. I beg to offer a fine horse to the King of your honoured country, and beg you to be so good as to present it to him. The new Shôgun and His Highness the late Shôgun are returning to Yedo, and I am about to start in attendance. Being unable to write at length, I leave it to the envoys to tell you everything.

"Take care of your health. Accept these hasty lines.

"September 27th—October 24th, 1623.

(Signed) "Uta no Kami Fujiwara Tadayo."

(*Red Seal.*)

5. LETTER OF THE OKYA SI DHAMMARAT OF SIAM TO DOI TOSHIKATSU.

"The Okya Si Dhammarat of Siam respectfully addresses a letter to His Excellency Doi Ôye no Kami of Japan."

[This letter is identical with that addressed to Sakai Uta no Kami.]

6. REPLY OF DOI TOSHIKATSU TO THE OKYA SI DHAMMARAT OF SIAM.

"Ôye no Kami Fujiwara Toshikatsu, a Servant of Japan, replies to His Excellency the Treasurer Okya Si Dhammarat of Siam.

"We have reported to His Highness the Shôgun the arrival of two envoys bearing a fine epistle, a courteous letter, stating that the envoys of the autumn of the year before last, when the correspondence began, had delivered to the King the reply of His Highness the Shôgun, and that they had just returned, having heard much of the civilized manners and customs of this country. His Highness happened to be at Kiôto. They have paid their respects to him there, and the presents have been received. A reply has been written and presents in return prepared, which please be so good as to lay before your King.

"I likewise by the order of the Prince of your honoured country have received a letter, from which I learn with pleasure that he is happy and well. I am greatly obliged for the three kinds of presents which you have bestowed on me.

"As to the annual visits of merchant vessels, we entirely concur in your proposals. The more our friendly relations develop, the greater the benefit to both parties.

"We cannot but satisfy the request of the envoys for some good Japanese horses. I have found a horse of noble blood, which I venture to present in the hope that Your Excellency will deign to accept him. Pray take care of your health while the autumn breezes continue.

"An incomplete communication.

(September 27th, October 24th, 1623.)

"Ôye no Kami Fujiwara no Toshikatsu."

(Red Seal.)

7. REPLY OF ITAKURA SHIGEMUNE TO THE OKYA SI DHAMMARAT OF SIAM.

"Itakura Suwô no Kami Minamoto no Ason Shigemune replies to the Treasurer Okya Si Dhammarat of Siam.

"It is a great pleasure to have received your letter, which enables us to converse as it were face to face though separated by a thousand leagues. I have learned that the prince of your honoured country is well and prosperous, on which I beg to offer my felicitations and congratulations. Your special envoys, who have travelled hither from a great distance, have returned thanks for the friendly relations of past years. This has given great pleasure to the Prince of my country.

"I and the others who receive his commands have enabled the two special envoys to have an audience of my Prince, and the golden letter and presents sent from Siam have been severally received.

"These facts will be found in my Prince's reply, which has been delivered to the two envoys, together with verbal messages.

"I have received with thanks the two elephant's tusks and the four pieces of white cloth which you have sent to me, and I am indebted to you in no small measure. The ancients in their intercourse with neighbours distinguished between affairs of greater and lesser importance, and I approve of the principle. The sea is now smooth. It will be a fortunate thing for both parties if merchant ships henceforward seek our ports every year, exchanging that which they have for that which they have not, bringing what is worthless and returning home with articles of value. Insignificant as they are, I send you a pair of gold-covered screens, rather as a token of friendship than for their own sake. I humbly beg that you will understand the foregoing. An imperfect communication. Last decade of the intercalary 8th month of the year of the hog. (October, 15th—24th, 1623.)"

IVth SERIES.

Letter From Makino Nobunari to the Siamese Minister.

"Makino Takumi no Kami Nobunari of Japan respectfully addresses a letter to His Excellency the Treasurer Okya Si Dhammarat of Siam.

"Having found an opportunity by sailing vessel, I send you a letter from afar. I beg to congratulate you on your prosperity. A year or two ago I had the honour to receive a letter from you; when I opened the seal it gave me as much joy and comfort as if we were conversing face to face. I was also the recipient of several presents, for which I am deeply grateful. Since then I have been wishing to reply, but it

has been difficult to communicate by sea, so that I have not been able to carry out my intention, and have given you the pain of expecting an answer. I pray you to forgive me. Should my name be mentioned in the presence of your honoured country's King, I trust to Your Excellency's accustomed kindness.

"The bearer of this, who is now proceeding to your honoured country, is a ship-master well known to me.

"I pray Your Excellency to treat him well, and to give him every facility for his trade and for the exchange of commodities, for from it the advantage of both parties may be expected.

"If Your Excellency should desire anything from my country, you have only to command and I shall obey to the best of my power. Insignificant as it is, I have the honour to send Your Excellency a complete suit of armour made in this country, as a small token of the genuineness of my sentiments. The feelings and circumstances of our two countries differ, and I will therefore only humbly pray you to take this into your enlightened consideration.

"A lucky hour in the 8th month of the year of the bull (September, 1625.)"

Series V.

1. Letter of a Siamese Offical to Sakai Tadayo.

"The Ok-Phrayah Si Dhammarat Ammat Yanuchit Phephit Rătăna Raxa Kosa Thibodi,[8] respectfully addresses a letter to His Worship Sakai Uta no Kami, servant of Japan.

"I venture to observe that your institutions are enlightened and your administration well organized. You bravely keep order throughout the country, and your feudatories are strong as a castle wall. You protect and cherish the common people, and the whole nation rejoices as it were with song and dance. Your glorious government has always been widely known, and its splendid fame is widely spread. My country's King is greatly rejoiced thereat.

"I am commanded by my country's King Phrabat Somdet Bŏrŏm Bophĭt Phrah Phŭtthĭ Chăo Yuhua Phrah Phŭtthĭ Chăo Krung Măha

[8] This is the title of the Phra-klan or Treasurer, who according to Siamese custom is also Minister for Foreign Affairs.

Năkhon Thavara-vădi Si Ajuthaja[9] to say: All men look up to the same sky, but nations occupy different portions of the earth. Of all the countries the sea contains, my country and Japan are reputed the chief.

"In the olden time even when there was no communication by ships crossing the seas, we heard by common report of your honoured country's dignity, honours and great fame, and now wherever far and near assemble and ships or wagons come, I am confident that the inhabitants of all lands regard yours as differing from their own as the heavens above do from the depths below, in the nobility of its soil and superiority of its people. Heaven has at last afforded us a fortunate opportunity of union in the bonds of friendship, and our joy exceeds all our wishes. But the ocean prevents our closer intercourse, and we are unable to content our long-cherished desire of approaching nearer to your dazzling brightness. Though merchant ships succeed each other in unbroken line, we have not been able to receive news of you. You have repeatedly commanded your noble envoys to visit us on purpose to let us know that the land enjoys peace, and that you are fortunate in all your doings. Even supposing that all nations were to envy the glorious fame of the earnest affection which so happily exists between our two countries, what could surpass this?

In the year of the hog (1623) we despatched special envoys to deliver a brief letter and some trifling presents, to ask after your health and express our respect. The envoys in return had the honour to receive your elegant epistles and generous gifts. We learnt that the government of your honoured country was tranquil and your manners and customs admirable, and that you were willing to maintain friendly relations of lasting alliance; but this was only by the report given to us by our envoys and we were not yet satisfied. We seemed to feel that there was still something to regret.

"By the grace of your honoured country's King this land is at peace, the people happy, and the harvests are bountiful. But the rebellion in Cambodia being still unsuppressed, we are firmly resolved to equip an army for its subjugation and only to cease when it has returned to its

[9] The Sacred Foot, the Eminent Lord, the Sacred and Wise Lord Above, the Sacred and Wise Lord of the City, the Great City of Many Gates, the Impregnable. This is still King Phra Chao Song-tham.

allegiance. We respectfully despatch Khun Raxa Sithi-phon and the interpreter Vathi Vachana Ongat bearing letters, to inform your honoured country's King of these facts. We are perfectly aware of his sentiments, that he looks upon our country as his own, and that we may hope for a continuance of his friendship as long as the heavens and earth, the sun and moon endure. We desire moreover that envoys from one to the other may come and go without intermission. If there is anything that you want, only command and you shall be obeyed. Let the merchant ships whenever they go be allowed every facility, and let trade be unimpeded, so that they may return quickly. We hope our prayers in this respect will be accorded. Hluang Chaija sun, lately promoted to be Phrayah Khun Raxa Muntri, despatched a vessel to trade three years ago which has not yet returned, for what reason we know not. We hope that by your powerful aid she may be protected and sent back, so shall we be infinitely grateful.

"My country's King greatly admires the noble steeds produced in your honoured country. Some years ago we sent people to make purchases, but have not yet obtained any of superior breed. We venture to trouble you to make inquiry for some very good horses, and permit our officials to buy them. We are earnestly bent upon getting them, in order to satisfy the long-cherished wishes of our country's King. You, oh enlightened Sir, assist yours with loyalty and truth, and help both nations to be as one family. This is a great achievement. We beg that you will grant our officers an answer, and let them return quickly.

"We pray you to accept this imperfect expression of our sentiments.

[*Red Seal.*]

"Respectfully written in the last day of the 4th month of the year of the tiger (1625).

"*Enclosure.*

"Respectfully provided:

"4 pieces of flowered stuff;

"4 pieces of white gauze;

in order to show our respect. If you accept them, it will be a great joy to us."

2. SAKAI TADAYO'S REPLY TO THE SIAMESE MINISTER.

"Uta no kami Fujiwara no Tadayo, servant of Japan, replies to His Honour the Siamese Minister.

"I have read and re-read the elegant letter which has come from afar, and I have received with both gratitude and shame the flowered stuff and white gauze of which you have bestowed on me four pieces each. I am extremely glad to learn that the reply which I addressed to you some years back has safely reached your hands. I likewise am informed of your wish that the merchants who have been kept here, should be caused to return. We should have ordered them to do so before, but they have been detained till late by their trade. We have left it to them to return by this vessel, that they may be restored to their native country, and arrive at their homes.

"We hear that your honoured country has rebels on its borders, and desires to chastise them.

"It is obvious that the weak cannot withstand the strong; before many days we trust you will subdue them.

"We can have no reason for grudging to you the good horses produced in our country which you ask for. The envoys have inspected them and made purchases. I offer besides one noble steed as a token of my humble sentiments, and beg you to report this to your King.

"As to good faith with a respected neighbour, and the going to and fro of merchant ships, the more the better. It is unnecessary to say more; I beg you humbly to wisely understand the foregoing.

"10th month of the year of the tiger.

(Signed) "Uta no Kami Fujiwara Tadayo."

No. 3 of this series, from the same Siamese official to Doi Toshikatsu is identical with the letter addressed to Sakai Tadayo. The is reply somewhat differently worded, as follows:—

No. 4.

"Ôye no Kami Fujiwara Toshikatsu, servant of Japan, replies to His Excellency the Minister of Siam.

"Your envoys have arrived by a merchant vessel and I have received

a letter and two kinds of presents, for which I am most grateful. I esteem myself fortunate in that my answer of some years back has been laid before your clear vision.

"I learn that your honoured country desires to chastise the rebels on its frontier. War is a dreadful weapon. It is never to be resorted to when it can be avoided. But peace cannot be secured by indolently refraining from taking up arms.

"My country is at peace within its borders, and its manners and customs are pure and civilized, as your envoys have learnt by experience. In our intercourse there must be no feeling of estrangement. We have not in the slightest degree impeded the merchants who have been kept here for some years past, but they have been detained by their trade. We have left it to their own inclination to return by this vessel.

"The King of your honoured country desires to see some of our good horses. Those which were procured before were not fleet of foot, and he has again greatly desired to obtain some. We of course do not grudge them to you, and the envoys have been free to purchase. Your humble servant offers one horse, which he begs you to present to your King. Other matters I leave to a subsequent letter.

"Take care of your health. An imperfect communication. 10th month of the year of the tiger.

(Signed) "Ôye no Kami Fujiwara no Toshikatsu."

Series VI.

About the end of October, 1629, three Siamese envoys arrived at Yedo, and were lodged at the monastery of Kô-toku-ji in the district of Shitaya. The ship in which they performed the voyage to Nagasaki was equipped by Yamada Jizayemon. It appears to have been manned by a mixed crew from Ligor, Patani, Malacca, Cambodia and Champa (Annam), and to have been commanded by a Chinese captain. Their names were Hluang Sakhondt, Lhun Savatdi and Khun Yotahmat.

On the 4th November they visited the Shôgun Iyemitsu and his father the ex-Shôgun Hidetada. The former was now installed in the *Hommaru*, while the latter occupied the *Nishi no Maru*.[10] At this in-

[10] The same forms were observed as in 1621.

terview they delivered the letters and presents with which they were charged. The letter was written on a sheet of gold, a Chinese version, which is all we have, being annexed. These were enclosed in an ivory cylinder wrapped in a bag, as on previous occasions.

The object of their mission was to announce the accession of King Phra Athitwong and to ask for a continuance of the existing friendly relations between the two countries. Letters were also addressed to the Shôgun's Ministers Doi, Sakai and Itakura. Yamada Jizayemon wrote by the same opportunity to Sakai, and there were presents for not only the Shôguns and Ministers, but also to the Shôgun's resident (*dai-kwan*) at Nagasaki and the mayor of the town. The envoys had their audience of leave on the 16th November. Gifts of wadded robes and silver were made to them, and a reply for the King was handed to them, accompanied by presents.

Answers were also sent by the two ministers Sakai and Doi to the Siamese minister, as well as to Yamada Jizayemon.

1. Letter From the King of Siam to the Shôgun.
Memorial of the King of Siam.

"Nai Sŏmdĕt Bŏrŏm Bophĭt Phrah Chăo Vŏră Phana Măha Năkhon Thavara vădi Si Ajŭthaja Măha Dilŏk Phŏb Nŏphă Rătă Raxa thani Bŭri Rŏm, King of Siam, respectfully addresses a letter to His Highness the King of Japan.

"We have been told that the ancient founders of states made the practice of humanity their first principle, and that the main secret of their policy was intercourse with their neighbours.

"Accordingly my deceased father designed to enter into relations with distant states, and by good fortune the benefits derived from friendly intercourse are of old date in the case of your honoured country. Having recently succeeded to the throne, courtesy behoves me to renew and continue our alliance, and I am earnestly disposed to entertain the most cordial sentiments, so that our friendship may be more than ever increased, and that we may mutually hope for its perpetuation without change, to the great happiness of us both.

"I regard the traders of your honoured country as I do my own

subjects, and I have instructed my officers to save them expense in every way, to facilitate their trade, and to assist their speedy return home.

"I now despatch my special envoys Hluang Sakhondët, Khun Savatdi and Khun Yotahmat, bearing a golden letter and gifts to be presented to you, to ask after your health and to renew our relations of amity. I wish to send ships and envoys every year, that communications may be kept up without a break, and that I may learn that your country is at peace within its borders, the harvests abundant, the administration untroubled and the people happy.

"My poor country has but few productions of value, but whatever you may desire, your commands shall be attended to. May we long maintain our friendship, thus mutually honouring the practice of the wise departed, by which means we shall secure harmony and peace.

"Your exalted praise will confer great happiness on me.

"Besides this, there is a golden letter and a list of presents.

"Translated on the last day of the fourth moon of the year of the serpent (23rd April 1629)."

List of presents respectfully prepared.

First quality eagle-wood.

Second quality eagle-wood.

First quality Borneo[11] camphor.

Second quality Borneo camphor. One catty of each, Siamese weight.

4 pieces of European satin.

5 pieces of European figured sarcenet.

2 pieces of figured drugget.

5 piculs of ivory.

For the ex-Shôgun.

1 catty of eagle-wood.

1 catty of Borneo camphor.

Both Siamese weight.

2 pieces of European satin.

4 pieces of purple silk cloth.

4 pieces of European figured sarcenet.

[11] The use of this name does not imply that the drug was procured from Borneo. It is produced in Siam.

2. Reply of the Shôgun to the King of Siam.

"Minamoto Iyemitsu of Japan replies to His Honour the King of Siam.

"I have received your letter from afar and have understood the very friendly sentiments you express therein. It has given me unconstrained joy. I have moreover received several kinds of presents, the precious productions of a strange country, which I value infinitely.

"To love humanity and be good to one's neighbours was the principle of government adopted by the ancient founders of states. Your honoured country seeks for friendly intercourse with mine, and to refuse it would be immoral. From the time of your predecessor there has long been intercourse between us. There should be not the slightest impediment to its continual growth, and to the constant traffic of merchant ships between the two countries. Do not wonder at the civillization of Japan; it is what your three envoys have seen for themselves.

"I have noted on the annexed slip a few trifling productions of this country which I send herewith, and I shall esteem myself fortunate if you will favour me by accepting them.

"Take care of your health at all seasons.

"Day of the 9th month of the year of the serpent, being the 6th of Kwan-yei. (October 17th—Nov. 14th, 1629)."

3 pair of gold screens (covered with gold leaf).

3 sets of armour.

2 sabres.

3 swift horses (with saddle and other furniture complete).

2 swift horses (with saddle and other furniture complete).

(The latter were sent by the ex-Shôgun.)

Gifts from the Shôgun to the Embassy.

To the senior envoy 200 pieces of silver[12] and 10 wadded silk robes.

To the second envoy 100 pieces of silver and 10 wadded silk robes.

To the junior envoy (who acted as Siamese interpreter) 50 pieces of silver and six wadded silk robes.

---

[12] The piece of silver current at this period weighed about 5.2 oz. Troy, and was 8 parts fine. Comparing the prices of rice in 1626 and at the present time, silver appears to have been one-third more valuable than it is now.

To the Japanese interpreter Goyemon 20 pieces of silver and 1 wadded silk robe.

GIFTS FROM THE EX-SHÔGUN.

To the senior envoy 100 pieces of silver.
To the second envoy 50 pieces of silver.
To the junior envoy 30 pieces of silver.
To the Japanese interpreter 20 pieces of silver.

3. LETTER FROM THE SIAMESE MINISTER TO SAKAI TADAYO.

"The Okya Vathi Phra-klang Si Dhammarat addresses a letter to His Honour Sakai Uta no Kami, servant of Japan. In accordance with my office I am commanded by my country's King to say 'In the 11th month of the year of the dragon my father, the late King, ascended to heaven, and I have recently succeeded to the throne.

"'I have learnt that when my father the late King was alive, friendly intercourse and good feeling existed with Japan, and her vassals sent ships to trade and to keep up communications, so that a union of sentiment linked the two countries. At the commencement therefore of my reign, courtesy requires me to renew and continue our alliance, and I am earnestly disposed to entertain the most cordial sentiments, so that our mutual friendship may be more than ever increased though we are separated by the ocean. Merchant ships constantly go and come, and communication is unbroken, just as if we conversed face to face. I have ordered my officers to write a letter expressing my sentiments, and we may mutually forward the perpetuation of our relations without change. It is a fortunate coincidence designed by Heaven to unite us in the closest bonds of good faith. I hope that the traffic of ships may go on without a break, that each party may aid and give facilities to the other, and that they may be enabled speedily to return home. This will be for the benefit of both parties.' In virtue of my office I send the envoys, Hlung Sakhondët, Khun Savatdi and Khun Yotahmat and the interpreter, bearing a golden letter and presents, consisting of eagle-wood of the first and second qualities (a catty of each by Siamese weight), Borneo camphor of the first and second qualities (a catty of each by Siamese weight), 4 pieces of European satin, 5 pieces of European figured sarcenet,

2 pieces of flowered carpet and 5 piculs of ivory to be presented to yo honoured country's King. He also presents to the ex-King a catty ea by Siamese weight of eagle-wood and Borneo camphor, 2 pieces European satin, 4 pieces purple silk cloth, 4 pieces of gold and silv twilled satin, 4 pieces of European figured sarcenet, which I wou trouble you to cause to be presented when they arrive. I rely upon yo graciously enabling this to be done. My country's King also sen Your Honour 2 piculs of ivory, 5 pieces of pongee, 5 pieces of Europe figured sarcenet, to which I add 1 piece of figured sarcenet, and 8 piec of silk, as a slight token of my esteem, and shall deem myself fortuna if you will favour me by accepting them. Last day of the 4th mon of the year of the serpent."

4. Reply of Sakai Tadayo and Doi Toshikatsu to the Siamese Minister.

"Sakai Uta no Kami Tadayo and Doi Ôye no Kami Toshikats servants of Japan, humbly reply to the respected Okya Vathi Phr klang Si Dhammarat, servant of Siam.

"Your honoured country's three envoys have arrived in this count bearing a golden letter and presents. We two, having taken couns together, reported the matter to the two Shôguns. It is agreeable to l able to announce that they have paid their respects as is fitting. Ope ing your letters to ourselves, we have become acquainted with tl commands of the King of your honoured country, to the effect that tl late King ascended to heaven in the winter of last year, which tidin shocked us greatly. Owing to the length of time which it takes receive news from distant parts, we have failed to offer our condolenc an apparent act of haughtiness which is not so. The lord of my count concurs in the wish expressed by the new King, following the excelle policy of the late King, that the intercourse with our country m increase, and that merchant ships may go to and fro with frequency.

"He has accordingly prepared a reply, which has been handed to tl three envoys, together with presents, to be laid before your King, and is hoped that they will give him pleasure. We two have also receiv the gifts of your honoured country's King, which we accept as instanc of his bounty, and we have no words to express our grateful joy. W

beg each to offer, trifling as they are, a swift horse, with saddle and furniture complete, and shall esteem ourselves fortunate if you will transmit them.

"As regards the administration of this realm, the seas are tranquil and the rivers pure; the country is at peace and the people happy. We entrust to the three envoys to tell you what we have not set down in writing, and the rest we leave to our next letter.

"An imperfect communication. — day of the ninth moon of the year of the serpent, being the 6th of Kwan-yei (October 17th,—November 14th, 1629).

"*Postscript.*—We send 20 pieces each of bleached cotton cloth as a slight token of our esteem for you, and pray you to accept them."

5. Reply of Itakura Shigemune to the Siamese Minister.

"Itakura suwô no Kami Minamoto no Ason Shigemune of Japan replies to the Okya Vathi Phra-klang Si Dhammarat of Siam.

"I have received and read with great satisfaction the letter you have favoured me with, and if it were not from a far distant country, I should almost imagine I was listening to your very words. By it I have been made aware that the late King of your honoured country is dead, and I feel as unconstrained grief at this tidings which reach me from so many thousand miles away, as if it had happened on the spot. I beg to offer my felicitations on the accession of his heir.

"I learn moreover that, mindful of the instructions left him by your late Lord, he has despatched three envoys, in order respectfully to renew the ancient relations, and I appreciate profoundly his generous intentions. I and the Ministers reported this to the lord of our country, who granted an audience to the envoys. They duly delivered the golden letter and presents with which they were charged. All this will be learnt from my Lord's reply and from the verbal explanations given to the three envoys.

"I have received the 2 piculs of ivory, 5 pieces of pongee and 4 pieces of European sarcenet which have been sent to me, and thank heartily for the noble gift. I would venture to beg you to express my thanks. You have also presented me with 1 piece of figured sarcenet and 2 pieces of silk, for which I am truly obliged.

"Friendship between neighbours has always been based on right conduct, and has nothing to do with distance. The waves are now quiet and merchant vessels can go to and fro, to the mutual benefit of both countries.

"Trifling objects as they are, I send you a pair of screens covered with gold leaf, as a small return for your gifts. May we always remain on friendly terms.

"Accept this imperfect assurance of my sentiments.

"Last decade of the 10th month of the year of the serpent (5th—14th December, 1629).

6. Letter of Yamada Nagamasa, Resident in Siam, to a Retainer of Sakai Tadayo.

"I have had the honour to receive your letter. I humbly have the honour to feel that it was a most bountiful piece of fortune for me that you were so good as to bring to His Highness' notice the small quantity of things that I had the honour to offer up to him last year. I have gratefully had the honour to receive the five pair of leather breeches that your honour has graciously bestowed upon me. The Lord of this country last year suddenly deigned to depart to a distant place,[13] and the new King has sent a golden letter to announce his succession. The envoys are Khun Sakondët, Khun Satsadi and Khun Yothamat, and an interpreter, Nigozayemon no Jô.

"I have provided them with a vessel. I beg you to to be so good as to represent this in the proper quarter.

"I should have sent a vessel last year, but the Portuguese pirates hindered [blank], and it was impossible to pass. Hence my acknowledgment comes late. I have the honour to beg that the annual vessel may be sent here as usual.

"It is my earnest desire to obtain the passport for which I have petitioned;[14] this is really a matter involving the reputation of Japan, and therefore I have the honour earnestly to beg for it.

---

[13] Euphemism for the death of the King of Siam.

[14] That is, that a pass (*go-shu-in*) should be granted for a junk to Siam.

"It is extremely bold of me, but I wish to offer some small matters to their two Highnesses. If you thing fit, please be so good as to bring the presents to their exalted notice.

"As a very trifling token from myself, I have the honour to send His Honour ten pieces of red crape and two figured carpets, by way of wishing you good luck. Pray be so good as to represent this in the proper light.

"Represented with fear and respect.

"3rd day of the 3rd moon of the year of the serpent (March 27th, 1629). Yamada Jizaeyemon no Jô Nagamasa.

"To be presented to Seki Chikara no Suke Dono."

7. Reply of Sakai Tadayo to Yamada Nagamasa.

"I have perused your honoured ink. I lament and regret profoundly the tidings that the late Prince of your honoured country has passed away like water. I have reported to Their Highnesses the two Shôguns that the new Lord has sent envoys to present a golden letter and have crossed the sea with presents by way of announcing his succession.

"They have, I am happy to say, duly paid their respects, and a reply has been prepared and given to the three envoys. The presents offered by yourself have also been accepted.

"The two kinds of articles which you have bestowed upon my humble self have also been received according to the list thereof, and many thanks for your generosity. I send you in return 20 pieces of bleached cotton cloth, as a trifling mark of friendship. We should mutually take interest in the intercourse by merchant ships. The rest I leave to be told by the tongues of the three envoys.

"An imperfect communication.

"3rd of the 10th moon of the year of the serpent, being the 6th of Kwan-yei. (November 17th, 1629.)

"Sakai Uta no Kami Tadayo. [L.S.]

"To Yamada Jizaeyemon Dono."

From this time onwards official communication between the two countries was dropped. Van Vliet[15] states that this sudden interruption to the friendly relations that had formerly existed was due to the refusal of the Japanese to acknowledge Phra-chăo Phrasa thong, and he adds that for this reason the Siamese envoys were sent back without being able to fulfil the object of their mission. Possibly this usurper, who as we shall see further on had grievously maltreated the Japanese settlers, was himself conscious that he could not look for a continuation of the previous exchange of friendly correspondence.

"He has also, through the Bĕrckĕlagh,[16] sent envoys with letters "and suitable presents to the governors of Nagasaki in Japan, to excuse "his previous proceedings, with offers of his friendship and invitations "to the Japanese merchants to come again to Siam, and although the "embassies were never received by the governors of Nagasaki with "appropriate honour, and the last envoy was turned away most insult-"ingly, and told that the master who had sent him was no lawful King, "but an usurper, traitor and murderer, who had unrighteously slain "the rightful heirs and princes of the blood, and the aforesaid envoy "had to leave Japan in disgrace without accomplishing his mission and "with his junk still loaded with her cargo, yet at the time of my de-"parture from Siam His Majesty had resolved to send an embassy to "the Emperor of Japan and his councillors, in order to seek after the "same friendship as before, and to gain the goodwill of the Japanese "merchants. Which notion in my opinion was forged on an anvil of "divers considerations, and was constantly suggested to the King by "certain flatterers in search of their own advantage, who persuaded him "that the Japanese trade was of importance; amongst whom some "of the Japanese resident there also played their part, seeing that they "are very poor and despised, and (not without reason) feed themselves "constantly with the hope that the appearance of junks from Japan "will increase their worldly means, honours and reputation. But it is

[15] Oud, vol. 3, Bk. 6, p. 63. Beschrijving van het Koningrijk Siam, Leiden, 1692, p. 44. The author resided in Siam from 1636 to 1642, and wrote this work in 1638.

[16] The Phra-klang, a treasurer, who discharged the functions of foreign minister, or more strictly, superintendent of trade.

" contrary to the natural course of things, and directly opposed to Siamese " pride, that a King should so humble himself for the sake of a small " profit, before those who can do him little harm, and when it is known " to him on various authority, that during the lifetime of the present " Japanese emperor, it is not likely that any Japanese will leave their " own country, or those who are abroad return to it. Then why should " friendship be sought for in such self-abasement? But the Siamese " statesmen are able to entirely disguise the motive, and to give to it " the colour of His Majesty's being well disposed towards foreign- " ers, and especially determined to be at peace with all neighbouring " Kings, princes and potentates; in order to possess his kingdom in " tranquillity and die as a Prince of Peace."[17]

Van Vliet further says: " Some Japanese merchants for a long " time frequented the kingdom of Siam, and appeared there yearly with " their junks, capital and merchandize, principally in order to enjoy the " profit which the Siamese deer- and ray-skins used to yield. Of these " appetizing gains they became so greedy the (seeing that abundance of " living in the country) some remained resident there, whereby the " inclination of the Siamese Kings (who have always been fond of " foreign merchants) toward of the Japanese nation, especially on ac- " count of the quantity of silver that was yearly brought to Siam " by the traders in their junks, so increased, that their majesties sent " various embassies with suitable presents and letters full of friendly " compliments to the Emperor of Japan. These were always well " received there, as appeared in the years 1629 and 1630 on the occa- " sion of the last embassies that went to Japan from Siam. But owing " to the greatly augmented concourse of the Japanese in Siam, their " inborn pride and insolence increased to such an extent that they at " last attacked the palace with desperation, seized the King in his own " chamber and did not let him again out of their tyrannical hands, until " he conceded to them many advantages, and his majesty had sworn to " them that he would never remember nor take vengeance for the injury " they had wrought him, but retain them in his service to the end of his " life as soldiers and life-guards. These vows remained in force, whereby

---

[17] Van Vliet, same work, p. 45.

"these rascals, by means of their usurped advantages, were guilty of "great insolence and open force against both native and foreign mer-"chants. But fortune, who is wont to requite her favourites bitterly, "so excited the indignation of the reigning King against the Japanese "(who had zealously served him however in his inquity when he usurped "the throne) that out of fear of their ambitious designs and in order to "escape their treachery (which according to their rash assertions was "very evident and imminent), as a righteous punishment for their "disloyal acts toward lawful princes and heirs of the realm, he killed "many with cunning and force, drove others hostilely out of the coun-"try, and thus disburthened and purified Siam (to the joy of the in-"habitants); to the great contentment of the great lords and nobles of "the realm, who had always considered the Japanese as untrustworthy "and injurious to the commonwealth, an account of the desperate, auda-"cious and treacherous seizure of their King (which has been before "related). And out of about 600 Japanese 60 or 70 returned to Japan "in a junk (after many hardships), the rest being slain or fled in many "directions. Wherefore it was resolved with good cause that the "Siamese Kings should no more lightly take Japanese soldiers into their "service, nor should any junks resort from Japan to Siam, for fear "lest the ones should take occasion to avenge the others. But in spite "of the general feeling, his majesty after a short interval of time caused "the fugitive Japanese to be recalled (apparently out of fear of their "vengeance), and as they were about 70 or 80 at their arrival, has given "them a fine lot of ground for their habitations, conferred titles of "honour on three of the principal men, and made them chiefs over the "rest, and divided them among his mandarins."[18]

The Japanese records do not make any mention of these attempts at a renewal of the former intercourse during the reign of Phra-chão

---

[18] Same work, p. 43. The "Beschryving" was written in 1638, apparently after only two years acquaintance with Siam. Van Vliet's later work, composed in 1645, gives a much fuller and more correct account of these incidents. It is worth noting that Valentyn reproduces these two passages almost word for word in his "Oud en Nieuw Oost Indien," vol. 3, bk. 6, without acknowledgment of the source whence he had taken them, or any indication that they are derived from another author.

Phrasa-thong. But in the reign of his immediate successor Chaofah Chhai, on the 9th July, 1656,[19] a Siamese vessel with envoys on board arrived at Nagasaki. They were bearers of a letter which denied the reports of the Japanese merchants having been expelled from the country with fire and sword. On the contrary, Siam was desirous of continuing the old commercial relations. This letter was written in the Siamese language, with an interlinear Chinese translation, and was accompanied by presents. The matter was referred to Yedo, but with the result that the envoys were informed of the edict issued in 1636 by which Japanese were prohibited from leaving the country, and of the consequent impossibility of complying with the request to be allowed to trade. The presents were declined, but permisssion was given to the crew (who were probably Chinese or Malays) to land. The Captain was allowed to dispose of a small part of the cargo, in order to purchase supplies of food, fuel and water, and the vessel set sail again on the 16th October.

This put a final stop to direct communication between the two countries, but the prohibition was afterward relaxed, in so far that Chinese residents in Siam were permitted to trade as members of the Chinese factory at Nagasaki.

The last letters of which copies are given in the *Gwai-Han Tsū-sho* are dated 1687. The first of these is addressed by the Royal Treasurer of Siam to "His Highness the King of Japan." It says that the articles of trade from Japan to Siam formerly consisted of lacquer, copper, gold and silver ware, which were far superior to anything that Siam could produce. In 1685 a Siamese trading junk, one of a fleet bound for Japan, had been lost in a storm. The rest had been allowed to dispose of only a limited portion of their cargo, solely just enough to pay the expenses of the return voyage. They were unable to obtain any Japanese goods in exchange for the remainder. One of them was lost off the coast of Annam on her way back to Siam. In 1686 two vessels were despatched, but were accorded no greater facilities than the fleet of the previous year, and brought back information to the effect that the trade with Japan was limited by decree to a certain annual value. This law the writer considered to be extremely wise, and all Siam desired

[19] Tsū-kō Ichi-ran, bk. 268.

was for her junks to be able to reach Japan early enough in the year to have their share in the trade, but the great length of the voyage rendered this impracticable. Siam was, however, connected with Japan by much closer ties of friendship than any other foreign country, and he ventured therefore to despatch a single junk to purchase the articles before-mentioned, with the prayer that the recipient of the letter would so represent matters to the Shôgun as to procure leave for Siam to trade to the same amount as the Dutch [Red Barbarians.]

Confirmation of the statement that Siam, notwithstanding the prohibition of the direct trade, continued to carry on commerce with Japan, is afforded by the European writers, of the period.

De Chaumont, whose Embassy to Siam took place in 1685-6, says[20] that the King was in the habit of sending two or three junks annually to Japan laden with silver coin, in return for which they brought back gold, bar-silver, copper, goldsmith's work, screens, lacquered cabinets, porcelain and tea, and in the list of presents sent by Phra Narai and Phaulkon to Louis XIV and the members of the French royal family a large number of Japanese articles of 'vertu' are enumerated. His colleague, the amusing Abbe de Choisy, speaks of seeing Japanese junks at anchor before Ayuthia.[21] But in this assertion he is evidently mistaken. Père Tachard on the contrary tells[22] us that the trade between Siam and Japan was carried on by the Chinese. Laloubère, who was in Siam in 1687-8, speaks of copper being imported from Japan,[23] and of the large export of deer-skins thither by the Dutch factory. In fact,[24] the trade was in the hands of the Dutch and Chinese. Gervaise[25] writes: "The Emperors of Japan were likewise on very "good terms with the King of Siam, and scarcely a year passed "when they did not make presents and write familiarly to each other, "but as soon as they learnt that Chakri, named Châou-Pasâ-thông, "had usurped the crown of Siam, they began to distrust the Siamese,

[20] Relation de L'Ambassade de M. Chaumont. Paris, 1686, p. 150.

[21] Journal du Voyage de Siam, Paris, 1687, p. 360.

[22] Voyage des Pères Jesuites, Amsterdam, 1687.

[23] Du Royaume de Siame, Paris, 1691, 2 vols, vol i, p. 71.

[24] Ibid, p. 144.

[25] Hist. Nat. et Civile du Royaume de Siam, Paris, 1689, p. 315.

"and this feeling so increased in the course of time that they have "forbidden them access to the country, as they have done to all the "nations of the world with the exception of the Chinese, in whom they "have perfect confidence. As the King of Siam has numbers of "Chinese in his dominions, it is by their means that he continues "to carry on the commerce with the Japanese, which has always "been so profitable to him. Every year he sends to Japan several "of his vessels manned by Chinese accompanied by some Siamese "mandarins, who have an eye to all that goes on; though they are "never allowed to set foot on shore, they do not fail to get news of "what happens in the country, and to take their measures for profiting "thereby without leaving their ships."

In the *Tsū-kō Ichi-ran*[26] there are notices of the visits of Siamese junks on six several occasions, namely in 1680, 1687, 1698, 1716, 1718 and 1745. Advantage was each time taken by the Japanese to obtain information from members of the crews. That of 1716 ran ashore on the coast, and became a wreck, but the cargo and fuel were sold for the benefit of the shipwrecked mariners. Usually there were Siamese officials on board, but the crews were Chinese.

This is the latest Japanese record of intercourse with Siam that I have been able to discover.

It has been already observed that the native Siamese chronicles afford very little information with regard to the dealings between the two nations. They make no mention of the foregoing correspondence, nor of the frequent despatch of envoys to Japan. They are equally silent with regard to the trade of the Portuguese, English and Dutch, during the same period. This is perhaps not surprising, when we reflect that the Phongsa-Vadan is a recent work, and that no earlier record is extant. The old archives of the Kingdom of Ayuthia perished when that capital was destroyed by the Burmese in 1767, and the existing history was composed by the great-uncle of the present King from fragments preserved in monasteries, and from traditions surviving among the priests. But the writings of European travellers, and the journals of supercargoes and heads of trading factories now and then furnish a

---

[26] Bk. 269.

paragraph or an allusion which helps to supply the deficiency, and afford remarkable confirmation of the curious story of Yamada Nagamasa alluded to at the commencement of this paper. And the Japanese are now and then spoken of in the Phongsa-Vadan in a way that shows that considerable numbers of them formerly resided in Siam. But before proceeding to speak at length of Yamada, I will put together some notices of the Japanese before him in Siam, gathered together from other sources.

The earliest mention of the Japanese occurs in the history of King Phra Naret Suan. Siam was invaded by the Burmese and Laos in 1579, and among the forces which successfully repelled the attack were 500 Japanese mercenaries. I have found no confirmation in non-Siamese sources. It is possible that they may have been introduced into the country by the Portuguese.

Floris, who was in Patani in 1608 and again in 1612, and died in 1615 after his return to England, says[27] that in 1605 the King of Siam, who had brought into subjection the Kingdom of Cambodia, Lanchang, Chiengmai, Ligor, Patani, Tenasserim, and several others, died without issue, and left his dominions to his brother. These two Princes are distinguished by the European writers of that age as the Black King and the White King.

On the decease of the latter, he was succeeded by his second son, who put to death a nobleman named Jokkrommeway,[28] who had hankered after the throne. Among Jokkrommeway's slaves were 280 Japanese, "who thinking to revenge their master's death, and to achieve "some memorable exploit, ran to the Palace; and surprising it, com- "pelled the new King to deliver four of the principal Nobles to be slain, "as Causes of their Master's Death. Having, after this, used him for "some time at their discretion, they forced him to subscribe, with his "own Blood, such Conditions as they proposed to him; and to give "some of the chief *Palapos*, or Priests, for Hostages. This done, they "committed great Outrages, and departed with immense Treasures; the "*Siamites* not being able to help themselves."

---

[27] Astley's Collection of Voyages and Travels, vol. i, p. 439.

[28] In Siamese *Okya Krom Naiwai.*

The dates here given do not agree with what we find in the Siamese annals, where the Black King [Phra Nare-suan] dies in 1594 and the White King [Ekatotsarot] in 1601. The latter was succeeded by his son Chăo-fa Si Sawapak. He was put to death in the following year by the King who is known in history as Phra-chăo Song-tham. In 1602 or 1603, says the chronicle, "the Japanese then in the capital "became indignant, declaring that the Ministers were not just, that they "had conspired with Phra Pimon Tham and murdered their King. The "Japanese gathered a company of 500 and stationed themselves on the "royal lawn to seize His Majesty, when he would come out and listen "to the priests giving instructions in the throne hall. At that juncture "eight priests from the temple Wat Phra-du-rong-tham entered and "accompanied His Majesty past the Japanese. When the priests had "accompanied His Majesty, the Japanese cried out, 'We came to seize "His Majesty, why this inaction.' A great altercation took place "among them. Phra Maha Ammat succeeded in collecting his forces, and "a bloody contest ensued. Many Japanese fell. Those who got away "from the Palace took to their junks and escaped. From that time "forth Japanese vessels ceased to visit the Kingdom of Siam for the "purposes of trade."[29]

Pra Pimon-tham seems to be a name borne by Phra-chăo Song-tham, before he ascended the throne. The story as told by Floris differs considerably from the Siamese version of it. The discrepancy perhaps is owing not only to the distance between Ayuthia and Patani, but also to the lapse of years between the events he is speaking of and his first visit to the Peninsula. There are no traces in the Siamese annals of the "Jokkrommeway" who is said to have been the master of the Japanese that created the disturbance. Possibly he was only their official superior, and had employed them on behalf of Chăo-fa Si Sawapak.

We find Japanese navigating the Chinese sea as far back as 1592, and visiting Patani for trading purposes. In 1599 a junk belonging to that state arrived in Japan, having an envoy on board,[30] and this happened again in 1602. In December, 1605, the English navigator John Davis

---

[29] Siam *Weekly Advertiser*, June 13, 1878. Spelling of the names altered to correspond with Pallegois's orthography.

[30] Tsū-kō Ichi-ran, bk. 269.

lost his life in a fight with Japanese pirates off the coast of Patani.[31] In the same year some correspondence passed between the King of Cambodia and Iyeyasu with regard to the misconduct of Japanese traders, and Iyeyasu in reply informed the King that he was at liberty to punish Japanese offenders according to the laws of Cambodia. The interchange of compliments was continued in 1606, when Iyeyasu sent a present of five gilded screens, and asked in return for a supply of eagle-wood. The outcries against Japanese violence were continuous. In 1610 the King of Cambodia complained that they had been fighting with the people of Cochin-China and Champa, and committing acts of piracy against trading junks along the coast as far as the ports of Cambodia. Iyeyasu replied that he would willingly have punished these marauders, but they took care to keep out of his reach, and he recommended the King to take his own measures to keep them in order. Japanese were also accused of having had a hand in the murder in Cochin-China of an Englishman named Tempest Peacock, whose fate was for a long time involved in mystery. In 1614 Adam Denton, the English factor at Patani, wrote to the East India Company that he had "found two Japanese junks at Siam (i.e. Ayuthia), which had obtained "trade by force, having been prohibited to go without license within "the walls, for breach of which 8, all Japonners, were Killed in one day."[31] In May, 1617, the English factors at Ayuthia, writing to Cocks at Hirado, mention a Japanese junk-master named "Shoby Dono" (Shōbei Dono) as trading between Siam and Nagasaki; he had been forced by foul weather to put into Champa. This person turns up several times in Cocks' Diary. Eaton, who had been to Siam in the junk *Sea Adventure*, writes about the same time to Sir Thomas Smythe, the Governor of the East India Company, informing him that in March of that year the factors at Ayuthia had sent a small pinnace to Champa with goods and money, manned entirely by Japanese, though commanded by an English captain.[32] There were Japanese servants in the

---

[31] Colonial Papers, East Indies, 1513-1616, No. 336. Quoted from Purchas. See also "Voyages and Works of John Davis," London, Hakluyt Society, 1880, p. lxxv.

[32] Colonial Papers, East Indies, 1513-1616, No 771.

English factory at Ayuthia, and we read that two of them lost their lives in a dispute between the head of the factory and an Englishman who seems to have held some official position in Siam (he is called the English umper).[83] Cocks in his diary under the date of Dec. 19th, 1617, records that he has received a present from Ompera's father. He complains in several places of being forced to give passages to Japanese in the junk bound for Siam; and December 30th he makes an entry of letters written to the "English and Japon umpra." Mention is made also "of sturrs which happened in Cochin-China with Japons against "Chinas, whereof the King of Cochin-China advized themperour of "their unrulynesse."[84] For a long time the crews of English, Dutch and Portuguese vessels engaged in the eastern trade were largely manned by Japanese, but in 1621, the "King" of Hirado communicated to Cocks an order from "themperour," no stranger should buy any slaves, other men or women, to send them out of the country, neither carry out any armor, cattans, lances, langanantes, poulder or shott, or guns, neither any Japon marrenars to goe in our shipping." The fact is, the Japanese were beginning to feel jealous of the Europeans on account of the profits they supposed the carrying trade to produce, and were resolved to get it as much as possible into their own hands. If it was worth the while of English and Dutch to buy Siamese produce to sell in Japan, it must be possible for the Japanese to do as well, and Cocks writes to the East India Company in 1620 says, "A company of such "usurers have gotten all the trade of Japan into their own handes. "And these fellowes are not content to have all at their own disposing "above,[85] but they come downe to Firando and Nangasaque, where "they joyne together in seting out of junckes for Syam, Cochinchina, "Tonkin, Camboja, or any other place where they understand that "good is to be donne, and soe furnish Japon with all sorts of com-"modeties which any other stranger can bring."[86]

These few quotations will be sufficient to show how active and enterprising the Japanese of those days were in commercial matters. That

---

[83] Cocks, p. 50, vol. ii.

[84] Cocks, ii, 94.

[85] I.e. at Kiōto, Ōzaka, Yedo and other commercial centres.

[86] Cocks' Diary, vol. ii, p. 310.

they did not confine themselves to the pursuits of peaceful traders, but were equally ready to resort to arms when they considered themselves unfairly treated will appear from the episode in which Yamada Nagamasa plays such a prominent part.

In Vol. VII of the "Transactions of the Asiatic Society of Japan," Capt. J. M. James has given us a translation of the *Kai-gwai I-den*, a little tract composed in Chinese, which besides relating the capture of Governor Nuyts in Formosa by a band of determined Japanese, narrates the story of Yamada Nagamasa's exploits in Siam. Though somewhat tinctured with romance, its main facts appear to be perfectly authentic, confirmed as they are by the independent testimony of European writers unconscious of a tale to be corroborated. There are several versions of the story, which are to be found in bk. 266 of the *Tsu-kō Ichi-ran*,[37] from which the following narrative, partly translated, partly summarized, has been taken. It will be found to be much more circumstantial than the *Kai-gwai I-den*.

Yamada Jizayemon Nagamasa (for that is his full name) settled in Siam early in the 17th century, though the precise date is unknown. In return for aid given to the King in war against a neighbouring state, he is said to have received a royal princess in marriage, and to have been created Governor of a province. Accounts do not agree as to the name of the hostile state from which Siam was thus delivered. According to one Japanese writer it was Goa, another gives Ligor (Rikkon in Japanese), a third tells us it was Ava [Burmah]. That Yamada was a man of some consequence in Siam is evident from his being in position to give letters of introduction to the envoys who were despatched to Japan on more than one occasion, and it is quite certain that he eventually rose to be rajah of Ligor, as stated by the author whom Mr. James has made us acquainted with. The Siamese title enjoyed by him at the time when Cocks wrote is variously given as *ompra*, *oppra*, *ampira*, or *ompu*, which are evidently different ways of spelling the same word. Mr. French thinks this is the Siamese ămpho', as Pallegoix writes it, the title

[37] This valuable compilation exists in the library of the Japanese Foreign Office at Tōkyō, and to the liberality of Mr. Yoshida Kiyonari, Vice-Minister for Foreign Affairs, I am indebted for a copy of several volumes relating to the subject of this paper.

of an official who seems to combine the functions of a chief constable and a notary public. In Van Vliet's account of the revolutions which followed on the death of Phra-chăo Song-tham he is called Oya Senaphimoeg, or more correctly Okya Sena-phimuk, which is the title borne to this day by the chief of the Asa Jipun mentioned in the earlier part of this paper. In one account he is called the *oya Kalahom* [title of the Minister of war], but it seems clear that he never actually held that office. It has also been suggested that the Khun Chaija Sun spoken of in the King's letter of 1623, as having been appointed headman of the Japanese settlers, was no other than Yamada, and the conjecture is not devoid of probability. The name of Chăo phaya Vichajen was given to the celebrated Constantine Phaulkon, and to the present day it is the custom to confer honorific epithets upon foreigners in the Siamese service. It appears that there was also an 'umper' or 'umpra' of the English in Siam. In Cocks' diary there is the following entry under the date of Dec. 30th, 1617: "I wrote two letters to the English and Japan *umpra*, "and sent them 2 presents, viz: —[38]

	ta.	m.	co.
2 fowling peces, cost, ...	8	8	9
1 pece spoted satten, cost, ...	8	0	0
1 pec. damask, blak and green.....	6	0	0

and on July 3rd, 1618, he records, "Matias, the Hollander capt. of junk "which came from Syam, came to vizet me this day. He tells me "that Mr. Pittes the Englishman envited one James Peterson, thenglish "*umper*, to a banket at Syam, and after, upon what occation he knew "not, fell out with hym, and went with iij Japons to bynd him and "take him prisoner. But Peterson laid soe about hym that he kild ij "of the Japons, and made Pittes and the other to run away. This "Peterson is in greate favor with the King of Syam, and therefor I "marvell Mr. Pittes would take this cours; but Mr. Mathias saieth "it was doone in drink." It is pretty certain that the title of *ompra* did not imply any very elevated rank in the case either of the Japanese or the Englishman. He was merely an official head of the settlers belonging to his nation, a sort of consul with limited powers. In a letter

[38] The tael was 5 shillings, the mace 6d.

addressed by him to John Johnson and Richard Pitts at the Siam factory, on the 23rd December, 1617, Cocks says he understands "the Japan Ompra" is a man that may help them much in lading their junk, and especially in keeping under their mutinous Japan mariners. Also that Peterson the English *umpire*[39] as they call him, is a man who may do the company good service; has written to and sent him a small present, and done the like to "the Japan Umpra." In another place Cocks says, "Also I received a letter from Ompera's father, with a "little barso wine called bringe and 200 orenges [December 19th, 1617];" and again: "The Umpras father came to me and brought a barso of "wine and a cuttell fish." In all probability he is speaking of Yamada's father, who was apparently residing at Hirado, though Yamada is said variously to have been a native of Yamada in Ise and Sumpu in Suruga. Later on, as we shall see, he became a much more important personage.

Yamada's letters are dated 1621 and 1629. The account in the *Yamada Jizayemon Ki-ji*, which is repeated in the *Kai-gwai I-den*, of his presenting himself to some Japanese merchants in the character of King of Siam is undoubtedly fabulous. But the explanation of this may be that these merchants met him at Ligor, of which he was governor or rojat just before his death. It will also be shown later on, that he was succeeded by his son Oin (not Ayin, as Mr. James spells it). Whether he was also governor of Patani I have not been able to ascertain, and Hippiru (not Kihiru), which is said to have formed part of his governorship, has not yet been identified. It may be a corruption of the name of some small settlement on the coast of Ligor. I will first give the tale as it is told in the *Tsū-kō Ichi-ran*.

"Amongst the vassals of ancient lineage who served the King of Siam there was a certain Kauhamu,[40] who though of higher rank than Yamada, only occupied a nominal position in the state. Consequently half the mandarins were envious of Yamada, while the other half flattered and fawned upon him.

---

[39] From the Col. of state Papers, Col. series, 1617-1621, p. 92. It would be interesting to know whether umpire or umper is the spelling in the original MS. letter.

[40] This is probably the title Kalahom, the Japanese ラ which represents the Siamese la, having through a copyist's error been transformed into ウ.

Three years passed away, when the King was struck down by disease, and the prescription of the physicians had no effect. Conscious that he could not recover, he summoned to his bedside the Kauhamu, Yamada and the rest of his chief mandarins, and informing them that it was his intention to abdicate in favour of the heir-apparent, begged them to support his son and to carry on the Government of the country in accordance with the system established by himself. The Kauhamu and Yamada were to take in it turns to administer the realm for a year at a time, retiring during the alternate years to their own territories. They faithfully promised to observe his injunctions, and the King breathed his last on the 16th day of the 5th month of the year corresponding to A. D. 1628.

The new King ascended the throne in 1632, and the ceremony of his coronation having taken place in the 8th month, Yamada retired to his territory of Hippiru in accordance with the arrangement made by the late Sovereign, while the Kauhamu carried on the Government as first minister, upon the old lines. He was only 25 years old and unmarried. The queen dowager fell in love with his good looks, and carried on an intrigue with him. She even proposed to marry him, and to set him on the throne instead of her son. The King was only 13 years of age, but was distinguished for his intelligence. When the plot came to his knowledge, he resolved to send for the Kauhamu and, putting him to death, to disappoint the queen dowager's plans. But his design was divulged before he could put it into execution. The queen invited him to her apartments, and under pretence of an entertainment, administered a poison to him which caused his death. She then gave out that he had succumbed to a sudden attack of disease, and caused his obsequies to be celebrated with the usual pomp. As there was no legitimate heir to the throne, she assumed the reins of government, and was proclaimed Queen Regnant. This happened towards the close of the year. Yamada, who was away at the seat of his government, on receiving these tidings, at once resolved to set forth for the capital in order to ascertain the facts. His anger was kindled however by learning from a personal attendant of the late King, how he had been done to death by poison as he was about to call the queen dowager to account for her conduct; and he determined to avenge the dead prince upon his

murderess and her paramour. He therefore began to collect troops, with the object of drawing the king's younger brother from his retreat in a monastery, in order to place him on the throne. The queen in her alarm took counsel with the Kauhamu, and they sent off a man named Chantohou to represent to Yamada that the king had really died a natural death, to her intense grief, and that woman though she was, she had been unavoidably compelled to seat herself on the throne in order to save the kingdom from anarchy. She invited him to proceed immediately to the capital in order to consult about the choice of a King, promising, as soon as that was done, to abdicate and take the vows. She was shocked to hear that he believed the false reports of her having poisoned the late King, and that he was collecting troops with the design of marching against her. This was due to the machinations of evil disposed persons, and she forwarded to him a sworn document declaring that there was no truth in the story, offering at the same time to make his son Oin governor of Ligor and Patani, and sending him letters of instalment for those two provinces. Yamada was convinced by these proofs of her good will. He accepted the patents of investiture for his son, and invited the envoy to a banquet. The latter felt sure of his object, and thanking Yamada for his hospitality, withdrew to his lodging, whence, after receiving Yamada's return visit, he departed for the capital. Yamada sent for his son, informed him of his appointment and despatched him to take possession of his two governments. Oin started at once for Patani, which was then ruled by a *ranee*. He was therefore not admitted into the town, but received the submission of the chief man, and proceeded on his way to Ligor, where he was met by the chief, who invited him into the town, and took an oath of fidelity to him. Here he took up his residence, and directed thence the administration of the provinces. He selected a site for the construction of a fortress, which he intended to make the headquarters of his government.

Chantohou, on arriving at the capital, informed the queen that Yamada had outwardly promised her his support, but added that he had detected signs of a contrary intention. He suspected Yamada of devotion to the legitimate sovereign, and that he had only pretended to accept the kingdom of Patani, in order to make use of it as a base for military operations. In order to frustrate these plains, he had secretly dropped

poison into Yamada's food when the latter was feasted at his lodgings, and predicted his death within three months. The queen was so pleased that she promised to bestow Patani and Ligor on him in the event of Yamada's death.

Yamada soon began to feel the poison gnawing at his vitals, and convinced that nothing could save him, secretly summoned his chief advisers, to whom he said that he had intended, as soon as the authority of Oin was established in the two provinces, to collect a large army in order to attack Ayuthia and put the queen and the Kauhamu to death. But the envoy Chantohou had contrived to poison him, and he felt that he should never rise again from his bed. As soon as the breath was out of his body, they must carry the tidings to Oin, and bid him carry out his father's plans. He grew rapidly worse, and expired early the following year (1633).

When Oin was made acquainted with these events, his bosom swelled with grief and indignation, and he took a solemn oath before heaven and earth to avenge his father's death. He sent out a summons to the warriors of Ligor, which was responded to with alacrity, but the the rajah of Patani excused himself on the ground that it was a small state, unprovided with the means of meeting this sudden call. He offered however to support him with an army next year, if he were excused from serving in the present campaign. Oin saw the danger which he would incur if he marched from Ligor leaving his rear exposed to an attack from Patani, and hesitated what course to pursue.

In the meanwhile the news was brought to Ayuthia. The queen was struck with consternation, and despatched a large army against Ligor under the command of Chantohou. The general marched with all speed, and sent a messenger to Oin informing him that he was known to be meditating an attack on Ayuthia in conseqence of the belief that Yamada had been poisoned in Hippiru, and summoning him to prove his loyalty by evacuating the fortress without loss of time, and surrendering the two provinces. Oin, after some consideration, pretended to consent, and turning to the messenger said that he was ready to obey the royal command. His father Jizayemon being dead, it was his duty to give up the provinces which had been conferred on himself. He

was ready to hand over possession of the fortress, if he were allowed two or three days to put it in proper order. This seemed reasonable enough, and Chantohou consented to the required delay.

Oin having thus succeeded in lulling the suspicions of the enemy, furbished up his arms, and on the third day despatched a messenger to say that he was ready to surrender the fortress, but that it must be done with proper forms. Chantohou, put off his guard by this specious proposal, proceeded towards the fortress accompanied only by a guard of 300 men, when he suddenly found himself in the midst of an ambuscade, and his men being thrown into disorder by the sudden onset of the foe, scattered in all directions, leaving him on the field. Flushed with this easy victory over the murderer of his father, whom Heaven appeared to have led into the snare as a punishment for his treachery, Oin resolved to march at once on the capital, in order to avenge both the murdered king and his own father, and to restore peace to the country by placing the rightful heir on the throne. He sent out a summons to the 13 chiefs of Ligor, and prepared to take the field with as little delay as possible.

The survivors of Chantohou's defeat fled with the news to Ayuthia, where the rumour quickly spread, and it was believed that Oin was on the march at the head of 300,000 troops drawn from Hippiru, Ligor, Patani, Pegu, Laos and other parts of Indo-China. The very places at which this vast force would halt from day to day were named. The Queen was struck with consternation, and resorted for help to the Kauhamu, but like the coward that he was, the latter entirely lost his head, and could suggest nothing, except that, if as seemed certain, the inhabitants of the Japanese 'campong' were to join Oin, the city would be hopelessly lost. He advised therefore that the junks of the Japanese should be seized, so as to deprive them of the means of escape, and they could then easily be exterminated by the Siamese troops. A message was accordingly despatched to the Japanese settlers, ordering them to send their two junk-masters into the city. These were Kugi-ya Shōzayemon and Tamaya Chūbei, both men of wealth and intelligence. On receiving the message they proceeded to the house of Iwakura Heiyemon, headman (Sō-shime) of the Japanese community, to take council. Heiyemon, after listening to them, observed that the Siamese no doubt feared lest the Japanese of Ayuthia should take the side of Oin, who was

reported to have killed an envoy sent by the court to remonstrate with him for levying troops in Ligor and Patani in order to attack the capital, and the object of the present summons was to secure their obedience, or in case of disobedience, to put them to death. It was equally dangerous for them to respond to it, or to refuse compliance. He advised them therefore to consider carefully which course they would adopt.

The leading residents were accordingly called together. Their names were Kana-ya Genzaburō, Ōzaka-ya Sukesaku, Wata-ya Ichirōbei, Kishibe-ya Kuroyemon, Kishibe-ya Jinzaburō, Tani Kiūbei, Imamura Sakiō, Yamada Nidaiyu, Yamada Nihei, the miltary teacher Aruga Mondaiyu, the actor Hayami Matasaburō, and Chihara Gorobachi (the last of whom subsequently returned to Nagasaki, and wrote this account). The result of their deliberations was to the effect that the summons of the junk-masters was to secure hostages. It was known that the Japanese being a right loving people, would not, by making an attack on the city, expose them to the risk of being killed by the garrison. The idea no doubt was, they concluded, gradually to entice the rest of the Japanese by means of the junk-masters, and when Oin appeared, to put him off his guard by offering to make peace. The fact of his countrymen being in the city would render him less disposed to attack it in a hurry. That would give time to collect troops and fall upon his rear. Such being the probable object of the Siamese it seemed advisable not to fall into the trap, but on the other hand if they refused to go, the probability was that the settlement would be at once attacked by the garrison. The best plan therefore would be to make preparations for withdrawing to their junks, taking care to guard their rear.

Whilst they were thus debating, repeated messengers came from the city, urging the junk-masters to repair thither without further delay. Shōzayemon and Chūbei then observed that to refuse compliance with this repeated summons looked cowardly, and that it was all one whether they went, or stayed where they were to die with arms in their hands, as it was a difficult position to retreat from. They proposed therefore to proceed into the city with a small body of armed men, and as soon as the discharge of firearms was heard, every one who felt like a man would hurry to the city, and die there fighting, to the exaltation of the military renown of Japan. This proposal was received with enthusiasm,

and the others swore they would all die together if necessary. Accordingly the two leaders proceeded to the castle with 25 musketeers, ten bowman and the spearmen, while Heiyemon marshalled men in the settlement, in expectation of the event.

When the Kauhamu heard that the Japanese had appeared in obedience to the summons, but all armed to the teeth, he became frightened, and sent out an officer to demand an explanation of these warlike proceedings. They replied that Oin was reported to have killed a royal envoy in Ligor, because he had incurred the Kauhamu's suspicions; they supposed that being Japanese, they were suspected of making preparations to assist him, and that the Kauhamu designed to put them to death. That it was the custom of the Japanese, when they found their last hour had come, to make a noble ending with arms in their hands.

The Kauhamu's fears redoubled. He sent out again to explain that an army was being sent to chastise Oin for his treasonable acts in levying troops in Ligor and murdering a royal envoy. But the other Japanese were free to depart to their own country. If they remained it was conceivable that they might go over to Oin. They must therefore surrender the ground lent to them for a settlement, and forthwith return to Japan. But as the Japanese junks were easy to manage, he feared they might take to piracy on the way if they were allowed to have possession of them. They must all give over their own vessels, and six or seven large Siamese junks should be provided to take them as far as Annam. One of the Japanese delegates replied that as far as the settlement was concerned, they would comply with the demand for its surrender, as they only held it on lease. But the ships were their own property, and they would decline to give them up. Besides, how could they get back to Japan in Siamese junks, which they had no experience in handling? They could only return home in Japanese ships. Having given this reply, they left the city, no one venturing to offer any opposition, and returned to the settlement to report the above conversation to their friends. There was a good deal of merriment at the idea of the unnecessary pitch of determination to which they had all worked themselves up. But nevertheless they saw that it would not be wise to stop much longer in Siam, and began packing up their property with a view to removal. The Queen now issued an order that, in view of

its having been determined that the Japanese settlers should quit the country, none of them should henceforth be admitted within the gates of the city, and if any of them secretly obtained entrance he should suffer condign punishment. In spite of this prohibition one man made his way inside the walls, and being set upon by the police, drew his sword and killed 4 men, besides wounding 9 others, before they could make an end of him. On the following day the Siamese made a demand for the surrender of an equivalent number of Japanese, according to the principle of blood for blood. This was refused in very defiant language. Upon this an India envoy who happened to be present in Ayuthia, intervened and arranged a compromise, the gist of which was that the Japanese should ransom their fleet, numbering over three hundred vessels, by paying to the Kauhamu a large sum of money, estimated at over 133 catties weight of silver. Their only thought now was to return to Japan as speedily as possible, but they could not leave behind them the families of those who were with Oin. It was resolved therefore first to place these in a position of safety, and preparations having been made to remove all the settlers and their property, they embarked on the 19th day of the 2nd moon of 1633. The Siamese perceiving that they had with them the families of Oin's followers, suspected them of an intention to proceed to Ligor to bring up Oin's army to make an attack on the city, and determined to prevent this, if possible. Gathering together a flotilla of boats, they attacked the Japanese fleet, which had already cast off preparatory to leaving the city, and a fierce battle took place in which the Siamese were defeated with great loss in both ships and men, while the Japanese escaped through the river gate with very slight losses. The Siamese in their desperation called in the aid of a Portuguese vessel that was lying at anchor outside the bar, but the Japanese were again victorious. On counting up their losses they found they had 43 killed, besides more wounded than they had time to count.

A fair wind carried them quickly to Ligor, where they joined Oin. The latter once more summoned the chiefs of Patani and Ligor to join him in his march to Ayuthia, but the year stipulated for by the former had not yet expired, while the latter now refused to support one whom they considered a rebel against their sovereign. Instead of obeying the summons, they took the part of the queen and the Kauhamu. Deserted

at last by all his Siamese followers, he saw no other alternative than to quit the country altogether. Most of the Japanese had already abandoned him during the night, when the prospect of having to die with arms in their hands first presented itself to them. The rest he bade save themselves as best they could, and accompanied by sixteen or seventeen devoted followers retired towards Cambodia. Some of the Japanese made their way to Cochin-China or Champa, whence they eventually reached Hirado again. Civil war had broken out in Cambodia between the King and his elder brother,[41] who had been disappointed of the succession. Oin entered the service of the former, but was not able to restore with enfeebled forces the falling fortunes of the King, and finally lost his own life in an unsuccessful engagement, together with half a dozen other brave Japanese.

Shortly before the departure of the Japanese settlers, eight of their number had left Ayuthia on a pilgrimage to the temple of Routon (?), and on their way back were made prisoners by the Siamese troops. Their lives were spared at the intercession of the high priest of the said temple, and they were detained in honourable confinement. The Java[42] people (i. e. the Dutch) hearing that the Japanese had left Siam, thought it a good opportunity to make an attack on the country from the Bay of Bengal. In this extremity the Kauhamu bethought himself of these eight men, who belonged to a nation more feared by "the Southerners"[43] than a fierce tiger, and sending for them, promised them their liberty if they would deliver the country from its invaders. The Japanese proposed that as many Siamese as possible should be equipped with Japanese armour and helmets, and that eight elephants should be provided for themselves, undertaking, if this plan were adopted, to drive back the pirates. The Kauhamu was only too glad to accept this idea. Some

---

[41] It was the uncle, according to Garnier, of Prea Srey Thomea, and not the brother, who hurled him from the throne.

[42] Java seems to be a mistake for Goa. In 1633 two Portuguese frigates blockaded the mouth of the Tenasserim river, in order to prevent Siamese junks from entering, and captured several prizes.

[43] "Southerners" is likewise more usually applied by Japanese writers to Portuguese and Spaniards than to the Dutch. The relations of Siam with the Iberian Peninsula were by no means friendly at this epoch.

seventy suits being hastily collected, a corresponding number of Siamese were disguised as Japanese warriors, and 500 men more were placed under the command of the eight Japanese. On the backs of each of the elephants a couple of small cannon were placed in a howdah, under the charge of a Japanese, and so equipped the whole force marched towards the coast. As soon as they came in sight of the Java ships, they began a furious cannonade, which would speedily have sunk the whole fleet, had they not prudently retreated. To the Japanese was offered the option of remaining in Siam in the Queen's service or returning to their native country.

Not long after, the Kauhamu fell sick and died, and was quickly followed to the grave by the Queen. The nobles thereupon brought the younger brother of the late King out of the monastery where he had been confined and placed him on the throne, in accordance with the ancient constitution of the kingdom.

The Japanese narrative, while presenting several points to which it is impossible to give entire credence, appears on the whole to be founded on fact. An air of verisimilitude is imparted to it by the exact manner in which the names of the principal actors are given and the local colouring is faithful to nature. It contains a description of the city of Ayuthia which accords well with the accounts of European travellers, and the fact that a palace-revolution actually occurred in Siam about the period assigned to the death of Yamada and the exploits of his son, is confirmed both by the native annals and by foreign writers. Amongst these the best informed were Schouten, who was head of the Dutch factory at Ayuthia from 1628 to 1636, and Van Vliet, who was his immediate successor. Valentijn, who also gives an account of these events, was, as far as Siam is concerned, a mere compiler of the Dutch East India Company. The former says: —

"The mighty force and soldiers of the King, both by sea and land, consist chiefly of vassals and natives of the country, as well as of some foreigners, as Moors, Malays, and other not very numerous, amongst which the best are some 500 or 600 Japanese soldiers, who are wonderfully respected by the surrounding nationalities on account of their reputation for manly valour, and are honoured and respected by the Siamese Kings, but were killed and expelled from the country by the

present King[44] for fear of their ambitious notions. But after some time by connivance they have returned again, so that his forces consist of Siamese and a few other nationalities."

The best account of the events which followed upon the death of Phra-chăo Song-tham to be found in any European work is that given by Van Vliet in the "Relation Historique Du Royaume De Siam," published in 1668, along with a French translation of Herbert's Voyage to India and Persia. Of the Flemish original of the former I have not yet met with a copy.

Van Vliet commences by stating it to be a fundamental law of Siam that the rightful successor to the throne is not the son, but the brother of a deceased sovereign. Phra-chăo Song-tham, being on his death bed, in defiance of this rule, nominated as his heir one of his sons who was only fifteen years of age. He was aided in the execution of his plan by a minister named Oya Siworrawough, who secretly designed to get rid of this young prince and place himself on the throne, and consequently readily undertook to carry out the King's wishes. To ensure success, he gained over to his views the "Oya Senaphimoc," commander of the Japanese, of whom there were 600 in the royal service. The day after Phra-chăo Song-tham's decease, the young King ascended the throne with the title of "Pra Ough Thitterrastia" and "Oya Siworrawough" was promoted to be Kalahom. Being thus invested with the reality of power, he began to usurp the externals of sovereignty. A strict etiquette prescribed the cremation ceremonials for each rank. The Kalahom exhumed the body of his father, and cremated it with much greater pomp and ceremony than befitted a subject, of even the highest rank. All the principal functionaries were present, and the Palace was almost deserted. This gave great offence to the young King, who, without calculating his resources, declared the Kalahom a traitor. The latter threw off the mask, and marching on the palace with his slaves and the Japanese body-guard, forced the king to take to flight. He was pursued, brought back and put to death. The Kalahom had hoped to secure the throne for himself, but finding a powerful rival in the person of one of his principal confederates, was obliged to lay aside his designs for the moment. Now comes the most

[44] Know in Siamese history as Phra-chăo Pra-thong, who reigned from 1630 to 1655.

remarkable portion of the story as told by Van Vliet. "The Calahom and the Berckelaugh, profiting by the darkness of the night, got into a boat by themselves, and without any escort or slaves to accompany them, proceeded to the house of the Oya Senaphimoc, with the intention of sounding him about the election of a successor to the throne. The Calahom set forth to him the impossibility of the kingdom being left without a King; that the great King, father of the King recently deceased, had left none but children under age; that it was dangerous to invest such young princes with the royal dignity; that it would be regrettable to see so powerful a Kingdom governed by a child; begged him to consider whether it would not be advisable, in order to avoid these objections (inconveniencies), to proceed to the election of one of the principal mandarins who should reign and be crowned provisionally, until such time as the Prince should become fit to rule in person, when the mandarin in question would renounce that dignity and resign it to the legitimate heir. Oya Senaphimoc, seeing through the Calahom's designs, replied that if it became necessary to proceed to the election of one of the mandarins, the choice would assuredly fall upon him, because being of the royal blood, and the most powerful of the mandarins, it would not be possible to nominate any other without wronging him; and if they were to elect him, 'every one,' said he, 'would have reason to condemn our proceedings, and to believe that we only took up arms to further our own unjust objects, and to place in your hands a violent and illegitimate dominion. And besides, if our choice fell on any other mandarin, it is to be feared that he will wish to remain master, even after the Prince comes to years of discretion; and that in order to secure the crown to himself and his family, he will extirpate the Royal House.' It should be remembered that two Kings[45] had already been put to death, that a great deal of blood had been shed, and that it was now time to put an end to these disturbances and restore peace to the Kingdom. He was of opinion that they should crown the eldest surviving brother of the dead King, making him (the Calahom) the governor of his person and Regent of the Kingdom. Having been first minister under the preceding reign, he would be able to give good

[45] I.e. the young King and his uncle, who was the legitimate successor of Phra-chăo Song-tham.

counsel to the King, and to set the affairs of the Kingdom in order. And he protested, that for his part he would not allow the crown to be placed on the head of another, as long as there were any Princes of the Royal Family who were entitled by birth to that position, and that he would oppose such a proceeding with all his power. The Calahom, seeing that he would get nothing else from him, concurred in the opinion of the Japanese, and the reasons put forward by him with regard to the young prince, but refused the posts of governor and regent. But being dependent more or less on Senaphimoc, and considering that if he refused, the latter would find some one else who would not raise the same difficulties, he proceeded to the Palace, and on the following day, having assembled all the mandarins, he represented to themt hat as the Kingdom of Siam could not exist without a King, and as moreover there were still princes, who were sons of the Great King, and at the same time brothers of the last, and amongst them the eldest, most hopeful, a prince aged about ten years, he thought they could not make a better choice, and was of opinion that he ought to be crowned. The whole assembly acquiesced, and chiefly Oya Senaphimoc, whereupon the young Prince was crowned, and took the title of Praough Athit Socras Waugh. This election was approved, not only by the principal nobles, but also by the people, who hoped that affairs would thus be put right again. The Calahom was, by unanimous consent of the meeting, nominated Governor of the King and Regent of the Kingdom."

This passage is sufficient to prove that the commander of the Japanese troops in Siam, himself a Japanese, was a person of considerable political influence, and it does not surprise us that his own countrymen should have believed him to have had an equal share with the Kalahom in the settlement of the succession to the crown. Under these circumstances the mistake of supposing that he held the office itself of Calahom is natural enough. Van Vliet then goes on to tell us that the Regent found it necessary to the final attainment of his ambition to get rid of Oya Capheim, who was his rival for the throne, and of Oya Senaphimoc, who had declared that so long as any of Phra-chão Song-tham's sons survived, he would not be a party to the elevation of any mandarin. With regard to the first of these he was speedily successful. He denounced him to the young King as the principal cause of his brother's

murder, and procured his imprisonment. Then visiting him in his confinement, he hypocritically pretended great sympathy, offered him the means of escape, and as soon as he had availed himself of the opportunity, treacherously put him to death. A breach with Senaphimoc, who was a friend of the murdered man, seemed likely to ensue, but the Kalahom was too much afraid of the Japanese soldiery to attempt openly the life of their beloved leader. He had recourse therefore to intrigue, and having contrived to get an order sent to the Governor of Ligor to present himself at Court, an order which he foresaw the latter could not safely obey, as his province was threatened with hostilities on the part of the Dutch, he then persuaded the King to give Oya Senaphimoc a commission to proceed to Ligor, and to replace the governor thus forced to take an attitude which the regent falsely represented to be one of rebellion. Our author proceeds to say: "The Calahom gave himself no rest until Oya Senaphimoc, now Governor of Ligor, had taken the oath of fidelity in his new government, and had received the despatches necessary for his journey. In order to ensure him complete authority at the seat of his government, it was arranged that he should take with him all the Japanese who were in the Kingdom. Having thus got rid of the only two men whose opposition was to be feared, he found it easier to carry on his intrigues, and before long succeeded in inducing the mandarins to confine the young King in a monastery, under the pretence of giving him leisure and opportunity for study; he then ascended the throne as King *ad interim*. But before long he contrived to have the crown offered to himself *en permanence*, and removing the King from the monastery, put him to death. Thus in 1629 he found himself undisputed monarch of Siam."

The first act of Phra-chăo Prasathong, as he is known in history, was to espouse the eldest daughter of Phra-chăo Song-tham's sister, and he also proposed to take the mother of the last King as one of his concubines, but she refused to submit to his wishes. The Japanese account accuses her of having an intrigue with him. Which of the statements is in accordance with the facts is perhaps difficult to decide, but if the latter is erroneous, we can at any rate see how it arose from an imperfect report.

Oya Senaphimoc, continues Van Vliet, on arriving at Ligor, put

the chief men to death, and divided the country among his Japanese followers. He however reserved the former governor to be his chief councillor, and sent a messenger to Ayuthia to report his success. The news of the recent events, including the death of Athityawong, had not yet reached him. Phra-chăo Prasa-thong affected to be greatly pleased with the energetic manner in which he had reduced the province to obedience; and sent him at the same time a number of handsome girls, amongst whom was included one destined particularly as a wife for himself. In this we see a confirmation of the Japanese story that Yamada received in marriage a daughter of the King. At the same time he wrote privately to the ex-governor, promising him that he should be restored to his former position if he could contrive to get rid of the Japanese governor. We will now let Van Vliet speak again in his own person.

"Oya Senaphimocq, whom we ought rather to style Oya Ligoor, "was greatly pleased at the sight of so many presents; but he was "profoundly touched by the death of the young King, and exhibited "much dissatisfaction at the election to the throne, and at the corona-"tion of the Calahom, without his opinion having been asked, and "went so far as to say that some one would be found to avenge both "the murder and the illegal election. But after his first expressions "of indignation, he calmed down, dissembled his displeasure, and "caused the succession of the reigning King to be celebrated with "fêtes. But he conceived a profound mistrust of his predecessor, whom "he forbade the house and refused to see, while at the same time he "continued to caress and make much of his brother Opra Marit, receiving "the visits of the latter from time to time. About this time it hap-"pened that Oya Ligoor, whilst leading an expedition against the "people of Patani, was wounded in the leg in a skirmish, and finding "his wound very painful, made use of certain drugs which Opra Marit "applied to it, which not only relieved his pain, but also almost cured "the wound, to such an extent that it did not prevent the celebration "of his marriage with the girl whom the King had sent him. But just "as Oya Ligoor expected to enjoy her, he found himself at the point of "death, for in the midst of the pleasures of marriage, Opra Marit "applied to his leg a poisoned plaster, of which he died in the course "of a few hours."

In this account of the death of the Governor of Ligor, we find at least some corespondence with the tale of his being poisoned by Chanta-hsu, as related by the Japanese author already quoted.

"The son of the deceased Oya Ligoor, named Ockon Senaphimocq, "who was scarcely eighteen years of age, a well-born and most hopeful "gentleman, following the natural impulses of youth, had himself "proclaimed governor of the province, and believing as he did that the "ex-governor had poisoned his father, arrested him, in the determination "to put him to death and thus avenge the manes of his parent. But the "old fox succeeded so well in cajoling the young governor, that he not "only abandoned all suspicion, but also married the eldest daughter "of his father's murderer; they mutually swore eternal fidelity and "undertook to assist each other against all comers." The ex-governor then put it into the head of his son-in-law that the province had been granted to his father in absolute sovereignty, and induced him to appoint a number of officials. At the same time he persuaded another of the Japanese named Ockon Cirwy that he was better fitted to be governor, and thus contrived to bring about discussions among the Japanese themselves. He then stirred up the natives of Ligoor against the whole body of the intruders, and succeeded so well that none of them were present at the installation of Ockon Senaphimocq, which took place shortly afterwards. The rival Japanese leader, divining that he had been made a tool of, joined himself again to the party of his natural chief, and attacking the treacherous ex-governor, they put him to death. A sanguinary combat ensued, in which the Ligorians were put to flight, and the town was pillaged by the Japanese. Dissensions now broke out afresh among the latter, in which their number was greatly diminished, until Ockon Cirwy was slain. The survivors, seeing that they would gain little by remaining at Ligor, abandoned the town, and retired across the sea to Cambodia.

Here we again find the narration of our Japanese author fully confirmed by the Dutch writer, in almost every particular, the names only being excepted. But that is easily accounted for, as the Japanese would naturally speak of his countrymen by their real names, while Van Vliet's informant would on the contrary speak of the actors in this drama by their Siamese official titles.

Van Vliet goes on to say that some of the Japanese had the boldness to return from Cambodia to Ligor, and even to Ayuthia, where they lived with impunity, and were left pretty much to themselves. They even loaded a junk with all sorts of treasures, with the intention of sending the body of their deceased leader to Japan, but it was seized by the King's orders, either with the object of irritating them, or of provoking them to leave Siam for good. But in the end, fearing to drive them to desperation, he restored to them their vessel, and permitted them to carry on trade with their own country. The Japanese, instead of being grateful for this piece of good nature, became more insolent than ever, and were not afraid to declare that they would seize the King on his throne. The King, however, having received information of these threats, and afraid that they might become desperate, resolved to be beforehand with them. The Japanese settlement was set on fire on the night of the 26th October, 1632, when the streets of the town were half-drowned by the floods which prevail at that season, and at the same time a cannonade was directed against the houses, so that the occupants were forced to take refuge on board their junks.

As they were not sufficiently numerous to man both vessels, they all embarked in one and descended the river with the ebb tide, fighting as they went. The King caused the combat to be continued all the way down to the sea, at the expense of many Siamese lives. Those Japanese who lived in other parts of the town were diligently sought for and put to death with great cruelty.

This account of the fate of these Japanese settlers, the attack on their settlement, their flight from Ayuthia, likewise corroborates in a great measure the narrative given in the *Tsū-Kō Ichi-ran.* The latter is more detailed, and leads us to suppose that the people whose unpitying massacre was contrived were peaceable merchants. Here again we are unable to decide which version is best entitled to credence.

Van Vliet further relates that some Japanese who had been detained as prisoners were shortly afterwards made use of in a war waged by the Siamese King against the state of Ischeen Mey, in which we recognise without difficulty the Laos province of Chiengmai. It was expected that the latter would be supported by the King of Ava (Burmah), but it appears that its ruler had counted without his host. It will be

remembered that the Japanese author tells us a certain number of his countrymen who had escaped the general massacre bore a part in the defeat of an attack made on Siam by a force from Java. The discrepancy between the two accounts is great, but may be accounted for by supposing that the writer had already returned to Japan, and derived his information from hearsay. Under such circumstances a confusion between Java, Ava and, as I have suggested in a note on a previous page, Goa, would be excusable. On the whole the truth of the main incidents in the Japanese story of Yamada's life and death may be said to be entirely established.

Sprinckel, who was Dutch Agent at Patani[46] as late as the death of Phra Chão Song-tham, is cited on the "Tweede ship vaerd van L. van. Neck" as the authority for the following version of the same occurrences.

"The aforesaid Ragihapi (perhaps Raja Hapi) had one under him who was the chief man at the court, named Ochi Chronowi[47] (Ochi is the title of a count or lord), which Chronowi was very favourable to the Dutch nation and furthered their interests with the King.

"During the life time of Ragihapi this Ochi Chronowi had secretly brought into the country four or five hundred Japanese disguised as traders, in order to kill the King and to seize the kingdom for himself. The plot could not be carried into execution as long as the King lived, but as soon as he was dead, the aforesaid Chronowi, notwithstanding the fact that there were sons of King Ragihapi, intended to have himself crowned King, and proclaimed ruler of the country. But most of the towns-people helped the King's eldest son, so that he was crowned King, and the Dutch guards also took part in aiding the King's son against the Ochi Chronowi, notwithstanding the fact that they had been much favoured by him. The King's son afterwards lost his life, and his youngest brother obtained the Kingdom or crown. But when Sprinckel left Patani the troubles in Siam were not yet at an end."

The same story is told in Wicquefort's translation of Olearius' edition of Mandelslo, published at Amsterdam in 1727. In the earlier

---

[46] Begin ende Voortgangh Vande Vereenigde Needer-landtsche Geoctroyeerde Oost-Indische Compagnie, 't Eeerste Deel, 1645, vol. i.

[47] In Ochi Chronowi it is not difficult to recognise the title of Okya Krom Nai-wai, generally borne by the officer who ultimately becomes Kalahome.

edition of 1668 there is no mention of these events, and the editor probably copied from Sprinckel, though he does not acknowledge the source from which he derived this addition to Mandelslo's original narrative. It is also repeated in his Histoire Civile et Naturelle du Royaume de Siam, Paris, 1771, by Turpin, who scarcely ever deigns to mention the sources from which he has obtained his information, and often sadly confuses the events he is relating.

Let us turn now to the Siamese history entitled Phongsa Vadan, and inquire what confirmation it affords of the facts related by the Japanese author, and by Valentijn, Schouten and Sprinckel.[48]

We find in it no allusion to the share taken by the Japanese settlers in the revolutions of the period, but on the other hand the coincidences between its account of the principal events are so striking as to warrant the belief that the narrator of Yamada's exploits was no mere romancer. According to the native annalist of Siam, King Phra Chao Song-tham died in 1628, leaving three sons, named Phra Chettathirat, Phra Phansi Silapa, and Phra Athityawong. The first of these was raised to the throne by the great council of the Kingdom, in accordance with ancient custom. Their decision gave offence to the second son, who was himself ambitious of being their choice. He withdrew to Petchaburi and collected troops with the intention of marching on the capital. The King at once ordered his army to take the field, and the unlucky pretender being seized before he had time to complete his preparations, was made prisoner. He naturally met with no mercy. A few weeks later the Kalahome having assembled his friends for the cremation-ceremonies in honour of his recently deceased mother, it was insinuated to the King that this was merely a pretext to cover a treacherous conspiracy. Without further inquiry he sent to arrest the supposed traitor, but before the officer charged with this duty was able to execute the order, the Kalahome received timely warning. He appealed to the persons round him whether he had not conducted himself with prefect loyalty towards the King. Instead of seizing the throne for himself, as he might easily have done, he

[48] I am indebted to Mr. W. J. Archer of H. M.'s Legation for a translation of part of this work. Is it too much to hope for its completion by him, at least of the portion left unpublished by Mr. S. J. Smith?

had secured the succession to the son of the late Sovereign. He complained bitterly of the readiness with which unjust suspicions had been entertained, and hinted his disinclination to submit to have a slur cast upon his honour. He reminded them that if he were condemned as a traitor they would equally be looked upon as participators in his offence. His hearers responded by inviting him to take measures to protect himself, and offered to share his destinies. Thus reassured, he embarked on the river, and ascended to Ajuthia, accompanied by his friends, at the head of three thousand armed men. Forcing his way into the Palace, he endeavoured to secure the King, but the latter had already fled. Two of the nobles were sent in pursuit of the fugitive, and speedily effected his capture. He was brought back, and put to death in the usual manner, after a short reign of one year and seven months.

It was a natural step on the part of the nobles to offer the crown to the victor, but he declined. There was still a son of Phra-chăo Song-tham, and it was more fitting that he should succeed to the throne. The council therefore elected Phra Athityawong, a boy of nine years of age. It was speedily proved that the Kingdom could not be governed by a mere child, and the great nobles insisted on his being deposed to make way for the Kalahome, who having now sufficiently sacrificed to the appearance of loyalty, accepted their nomination. He was consequently crowned King of Ajuthia in 1631.

Here we have very nearly the same series of facts as in the accounts already given from other sources. The Siamese annals, composed at the royal command, naturally present the actions of the Kalahome in the most favourable light. They give him credit for having acted from the best of motives, and an impartial historian will certainly be disposed to admit that he showed no indecent haste to seize on the supreme power, since he had permitted two of Phra-chao Song-tham's sons to ascend the throne in succession, before the force of circumstances finally awarded to him the prize of sovereignty. Yet he seems to have been considered as an usurper by foreign spectators of these events, and as we have seen, Van Vliet ascribes the cessation of friendly relations with Japan to the detestation of the Shōgun for one who had apparently played the part of a traitor. This is not improbable, as it was a politico-religious doctrine with the Japanese that no subject,

however powerful, could ever be justified in displacing the rightful Sovereign, however bad his rule. The utmost permissible was for the nominal occupant of the throne to be compelled to delegate the functions he was unfit to exercise to other hands more capable of discharging the duties of government. It may also be supposed that the destruction of the Japanese settlement, and the expulsion of that nation from Siam, which is an undoubted fact, though denied in one of the letters addressed to the Shōgun at the instance of Chăo-Fa Chhai in 1656, had a great share in determining the Shōguns to put an end to the official intercourse that had at one time been so intimate and friendly.

A third reason, as we have already suggested, was the resolution taken in 1636 by the rulers of Japan to confine their foreign relations to the Chinese and Dutch nations.

It would appear from a comparison of these various sources of information that the Japanese soldiers who were at first favourably disposed towards the legitimate line of Kings, sided afterwards with Kalahome, and were of great use to him in establishing his power. These men he first rewarded with grants of land and other privileges, but afterwards feared, on account of the influence he had thus allowed them to acquire. He determined therefore to get rid of them by any means, fair or foul, and then, fearful of the consequences, was weak enough to allow some of the very men whom he had expelled from the country, to return and settle there. At least, so we are told by Van Vliet and other Dutch writers, who having had excellent opportunities of becoming acquainted with the contemporary history of Siam, are our most trustworthy guides on these points. In the archives of the Dutch East India Company there must have been deposited a vast amount of interesting and valuable notices of passing events, and no greater service to the study of modern Oriental history could probably be rendered by their publication in some such form as the English Collection of State papers now being calendared under the superintendence of the Master of the Rolls.

The Phongsa Vadan also states that the Japanese settlers helped to place Phra Narai on the throne in 1657. I have not met with any mention of the part they took in that affair, in European or Japanese writers.

The next mention of Japanese in Siam occurs in the account of the mission of Father Rhodes to the East. In the "State of the Christian religion in Siam in 1666,"[49] we are told that there were some Japanese who had taken refuge there, in consequence of the persecution that was raging in their own country. They informed the Bishop of Beyrout that in the preceding year 370 persons had been put to death for their religion, but that the fervour of the native Christians was ever on the increase, although the sacraments could no longer be administered, owing to the people being deprived of priests. He begged these Japanese to write to their compatriots, assuring them of his profound sympathy with their sufferings, and transmitting his offer to admit to holy orders any who might be fit for the priesthood, if they would come over to Siam.

Thanks to the narratives of the persons who at the time of the French expeditions in the reign of Louis XIV visited the country in a diplomatic or military capacity or compiled accounts of Siam from the materials of others, we are enabled to learn a good deal about the Japanese then resident in Ajuthia, as well as about the trade. There existed a class of creoles, the offspring of Portuguese and their Japanese Christian wives. The uncle of Constantine Phaulkon's wife is spoken of as 'ce bon Japonais;' and she herself was said to be sprung from the descendants of the exiled Japanese Christians.[50] In the missionary college at Ayuthia there were some young Japanese being educated for the priesthood. Tachard says that Phaulkon at one time had lived in the Japanese quarter.[51] He mentions Japanese soldiers in the King's body-guard, and describes a chapel built by Phaulkon, the interior of which was decorated by a Japanese artist with paintings illustrating the principal events of the Old and New Testaments.[52]

The celebrated traveller Kaempfer visited Ajuthia in 1690 on his way to Japan. It was usual for the Dutch trading vessels bound for the latter country to call in at Siam to take in part of their cargo.

---

[49] Relatione delle Missioni de Vescovi Vicarii, Rome, 1677, p. 3.

[50] Voyage du Comte de Forbon à Siam, Paris, 1853, p. 58, p. 109.

[51] Wakquotes, p. 207.

[52] Second Voyage du Pere Tachard, Amsterdam, 1689, p. 210.

According to his account,[53] the Japanese villages at Ayuthia were lower down than the Dutch settlement, but on the same side of the river. On board the same vessel was a Japanese named Hanyemon, a native of Hirado, who had settled in Siam.[54] In 1682 he embarked in a junk bound for Manila, but was wrecked on a small island off the coast of Luçon, whence he escaped, in company with some others of the ship-wrecked crew, to Hainan. Forwarded to Macao by the Chinese Governor, who appears to have been a humane man, he obtained a passage to Batavia in a Portuguese vessel, and was now on his way back to his adopted country.

Lastly Valentijn, with his usual exactness, gives a map of the country on both banks of the Menam, and describes the Japan quarter as lying between that of the Peguans and the Chinese spirit-distillery beyond the latter was the Portuguese quarter. Amongst the exports to Japan he mentions the skins of deer and rays. The latter were no doubt used for the manufacture of shagreen for sword-hilts. It may be added that the site of the Japanese settlement at Ayuthia is still pointed out by tradition, though all traces of habitations have disappeared, its occupants having probably perished or been dispersed along with the rest of the population on the occasion of the sack of the city, by the Burmese in 1767. No living descendant of the Japanese nation is now to be found in Siam.

In concluding these pages, I must thankfully acknowledge the assistance I have received from His Royal Highness Prince Devawongse in the identification of Siamese names, and from Mr. E. H. French and Mr. W. J. Archer, both of H. B. M.'s Legation, who have kindly furnished the references to the Siamese History.

---

[53] History of Japan, 1st Engl. edit., vol. i, p. 32.

[54] Same work, p. 11.

THE KIRIN.

By F. Warrington Eastlake.

[*Read May 20th, 1885.*]

There is probably no other animal in the long range of questionable Natural History about which so much has been written, or so many conflicting reports spread, as the Unicorn. We meet with tales of the Unicorn in nearly every country and every clime; indeed, a recent imaginative writer has described a race of unicorns inhabiting the planet Mars, the inhabitants of which happy globe are said to employ female Unicorns very much after the fashion of milch cows on earth. I should like to believe this story, for it certainly would be a conclusive proof that the Unicorn belongs to the earliest periods of planetary history; but the fact that the author claims to have visited Mars in person renders his whole description somewhat untrustworthy. Besides, spectral analysis has not yet advanced far enough to assign to each animal its appropriate lines in the spectrum: and until that is possible the existence of the Unicorn in Mars must be left open to doubt.

Classical writers were fond of describing the Unicorn, and the number of fables to which they seem to have given credence is almost unlimited. Yet Ctesias, who flourished some four hundred years before our era, as well as Aristotle and Pliny, evidently believed in the existence of the animal, the last two writers treating the subject with philosophic gravity and ponderous criticism. The description given by Ctesias runs as follows:—" The Unicorn hath the general appearance of a horse, but is somewhat larger; the head is of a dark red colour, but the whole body is white. The eyes are of a dark blue. In the centre of the forehead it hath one horn, some one and a half ells in length. This horn is

white at the base, black in the middle, and reddish towards the top. If the horn be hollowed out and used as a cup, it will be found most efficacious in severe cramps, epilepsy, and similar disorders of the system. In cases of poisoning, water which hath stood for some time in this horn will be found a most remarkable antidote. The animal is very shy, and runs so quickly that neither horses nor the swiftest stags are able to keep pace with it, and it is, therefore, never caught alive." Its legs are those of a stag; the tail like that of the lion. Aristotle does little else than quote the words of Ctesias, and adds only that it was known by the name of the "Indian Ass." Pliny slightly embellishes the account of the Grecian naturalist by presenting the Unicorn with a deer's head, the feet of an elephant, and the curly tail of a pig. Small wonder that King James I. chose this picturesque animal for one of the supporters of the royal arms, instead of the red dragon of Henry VII. The familiar couplet that tells how

> "The Lion and the Unicorn were fighting for the crown;
> The Lion beat the Unicorn all around the town"

must not be overlooked, although it refers merely to the wars between England and Scotland. For the Unicorn was one of the supporters of the royal arms of Scotland; Ariosto writes,

> "That Lion placed two Unicorns between,
> That rampant with a silver sword is seen,
> Is for the King of Scotland's banner known."

As for the former geographical distribution of the Unicorn, ancient writers speak of its having been seen in Asia Minor, India, Mozambique, Ethiopia and Abyssinia. The Chinese, of course, place the home of the Unicorn in the Middle Kingdom. Obscure figures on some of the ancient Persepolitan inscriptions make it highly probable that the animal was known to the Ancient Persians. Indeed, as was remarked at the outset, there was hardly a people of antiquity without some story or legend of the Unicorn, although it is surprising that all unite in speaking of it as the rarest of quadrupeds, and as belonging to an earlier period of the world's history. It is always represented as very fleet, very strong, and very fierce. Some state that a wound inflicted by its horn is fatal, and this, *per contra*, may be the origin of the belief that the Unicorn, by dipping its horn into any liquid, could at once

detect whether it contained poison or not. Ottavio Strada, a famous artificer of the Middle Ages, made a cup for the Emperor Rudolph II., on the margin of which a unicorn stood with its horn pointed downwards, as if essaying the contents of the cup. Considerable doubt seems to have existed in the mind of early writers as to whether the Unicorn partook more of the horse than the deer, and not a few compromised by stating that while its legs were those of a stag, the head and body were equine. Aristotle, in especial, calls the Unicorn the "Indian Ass," evidently confounding it with some now extinct species of the onager. Pliny follows his example. The Chinese, however, ascribe a cervine form to the K'i-lin, as they call the Unicorn. But all alike state that it has a long tail, sometimes said to be that of a lion, then that of an ox. Until a quite recent date, many writers placed implicit confidence in the existence of the Unicorn. Van Zach, in describing the marvels of Central Africa, some 80 years ago, gives quite a lively description of the "genuine and only" Unicorn inhabiting that country. Not that he saw it himself, but, like the majority of those who have described the animal, based his theory on hearsay evidence alone. It would be useless to quote this passage and many others of a similar tenor, such as those of Smith and Lobo, the latter in particular giving some curious notes on the Abyssinian "variety" of the Unicorn; there are very few satisfactory data to be gleaned from them. The most important testimony of mediæval and modern writers will be quoted later on; but I may state at once that there is only one point in which all agree, and that is that the animal has only one horn or antler, in the centre of the forehead.

With regard to the Unicorn of the Old Testament, it is true that the Septuagint gives monoceros, or "one horn" in all the places where "unicorn" stands in the English version,—nine in all. But that by no means proves that the *reäm* of the Old Testament was the pseudo-fabulous creature we understand under the term "unicorn." In fact, it was seen at a very early date that *reäm* stood for an animal quite frequent in certain parts of Asia, which the Unicorn certainly was not. Recognising this difficulty, the early Fathers, like St. Jerome, Montanus, Aquila and others, rendered the term *reäm* by "rhinoceros." This idea once adopted, it ran for centuries through the commentaries of Biblical

exegetists, and some writers, even at this late date, have the temerity to state that "there can be *no* doubt that the Unicorn of the Old Testament was a rhinoceros." And this in spite of the fact that we find in the Old Testament such a contradictory phrase as "the *horns* of a Unicorn." Fortunately, some exegetists preferred to employ their own good sense in solving the question rather than to follow painfully in the footsteps of those who wrote fifteen or sixteen hundred years ago. This is the age of scientific criticism, and I think it is a duty we owe to "the belief that is within us" to approach the Bible in this spirit. It has been purged already of much that is confused and contradictory, but its grand truths and grander prophecies stand out all the clearer for its subjection to scientific investigation. And so, among other matters, we now know that the *reäm* was an animal of the bovine family. The decipherment of the Assyrian cuneiform inscriptions has conclusively settled this point. The *reäm* was a wild ox and nothing more, and the reading "unicorn" should henceforward be definitely abolished. I shall adduce some proofs of this statement at the conclusion of this paper.

What is of more immediate interest to us is the story of the Unicorn, or K'i-lin, as found in Chinese books. Whether the animal ever really existed is a question that surely ought to find its solution in the annals of a people which is, confessedly, the oldest race extant; whose authentic history covers the marvelous period of nearly five thousand years; where science in all its branches, especially natural science, has kept much of the pristine simplicity, and perhaps illogical nature, which characterizes the learning of ancient nations now existing in name only. China is a rich mine of all information appertaining to the creeds and myths of past ages; a mine which, despite the encumbering soil of centuries of retarded development, has veins of pure ore.

So far as I have been enabled to trace the story of the Unicorn, there are few if any allusions to this animal to be found in the classic works of the Chinese. The K'i-lin was only seen once, and that by Confucius, two years before his death. The birth of the sage was also attended by marvelous manifestations, if we are to credit the ancient chroniclers. The K'i-lin also appeared to the mother of Confucius shortly before she gave birth to that illustrious scholar. I quote the

following description from Dr. Legge's "Life and Teachings of Confucius," p. 58:—"One day Ching-tsae fell into a dreamy state, and saw five old men in the hall, who called themselves the essences of the five planets, and led an animal which looked like a small cow with one horn, and was covered with scales like a dragon. This creature knelt before Ching-tsae, and cast forth from its mouth a slip of gem, on which was the following inscription,—'The son of the essence of water shall succeed to the withering Chow, and be a throneless king.' Ching-tsae tied a piece of embroidered ribbon about its horn, and the vision disappeared." The K'i-lin is said to have been actually seen by the sage just two years before his death, *i.e.* 480 B.C. "In the spring of that year, a servant of Ki K'ang caught a K'i-lin on a hunting excursion of the duke, in the present district of Kia-tsiang. No person could tell what the strange animal was, and Confucius was called to look at it. He at once knew it to be a *lin*, and the legend-writers say that it bore on one of its horns (so Dr. Legge, but I suspect that the learned sinologue intended to write 'on its horn') the piece of ribbon which his mother had attached to the one that appeared to her before his birth. According to the chronicle of Kung-yang, Confucius was profoundly affected. He cried out, 'For whom have you come? For whom have you come?' His tears flowed freely, and he added, 'The course of my doctrines is run.'"

It is evident from these two passages that the K'ilin was, even in the days of Confucius, *i.e.* twenty-three hundred years ago, deemed a supernatural animal; and when the Chinese speak of an animal as supernatural it is safe to assume that the creature in question is either an extinct animal belonging to the prehistoric ages,—tales of which have been handed down from generation to generation—or that it is a mere fabric of the brain, and had its origin in exaggerated tales of some quadruped or biped which, as like as not, may be living at the present day. In the first category we may put the Unicorn, the Roc, and perhaps the Dragon; in the latter, the phoenix and its congeners. But it should not surprise us overmuch to find that there is really some excuse for even the most marvelous of animal myths. Suppose the people of the United States had lived such isolated lives as never to have seen, or even heard of, an elephant.

Now let an American refind the famous elephant-shaped pipe which was dug, some years ago, out of an ancient mound in Illinois. Can any one imagine that the lucky finder would do aught but conclude that the clay figure represented some fabulous and wholly irrecognisable animal? The same train of reasoning holds good with regard to the great elephant-shaped mound. There are certainly, outside of Barnum's and a few other menageries, no elephants in the United States at present; but there must have been once upon a time, or else the aboriginal inhabitants came from a land where elephants were frequent and well known. I am supposing an extreme case, it is true, but the deduction holds good, nevertheless. Who would believe that the strange, uncouth figures traced on ancient knives and harpoons found in Northern Europe represented once-living animals, if skeletons of the mammoth had not been discovered? Who would credit the wild tales of a gigantic bird double, aye, thrice the size of an ostrich, if the fossil egg of the *Æpyornis* of Madagascar had not been discovered, and deposited in the British Museum? No; in all these stories which wise men have been wont to condemn as fables and myths there is something more than a mere grain of truth. History has told us many strange and apparently incredible stories, yet geology has given us absolute proof of the one-time existence of animal forms such as we could not even have conceived of.

It is in this spirit that we should approach the descriptions of the K'i-lin or Kirin—to use the Japanese pronunciation—as found in the two famous encyclopædias, the *San Sai Dzuye* and *Wa Kan San Sai Dzuye*. The greater part sounds like arrant nonsense, but it remains to be seen whether they contain any truth or not. The former runs as follows:—"In the book of ceremony written by Ta-tai it is said that there are three hundred and sixty kinds of animals (lit. 'insects'), but the K'i-lin is the chief. In the Shwo Wên it is said, 'The male is called *K'i*, and the female *Lin*.' The cry of the male is called *Yin-shing* (lit. 'accompanying sages on a journey'); the cry of the female is called *Kwai-ho* (lit. 'restoration of peace'). The spring cry of this animal is called *Fu-yu* (lit. 'supporting youth'); in autumn they cry *Yang-chui* (lit. 'nourishing and comforting'). In the *Chun Chiu Kai Ching Fu* there is a passage which states that "if kings never killed pregnant animals nor destroyed eggs, then the K'i-lin would make its

appearance in the fields beyond the city walls." Sun-tse said, "If rulers were fond of living and disliked death, the K'i-lin would appear in the glade." Some one else has said, "The *Lin* has a horn, but the *Ki*, though like the *Lin*, has none." Sung-chün says that the K'i-lin is of a bluish-yellow colour. Its body is like that of a young deer; its tail that of an ox; its feet (hoofs) those of a horse. It has only one horn (antler), the point of which is fleshy." The second account opens with a description taken from the *Pén-tsao Kang-mu*, or *Hon-dzo Ko-moku*:—"It is related in the *Pun-kang* that the K'i-lin is an animal of favorable omen. The body is like that of a young deer, its tail like that of an ox, and its feet similar to those of the horse. It has five different colours, but the colour of the under part of its abdomen is always yellow. The K'i-lin stands twelve feet high, and has round hoofs. There is a horn (in the centre of its forehead), the tip of which is fleshy. Its voice harmonizes with the sound of bells and chimes of bells. Its steps are regular. Before it journeys it chooses a certain direction, and (never) settles down (before) when it feels safe. The K'i-lin never treads upon any living creature, nor will it injure growing herbage. It is not gregarious, and is never found in the company of other animals. It never falls into a pit, and no one can catch it with a net. The K'i-lin makes its appearance only when a benevolent King sits upon the throne."

"In the *Kwang-po Wu-chi*"—a philosophical work—"it is said, 'The green *Lin* is called *Lung-ku;* the red *Lin* is called *Yen-chu* (lit. 'fiery horse'); the white, *Lau-ming* ('dispenser of darkness,); the black, *Chiao-twan;* and the yellow *Lin* is finally called *K'i-lin*. The black *Lin* is the swiftest of animals, and can traverse 1,800 *li* (miles) a day.'

"In the *Wu-tsa-chu* it is said, 'Both the *Fung-hwang* (phœnix) and the K'i-lin are spontaneously generated. They are exceedingly rare, and never appear except in the reign of royal prosperity. The dragon is also a divine animal, but it is seen more frequently than the K'i-lin.'

"According to Lui Ying-fu, the female is called *K'i* and the male *Lin;* in all other points this writer agrees with the *San-tsai Tu-hui*. May not this encyclopaedia be at fault?"

It is difficult to condense this two descriptions into anything like a sensible form. The height given—twelve feet—is evidently incorrect, or else the foot-measure must have been smaller than it is at present;

for the Unicorn that appear to the mother of Confucius was only as large as a "small cow." The division into *K'i* and *Lin* is evidently based on the pet theory of Chinese mystics and cosmogonists—the universal prevalence of the *yang* and *yin*, or male and female principles of creation. That the animal has five colours is another quaint statement; but it must be remembered that this is in strict accordance with Chinese ideas of supernatural beauty, for they say the same of the Phœnix. The classification of the *Lin* into green, red, white, black, and yellow animals, has a similar origin. It is singular, to say the least, that Aristotle relates a similar legend in his *Memorabilia* (chap. 12). "In the land of the Gelones, a Scythian tribe," he writes, "there is an animal known as the *Tarand*, which is extremely rare. It has the remarkable property of changing the colour of its hairs in accordance with the colour of the place in which it stays. Hence it is most difficult to trap, as it always assumes the shade of the trees or rocks in its immediate vicinity." "It is truly remarkable," continues Aristotle, "that this animal should be able to change the colour of its hairs, as other animals, like the chameleon and polyp, change only the colour of their skins. This animal is about as large as an ox, and has the head of a deer." Perhaps it is just as well not to attempt any etymological comparison between the terms *Tarand* and *K'ilin*, although it is well known that *t* often replaces *k* in cognate languages, while *r* still more frequently stands for *l*. At all events, it is interesting to note that the many-coloured K'i-lin may have had a relative in Scythia, once upon a time, albeit the actual existence of that relative can be questioned with justice. By far the most important part of the Chinese description is that which relates to the external appearance of the Unicorn: "the body of a deer, tail of an ox, and feet of a horse." Strange to say, the illustrations which accompany the two accounts are not at all what one would expect. As Williams (Syllabic Dictionary, p. 344) remarks, Chinese pictures of the Unicorn, as a rule, bear a strong resemblance to a "scaly, piebald horse," with one horn starting out from the centre of the forehead.

So far the Chinese accounts of the Unicorn. The question now arises: Did such an animal really ever exist; and if so, where? I think, in the face of the testimony that can be adduced, that we may safely

conclude that a one-horned animal, something like a deer in general appearance, now extinct, did once inhabit the high plains of Central Asia, and perhaps certain parts of Africa as well. The African gnu is quite as remarkable an animal in its way, and the same may be said of the *Cervus Davidianus* of Northern China. Abu Seid and El Masudi speak of having not only seen but even eaten the Unicorn,—this was in the thirteenth century of our era. Yet the description they give of the *boshan* or *noshan* plainly shows that they are speaking of the rhinoceros. But what can be said against the statements of Lodewijk Wartmann, who visited Mecca in the fifteenth century? "On one side of the great mosque," he writes, "there was a small enclosure in which were two living unicorns. The larger of the two closely resembled a horse of thirty months. In the centre of its forehead was a black horn, some three ells in length. The second was much smaller and younger, being about the size of a yearling foal. Its colour was dark brown; the head like that of a deer, the neck being rather short, and covered with a scanty mane. The legs were as slim and graceful as those of a stag, while the hoofs of the fore-feet were split after the fashion of an ox. The hinder hoofs were covered with a thick growth of hair. Both Unicorns were quite untamed, yet of a very gentle nature. They were sent to Mecca by the King of Ethiopia as a great rarity, in order to cement his friendship with the Sultan." There is nothing unnatural in this description, and certainly no attempt to make the animal appear more wonderful than it really was. True, Aldrovandus says that other travellers saw these strange animals, and declared them to be nothing but rhinoceros. But then Aldrovandus was inclined to sneer at the whole of Hartmann's book, and was necessarily biassed in all he wrote. In our own century, travellers have several times declared that they had either seen or heard of Unicorns still extant. Captain Lotter, an Englishman, wrote from Nepaul, in 1820, that many persons of unquestionable veracity had described an animal that they had met with, known as the *to-po*, and that their descriptions tallied exactly with the accounts of the Unicorn given by earlier writers. The *Quarterly Review* took the matter up, and to all intents and purposes settled the vexed question by assuming that the Unicorn did exist, or had once existed, in the plains of Thibet. Harris, who visited South

Africa in the earlier part of the century, states that the *Oryx Capensis*, the Cape Antilope, was frequently mistaken for a Unicorn on account of its habit of shedding one antler some time before the other. But Russeger ("Reisen in Europa, Asien and Afrika," Vol. II., p. 474, Stuttgart, 1843), who spent some time in Africa, firmly believed in the existence of the Unicorn. He says that the Arabs, the Nubians, and most of the negroid tribes have tales of the Unicorn, and he continues: "I hold it for mere supercilious criticism when scientists declare that the Unicorn is an impossible animal; if no one had ever seen the elephant, the giraffe and the ostrich they would say the same of these strange creatures." Katte, who travelled in Abyssinia in 1838, states that so soon as the people of that country saw a woodcut of a Unicorn they declared that an animal of that kind had been quite common in Abyssinia in former days; "that it was someting like the wild ass in appearance, greyish brown, very fleet, and very shy.

Evidently the Unicorn is now extinct, and the important fact that no skeleton of this animal has hitherto been discovered has thrown great doubt on all accounts of its having been both seen and kept in captivity. But I do not consider this a conclusive proof. Leibnitz did, it is true, reconstruct the skeleton of a painfully impossible Unicorn out of some tertiary remains found near the Zeunikerburg, in the vicinity of Magdeburg. But the creation of his lively imagination would have been totally incapable of locomotion either on land or in the water. Thibet, that mysterious Eldorado of the Esoteric Buddhists, may yet yield the solution of the problem.

To return to the Chinese account of the K'i-lin, it will be seen that it agrees in all essential points with the descriptions furnished by other nations. There is one fact, however, which must not be overlooked, and that is that Chinese writers have evidently confounded the K'i-lin with the *Lu*, or deer. In an ancient copy of the *Erh-ya* in my possession, there is a woodcut of an animal called the *Lu*, but the picture represents nothing more or less than a veritable Unicorn. Beside the *Lu*, there is still another quadruped which has been confounded with the Unicorn; this is the *Mi-lu*, the famous "tailed deer" of the Imperial hunting-grounds, discovered by Père David, and described by Milne-Edwards under the style of *Cervus (Elaphurus)*

Davidianus. Compare the following account of this deer—which I take from Von Möllendorff's excellent paper on the "Vertebrata of Chihli"—with the description of the K'i-lin given in the *San-sai Tu-hui*:—"The thick hair is of pale yellowish brown and grey colour, darker on the back, and lighter on the underparts. The feet, rather large and clumsy in proportion to the slender legs, show comparatively small hoofs . . . which somewhat resemble those of the reindeer. The tail is some 50 centimètres long, and like that of the donkey, tasselled at the end. . . The most characteristic difference from the other species of deer is to be observed in the antlers of the buck. From a very thick base a straight stem rises for about half a foot in length, and then divides into two branches; a very long and strong one stretches backwards; the other, the main branch, rises almost perpendicularly, but is very sinuous, and terminates in a fork . . ." Père David was so much struck by the resemblance of this animal to the famous *Tarand* of Aristotle that he at first named it *Cervus tarandoides*. The fact that the K'i-lin and Milu have been mistaken for each other by Chinese writers is still more evident from the following passage, taken from the Pên-tsao Kang-mu: "The *Mi* belongs to the tribe of the deer; the male has horns. The deer (*Lu*) is fond of the mountains; it belongs to the *yang* (male principle), and therefore sheds its horns is summer. The *Mi* belongs to the *yin* (female principle), and so sheds the horns in winter; it is fond of marshy localities. The *Mi* is like the *Lu*, but its colour is grey (lit. 'green-black'); it is as large as a small ox, and its hoofs are fleshy," etc. The *San-sai Tu-hui*, in describing this animal, gives an entirely fictitious picture of the *Mi*, with one stumpy horn in the centre of the forehead. "The *Mi*," says this work, "is a water animal; its colour is greyish, and its hoofs are fleshy." Beside all this, the common Chinese name for *Cervus Davidianus* is 四不像, *i.e.* the animal of "four dissimilar attributes," for it is popularly believed to have the head of a deer, the neck of a camel, the feet of a cow, and the tail of a mule. And now it must be remembered that this remarkable deer is at present confined to the Imperial hunting-grounds, south of Peking. "Notwithstanding all the explorations lately made in Asia," says Von Möllendorff, "no trace of it has been found; and although there are regions in Central Asia which have not yet been investigated

by naturalists, still a species of deer of such striking appearance could not have failed to attract the notice even of unprofessional travellers. The present habits of the Elaphurus show sufficiently that it is an animal of the steppes, and not, like other deer, of the mountain forests." It is thus quite evident that *Cervus Davidianus* is dying out, and will probably, in a few tens of years, cease to be included in the catalogue of living species.

In summing up the foregoing, one might ask whether it is not highly probable that the Milu has given origin to the story of the Unicorn, or K'i-lin, in China? It is possible, but I do not believe it probable. On the contrary, the very existence of so strange an animal as *Cervus Davidianus* seems rather to hint at the former existence of a one-horned, deer-like creature, closely related to the Milu, and very much like it in general appearance. The K'i-lin became extinct in China many centuries ago, but perhaps not so very long since in Central Asia. And so the Chinese gradually confounded the legendary account of the K'i-lin, which had been handed down from father to son, with the still extant and similar looking Milu. That the Milu was once quite common in China is plainly shown by references made to it in the works of Mencius, Ch'un-ts'en, and in the Li-ki. "The King of Liang," says Mencius, "went and stood by a pond, and looking around at the wild geese and Milu said," etc.[1] Again, "There was a park of four square *li*, and he who killed a Milu in it was held guilty of the same crime as if he had killed a man."[2] In the 17th year of Duke Chwang, or B.C. 675, one commentator states that the Milu appeared in such immense numbers "as to be a veritable plague."

A word in conclusion with regard to the Biblical Unicorn. As has already been stated, it is now affirmed that the *reäm* of the old Testament was nothing but a wild ox, the *Bos urus* of naturalists, which is still to be found in the Caucasus. Some biblical exegetists cling to the idea that the antilope, *Oryx leucoryx*, is to be understood, but I think that the Assyrian inscriptions have definitely settled the question. Assurnasirhabal is often depicted hunting the wild ox. The same king states in his great Monolith Inscription, Col. iii., lines 48-49: ina jumí

---

[1] Mencius, book i., pt. i., ch. ii. [2] Ibid, book i., pt. ii., ch. ii.

suva L. rîma-ni dannûti ina nir ammati sa nahar Buratti aduk; VIII. rîmi baltûti ina kati asbat, *i.e.*, "In those days I slew fifty immense *reäm* on the opposite bank of the Euphrates; I caught eight living *reäm* with my own hand." In both cases the word *rimi* or *rimâni* is preceded by the descriptive complement GUT, pronounced *alpu* in the Assyrian tongue, and which signified that the word following denoted an animal belonging to the bovine family. And as Assurnasirhabal is depicted chasing and capturing wild oxen, the conclusion can only be that *rimu* stood for the wild ox. There are a number of other inscriptions in which the same animal is referred to, and in which their *horns* and hides are spoken of as possessing considerable value. For instance, in the Cylinder Inscription of Tiglath Pileser I, we find the following important passage (Col. VI., lines 70, seqq): X. AM.SI. puhali dannûti ina mat Harrani u Sidi nahar Habur lû aduk; IV. AM.SI. baltûti lu usabitta, maski-sunu, KA.-sunu itti AM.SI. baltûti ana irya Asur ubla, *i.e.* "Ten immense AM.SI. bulls I slew in the land of Harran, on the banks of the river Chabor; I caught four living AM.SI., their skins and their horns I took back together with the living AM.SI. to my capital city, Asur." The two ideograms AM.SI. are readily decipherable; in the first place AM stands for *rîmu*, according to the syllabaries; and SI means "horned"; AM.SI. therefore means nothing but "horned wild oxen." Rawlinson, the learned author of the "Five Great Monarchies" (Vol. i., p. 512, 2nd ed.) says, "It is not quite certain what exact species of animal is sought to be expressed by the representations upon the sculptures; but, on the whole, it is perhaps most probable that the Aurochs or European bison—*Bos urus*—is the beast intended." It should also not be forgotten that Aristotle mentions a species of buffalo as occurring in certain parts of Asia Minor, notably Arachosia.

THE SO-CALLED "ROOT" IN JAPANESE VERBS.

(A Point of Grammatical Terminology.)

By Basil Hall Chamberlain.

[*Read 17th June, 1885.*]

It has become the custom among students of Japanese to apply the name of "Root" to that form of the Verb which is used in suspended clauses, and to which the termination of the Past Participle, as of several other verbal forms, is suffixed. Thus *ari*, *tabe*, *ochi*, *aratamari*, *aratame*, *aratameseshime*, are called the "Roots" of the Verbs *aru*, *taberu*, *ochiru*, *aratamaru*, *aratameru*, and *aratameseshimeru*. The misnomer is one of long standing, occurring as it does both in Rodriguez and in Hoffmann. Mr. Aston does indeed, on the very first page of his "Grammar of the Japanese Written Language," more or less expressly recognize the true state of the case; and throughout his treatment of the Verb he mostly designates the form in question by the term "Adverbial Form." But having in his Colloquial Grammar, and even to some extent in his Grammar of the Written Language, given the sanction of his name to the concomitant use of the term "Root," later writers have adopted it exclusively, to the great confusion of true grammatical ideas. The misnomer seems to have arisen from two circumstances. One is that this form of the Verb, though not simpler than several others, is yet *among* the simplest, and is used vaguely to represent various Moods and Tenses. The second circumstance is that it corresponds in compounds to the true "Root," or as it might better be called "Stem," of Adjectives. The further consideration that it corresponds likewise to the Adverbial Form of Adjectives,—e.g. to *yoku* and *nagaku* as well as to *yo* and *naga*,—seems to have been forgotten. Whatever may be

thought of the *origin* of Roots, the *definition* of a Root is that it is the simplest form to which a word can be reduced when stripped of all its terminations,—that form which, being itself invariable, serves as the trunk from which all the branches diverge. To this may be added that, in the Altaïc as in the Aryan languages, the Verbal Root is not itself in use as a part of speech. It never appears except followed by some suffix. Now such Japanese words as *ari*, *tabe*, *ochi*, *aratamari*, *aratame*, and *aratameseshime* are neither simple nor unalterable, nor are all the terminations suffixed to them. On comparing the first three with *aru*, *are*, *aran*, *aru-beshi*, *tabu*, *otsu*, *otosu*, and all the other conjugational forms, we find that the so-called "Root" is but one of a whole family of inflections. *Ar*, *tab*, and *ot* (for *ochi* represents an older *oti*) stand out at once as more radical forms. Similarly with regard to grammatical usage. Though little heard in modern speech, the so-called "Root" in the written language corresponds as to function with the Past Participle of the colloquial, that is to say that it represents at the end of every subordinate clause the Tense and Mood of the final Verb of the sentence. It is therefore not a "Root" either in form or in function. I would propose to substitute for the term "Root" as applied to such words as *ari*, *tabe*, *ochi*, *aratamari*, *aratame*, *aratameshime*, etc., either the term Adverbial Form used in some places by Mr. Aston, or better still the term "Indefinite Form," which describes its most usual function in the written language, that, namely, of making the meaning indefinite, so far as Mood and Tense are concerned, at the end of subordinate clauses.[1] Such forms as *ar*, *tab*, *ot*, *aratamar*, *aratam*, *aratameseshim*, etc., I should propose to call "Stems," because to them all the Terminations are added.

Japanese Roots, properly so-called, have scarcely been studied as yet. In some cases they would seem to coincide with the "Stems" of Verbs. Thus *sam*, the Stem of *samuru*, "to grow cool," reappears in the Adjective *samuki*, "cold"; *ut*, the Stem of *utsu*, "to beat," reappears in *uta*, "a song" (to which people beat time), and in the secondary

[1] In the first draft of this paper, which was that actually read before the Society, I had suggested the term "Suspended Form." For "Indefinite Form," which is a decided improvement, I am indebted to a private communication from Mr. Ernest Satow.

Verb *utau*, "to sing." But a very little digging beneath the surface brings to light the fact that these simple cases are rare. Thus a comparison with the older language shows us that *taberu*, "to eat," though a Verb representing quite a primary idea, is not a primary Verb. It is a corruption of the Honorific *tamawaru*, "to be given something by a superior." There are four or five words of kindred meaning beginning with *tab* or *tam*, such as *tabu*, having the same meaning as *tamawaru*; *tama*, "a precious stone," etc., and it would seem as if *tam* were the most original form, or what we may call the Root. *Aratamar*, the Stem of *aratamaru*, "to become new," is simply *aratam*, the Stem of *aratameru*, "to renew," plus the Stem of *aru*, "to be." The formation of Secondary Verbs in this manner is quite common. But *aratam* itself has a shorter cognate form in *arata*, "new," with which *atara*, "regrettable or precious" (whence *atarashiki*, "new"), seems to be connected. Had we nothing beyond these two Adjectives, it would be hard to say which is a metathesis of the other. But while *atara* stands almost alone, *arata* reappears in numerous compounds under the form of *ara*, a word having something of the meaning of "new," but mostly used in the meaning of "rough," as in *ara-gome*, "rough (*i.e.* new) rice," "rice not yet washed." "New" and "rough" are naturally interchangeable ideas; and it is therefore not surprising to find Verbs such as *areru*, "to be rough," *arasu*, "to ravage," and a Substantive such as *arashi*, "a tempest," all containing the same element. We seem therefore to arrive at a Root sounded *ar* and signifying "rough" as the prototype of all these words expressive of roughness, or preciousness. To connect this *ar* signifying "roughness" with *ar*, the Stem of *aru*, "to be," would be dangerous. There is nothing to show that the two are related.

So far the remarks with which I venture to trouble the Society. I shall be glad if they incidentally help to draw the attention of other students to an unexplored field lying at their very door. What is wanted for the cultivation of this field is a knowledge of old Japanese, and of such kindred languages as Korean and Manchu. Meantime let us not misapply the simple and well-understood term "Root" to conjugational forms of five or even seven syllables, such as *aratamari* and *aratameshime*.

DISCUSSION.

Mr. J. C. Hall, in commenting on the value of the suggestions made in the paper, thought the author had dealt a little hardly with Mr. Aston, whose exposition of the grammatical functions of the "Root" left nothing to be desired. At the same time, he agreed with Mr. Chamberlain that it was one of the many misnomers in which Grammar abounds. He instanced the Past Participle as another which he was sorry had not been treated as the Root had been.

Mr. F. W. Eastlake pointed out some possible similarities in the use of the Japanese Root and certain Semitic forms of construction.

The President, in thanking Mr. Chamberlain for his contribution, noted that Mr. Hall's criticisms might well take the form of an independent paper.

LEPIDOPTERA IDENTICAL JAPAN AND GREAT BRITAIN.

By H. Pryer.

[*Read June 17, 1885.*]

Rhopalocera.

1 Papilio machaon=hippocrates.
2 Pieris napi=melete and megamera.
3 Aporia cratægi.
4 Pieris rapæ=crucivora.
5 Leucophasia sinapis=amurensis.
6 Rhodocera rhamni.
7 Colias hyale=simoda etc.
8 Polyommatus phlæas=chinensis.
9 Strymon w-album.
10 Lycæna bætica.
11 " argus.
12 " ægon=micrargus.
13 " argiolus=ladonides.
14 Limenitis sibilla.
15 Vanessa c-album=hamigera.
16 " urticæ=butleri.
17 " cardui.
18 " io.
19 " polychloras ?
20 " antiopa.
21 Melitia athalia=niphona.

22 Argynnis aglaia=fortuna.
23 " adippe=pallescens.
24 " paphia=paphioides.
25 Hesperia sylvanus=herculea.

Sphingina.

26 Smerinthus ocellatus=planus.
27 Smerinthus tiliæ.
28 Deilephila galii.
29 Chærocampa elpenor=lucasi.
30 Macroglossa stellatarum.

Bombycina.

31 Phragmatæcia arundinis.
32 Zeuzera æsculi=leuconotum ?
33 Hepialus hectus.
34 Chloephora quercana=sylpha.
35 " prasinana.
36 Lithosia aureola.
37 Collita griseola.
38 Pelosia muscerda.
39 Lithosia quadra=dives.
40 Enthemonia russula.
41 Arctia caja=phæosoma.
42 Spilosoma menthrastri.
43 Porthesia auriflua.
44 Lælia cænosa.
45 Stilpnotia salicis.
46 Porthetria dispar=japonica.
47 Lymantria monarcha.
48 Clisiocampa neustria.=testacea.
49 Lassiocampa illicifolia.
50 " quercifolia.
51 Dicranura vinula=felina.
52 " furcula ?=lanigera.
53 " bifida ?= "

54 Stauropus fagi=persimilis.
55 Clostera anachoreta.
56 Notodonta bicolora.

Geometrina.

57 Epione advenaria.
58 Eurymene dolobraria.
59 Pericallia syringaria.
60 Angerona prunaria.
61 Selenia illustraria.
62 Ennomos angularia ?
63 Boarmia abietaria ?
64 Geometra papilionaria.
65 Thalera thymiaria.
66 Hyria auroraria=sinicata.
67 Eupisteria heparata.
68 Asthena candidata=coreulina.
69 Acidalia strigilata.
70 Corycia taminata.
71 " temerata.
72 Timandra amataria.
73 Macaria notata.
74 Strenia clathrata.
75 Panagra petraria ?
76 Lomaspilis marginata=opis.
77 Abraxas grossulariata=conspurcata.
78 Hybernia leucophearia=obliquaria and dira.
79 Melanthia albicillata=casta.
80 " rubiginata.
81 Melanippe procellata=inquinata.
82 Camptogramma fluviata.
83 Scotosia certata.
84 Cidaria corylata.
85 " russata.
86 Anaitis plagiata.

Noctuites.

87 Thyatira batis.
88 Gonophora derasa=derasoides.
89 Aeronycta psi.
90 " alni.
91 " rumicis.
92 Dipthera orion.
93 Leucania turca.
94 " extranea=nauseans.
95 Axylia putris.
96 Mamestra brassica.
97 " persicariæ.
98 Agrotis suffusa.
99 " segetum.
100 " præcox.
101 Noctua plecta.
102 Panolis piniperda.
103 Tæniocampa gothica=pallascens.
104 " munda.
105 Dasycampa rubiginea=fornax.
106 Cosmia affinis.
107 Dianthœsia cucubali.
108 Miselia oxycanthe=cinerea.
109 Euplexia lucipara.
110 Hadena atriplicis=gnoma.
111 Calocampa exoleta=fumosa
112 Heliothis marginata.
113 " armigera.
114 " dipsacia=adaucta.
115 Agrophila sulphuralis.
116 Erastria venustula=noloides.
117 " fuscula.
118 Plusia gamma.
119 " festucæ.
120 Scoliopteryx libatrix.

121 Catocala sponsa=dula.
122 " nupta.
123 Euclidia glyphica=consors.

It will be noticed that many of the species given in the foregoing list have been described as distinct from those found in Great Britain; against these I have placed the names by which they have been distinguished. While being perfectly open to admit some few may eventually prove, on more thorough investigation, to really merit being ranked as distinct species, I am certain that the majority of these names will have to be sunk as mere synonyms; I have little hesitation in dismissing them, as I can not see that any useful purpose is attained by their retention.

It may not be out of place to consider here, what the object of systematic classification is: the main point to be borne in mind is undoubtedly *utility*, to enable the student of natural history to readily identify any species obtained and to ascertain speedily its proper place in the system of nature; the subject is we know a vast one, owing to the immense number of different forms of life inhabiting this world, and instead of complicating the matter by creating an innumerable number of unnecessary species and genera, the opposite course should be pursued and every effort should be made to reduce the mechanical part of the work and to detect and ascertain the geographical distribution of the different forms, or I may say disguises, which an individual species is forced, in the struggle for existence, to assume, and secondly to trace the '*wherefore*' of these disguises, which may depend upon temperature, mimicry as a protection against general enemies, influence of the food-plant, locality, migrations voluntary and forced, etc.

This constitutes true scientific inquiry, and only by such methods can we gain a proper insight into the wonderful problems of nature which really form the study of natural history.

No purpose, either of utility or other help to scientific inquiry or exactness, is served by this indiscriminative multiplication of species, which only excite ridicule, and pity that so much valuable time has been wasted.

To illustrate the fallacious nature of these synonyms I will take the first two species mentioned in the list, Papilio machaon=hippocrates, and Pieris napi=melete and megamera.

At first sight, no insects, in the same genus could appear to be more unlike than *machaon* and *hippocrates*, or *napi* and *melete*. *Machaon* is, roughly speaking, a yellow butterfly with well defined black markings, and the minimum size is two and a half inches. *Hippocrates* is a darkly suffused insect, the yellow being greatly obscured, sometimes almost wholly so; the maximum size is five and a quarter inches. *Napi* is a white butterfly, with strongly marked green veins on the underside and little black on the upper; the minimum size is one inch and three-quarters. *Melete* has, generally, more black on the upper side, and the characteristic green veins of *napi* absent on the under side; the maximum size is two inches and three-quarters. I have however positively proved by breeding, that *machaon* is the early spring temperature form of *hippocrates*, and that *napi* is the early spring temperature form of *melete*, and that it is temperature alone that causes these extraordinary changes.

I would also reproach the 'species makers' on another point: to attempt to convince them I fear is a hopeless task. I believe that these 'species' have largely been created from an indolent desire to escape the difficulty of properly investigating whether the differences, fancied or real, which may exist in the specimen they have under examination, are really constant; without proper consideration being given concerning the surrounding conditions of insect life, which results in a 'new species' being hastily blazoned forth to the confusion of subsequent investigators. I have found some Japanese insects, the larva of which are quite different from British ones, but the imago is the same in both countries; and therefore to carry the 'species mania' to its logical conclusion, the larva should receive a different name from the perfect insect!

As a basis for calculation I give the total number of species of both countries, together with those I believe identical: with Great Britain, 769; Japan, 1110; common to both, 123.

These figures give us nearly 16 per cent of the English Macro Lepidoptera (excluding Pyralidina, which I have not touched upon), common to Japan.

The climatical conditions of these two countries are very different. In Japan we have a long and dry winter. In Great Britain the winter

is long and not so severe, and it is moist instead of dry. We do not there get the same great and sudden changes which affect the constitutions of all living beings inhabiting this country.

The summer here is almost tropical for a short time, and the temperature at all times varies perhaps more than any other country in the world having the same geographical and geological peculiarities.

The geological formation,—high, cold, central mountain chains bordered by hot level plains, with at all times great temperature fluctuations everywhere,—explains the large number of striking temperature forms found here, and is also the reason of so many species of diverse habits being able to exist in the same area.

Having found so many identical species, at first sight there appears to be no particular reason why the majority of the British Lepidoptera should not occur here; this is, however, not probable, this country being already occupied by a large number of peculiar species, and we have here a great number of what I term 'general enemies,' rendering the struggle for existence exceptionally severe.

The first point to be noticed is the enormous distance concerned, without much alteration in many cases and none in the slighest with many of the species, extending over 140 degrees or nearly half the world. Another point is the apparently *chance* manner in which identical species occur here. The butterflies are as yet far in excess, proportionally, of any other group; this, however, arises from the fact of more attention having been given to collecting them, and they have been studied with greater attention than any other group. In the moths we have a large number of identical species which do not appear to possess any particular advantage, either in powers of locomotion, habits or form, and we are forced to abandon any astonishment at the fact of the enormous distance concerned. We must look more to the conditions of existence as affecting each particular species. Why, for instance, should such a frail insect as *Corycia taminata* have been able to surmount the difficulties successfully which beset its existence on this long journey? In the first place its food plant, the cherry, is common to both countries, and it receives protection from 'general enemies' by its white coloration in the imago (which is rather sluggish) and green colour in the larva. A dragon fly will at once seize a white

insect when on the wing, but will pass close to the same insect without notice when it is settled. I have seen a wasp (Polistes) search for a green larva, whose presence it had detected by its sense of smell, and actually walk over it, but it was not until the larva moved that it was seized and devoured.

Concealment as obtained by mimicry is *the greatest* protection against 'general enemies,' but does not protect against 'special enemies.' I will give an instance of this: during the past season my attention was drawn to observe the Aventiadæ, the larva of which feed on lichen growing on the trunks of trees; they cover themselves with minute particles of the plant and hide in the crevices of the bark, making a pendant cocoon of lichen to resemble a loose flake of the same. Both cocoon and larva are calculated to deceive a bird or other 'general enemy,' but the ichneumon which *specially* preys on the species, selects without hesitation the cocoon and deposits its eggs therein.

The time of appearance of the perfect insect is another very important point, and as far as I have been able to observe, the presence of 'general enemies' largely determines the time of their appearance. Many insects, as the Hyberniidæ, feed up in the spring, but allow the whole summer to pass in the pupa state; the imago only appears in the coldest winter months. The reason is obvious: the male is a freely flying insect, the females being apterous or semi-apterous, and the males would be speedily exterminated by dragon flies, swallows, etc. Again, robust Noctua, as the Tæniocampa, which are always buzzing about the trees, only appear in the early spring; when spiders are small they can then force their way through the frail nets spread on every branch, but they disappear when the spiders grow large.

The discovery of species identical with those of Great Britain has always been to me one of the most interesting facts in the study of Insects in this country, and each new addition has added to the series of unexpected surprises.

ASIATIC SOCIETY OF JAPAN.

MINUTES OF MEETINGS.

YOKOHAMA, Oct. 28th, 1884.

A General Meeting of the Asiatic Society of Japan was held at the Grand Hotel, Yokohama, on Tuesday evening, October 28th, 1884, the President in the Chair.

The Chairman, in appropriate terms, thanked the Society for the honor they had done him in electing him President.

Professor J. Milne, on the President's request, then delivered a lecture on "Earthquakes in Japan."

After an interesting discussion and the usual votes of thanks, the meeting adjourned.

TŌKYŌ, Nov. 19th, 1884.

A General Meeting of the Asiatic Society of Japan was held at the Library, No. 33, Tsukiji, Tōkyō, on Wednesday, November 19th, 1884, the President in the chair.

The minutes of the two last meetings, having been published as usual in the *Japan Mail*, were taken as read.

The Corresponding Secretary announced that the Rev. J. L. Amerman had been elected Vice-President; that Messrs. T. W. Kenny and J. C. Hall had been elected Members of Council; and that M. Léon Metchnikoff, Switzerland, had been elected a non-resident member of the Society,

The President then called on E. M. Satow, Esq., to read his paper on the Relations between Japan and Siam in the Seventeenth Century.

After the usual votes of thanks the meeting adjourned.

TŌKYŌ, Jan. 14th, 1885.

A General Meeting of the Asiatic Society was held at the Library, No. 33, Tsukiji, Tōkyō, on January 14th, 1885, B. H. Chamberlain, Esq., Vice-President, in the Chair.

The minutes of last meeting, having been published in the *Japan Mail*, were taken as read.

The Corresponding Secretary intimated the election of Revs. A. Lloyd and J. P. Moore as resident members of the Society; and introduced Mr. Joseph Martin, who had been for several years travelling in Siberia, and who desired to be presented to the Society.

The Chairman, in a few fitting words, welcomed Mr. Martin, who replied briefly.

The following notices of motions, to be discussed at next General Meeting, were given:—

As an addition to Rule V.—"That non-resident members be allowed to become life-members on payment of a lump sum of Thirty Dollars, in lieu of a yearly payment of Three Dollars."

As an amendment to Rule VIII.—"That the words 'one black ball in five to exclude' be inserted at the end of the first sentence; and that the words 'and elected at the next' be changed to 'and balloted for at the next.'

The Chairman then called on Mr. J. M. Dixon, M. A., for his paper on "Japanese Etiquette."

After the usual vote of thanks the meeting adjourned.

Tōkyō, Feb. 11th, 1885.

A General Meeting of the Asiatic Society of Japan was held at the Library, No. 33, Tsukiji, Tōkyō, on February 11th, 1885, the President in the Chair.

The minutes of the last meeting were read and approved.

The Corresponding Secretary intimated the election of W. C. de L. Eastlake, Esq., M. N. Wyckoff, Esq., the Revs. J. B. Brandram, and R. Whittington, and Captain Ramsay as resident members; and Henry Napier, Esq., as a non-resident member.

The motions given notice of at last meeting were then taken up and discussed. With the consent of the meeting, the first motion, proposed by Mr. Dixon and seconded by Dr. Knott, was changed to the following:—"That non-resident members will be allowed to commute their payments to the Society by the payment of a lump sum of Sixteen Dollars." On a show of hands being taking, the motion was declared carried.

Dr. Knott, seconded by Mr. Dallas, moved the amendment to Rule VIII, which would now read:—"All Members shall be elected by the Council, one black ball in five to exclude. They shall be proposed at one meeting, and balloted for at the next; and their names shall be announced at the General Meeting following their election." On a show of hands being taken, the motion was declared carried.

Mr. W. C. de Lano Eastlake read a paper on "The Mamushi," and Mr. Dautremer read a paper on the "Vendetta, or Legal Revenge in Japan."

After the usual vote of thanks the meeting adjourned.

Tōkyō, March 12th, 1885.

A General Meeting of the Society was held at the Library, No. 33, Tsukiji, Tōkyō, on Thursday, March 12th, at 8 p.m., the Rev. J. L. Amerman, Vice President, in the chair.

The Rev. C. S. Eby exhibited some stereopticon slides illustrative of Japanese Art, Ceramic and Pictorial. Professor Fenollosa gave a cursory sketch of the history and development of the latter.

The Chairman conveyed the thanks of the Society to Messrs. Eby and Fenollosa for the pleasure and instruction which they had given the Society.

The meeting then adjourned.

Tōkyō, March 18th, 1885.

A General Meeting of the Asiatic Society was held at the Library, No. 33, Tsukiji, on Wednesday, March 18th, at 4 p.m., the President in the chair.

The minutes of last meeting were read and approved.

The Corresponding Secretary intimated the election of Mr. Muramatsu as a member of the Society, and mentioned that arrangements had been made for an exchange of publications with the Smithsonian Institute and the Johns Hopkins University.

In the absence of the author, the Recording Secretary for Tōkyō read a short paper by H. Pryer, Esq.—"Notes on the *Mustela Itatsi* and on the *Corvus Japonensis, Bonaparte*."

B. H. Chamberlain, Esq., then read a paper "On the Various Styles Used in Japanese, Literature."

The meeting then adjourned.

Tōkyō, April 23rd, 1885.

A General Meeting of the Asiatic Society was held at the Library, No. 33, Tsukiji, Tōkyō, on Thursday, April 23rd, at 4.15 p. m., the President in the chair.

The minutes of last meeting, having been published in the *Japan Mail*, were taken as read.

The Corresponding Secretary intimated the election, as members of the Society, of His Excellency A. Davydow, the Russian Minister; the Rev. T. MacNair; and Messrs. J. Dautremer, A. Larcom, L. W. Küchler, C. S. Hampson, and E. A. Griffiths.

Mr. Küchler then read a paper on the "Marriage Customs of the Japanese." The meeting then adjourned.

Tōkyō, May 20th, 1885.

A General Meeting of the Asiatic Society of Japan was held at the Library, No. 33, Tsukiji, on May 20, Rev. J. L. Amerman, Vice-President, in the Chair.

The minutes of last meeting, having been published in the *Japan Mail*, were taken as read.

At the request of the Vice-President, Mr. F. Warrington Eastlake read his paper on "The Kirin."

After the usual vote of thanks the meeting adjourned.

Tōkyō, June 17th, 1885.

The Annual Meeting of the Asiatic Society was held at the Library, No. 33, Tsukiji, on Wednesday, June 17th, 1885, the President in the Chair.

The minutes of last meeting, having been published in the *Japan Mail*, were taken as read.

In the absence of the author, the Recording Secretary for Tōkyō read a short paper by H. Pryer, Esq., on the Relation between the Lepidoptera of Great Britain and Japan.

Mr. J. M. Dixon then read a short Reply by Dr. Brauns to the criticisms passed by Mr. Milne upon his former paper on the Japanese *Karasu*.

REPORT OF THE COUNCIL FOR THE YEAR ENDING JUNE, 1885.

The Council of the Asiatic Society of Japan, in rendering their report of the past session, have to congratulate the members of the Society on the successful termination of another year of its existence, and on the financial condition of the Society, which from the Treasurer's report will be seen to be favourable, as a balance of $639 stands to the credit of the Society. Of this sum, however, about two-thirds will shortly be required for the Society's printer. The literary activity of members also shows a degree of vitality that will compare favourably with that of any former year. As a proof of this the list of papers read before the Society may be referred to.

The Council regrets that owing to the extent of the paper on "Medical Progress in Japan," by Dr. W. N. Whitney, the part of the Transactions which contains it has been delayed in publication beyond the usual time, and has thus prevented the issue of the subsequent part, which contains a variety of most interesting papers that might have appeared earlier but for this circumstance. The Council feel it to be due to the members of the Society to make this explanation, and are at the same time glad to be able to promise an almost immediate issue of two parts of considerable size.

From the Librarian's report it will be seen that the Society was never more flourishing in regard to its exchanges of publications with those of learned societies in Europe, America, and the East. It is matter of regret that the valuable works contained in the library are not more utilized by members than they are; but it is hoped that, when in a few months the literary stores here offered for the use of members are presented to them in a new catalogue, which is being prepared, more readers may be found to avail themselves of these advantages, and that this may lead to the production of fresh contributions to the Transactions.

During the past session several valuable lectures have been delivered under the auspices of the Society. First, that of Professor J. Milne, on Earthquakes, delivered in Yokohama. Then a lecture was read in Tōkyō in the French language by a traveller in Siberia—M. Joseph Martin, a member of the Geographical Societies of Paris and London. An exhibition of stereopticon slides, illustrative of Japanese Art, was given by Rev. Chas. Eby, the interest in which was enhanced by a sketch of Japanese Art and Artists by Professor Fenollosa of the Tōkyō University. A list of the papers read before the Society, which are to appear in the Transactions, will be found appended.

Turning now to the losses which the Society has had to sustain during the past session, the Council regret to have to record the decease of one of the fathers of the Society—Sir Harry S. Parkes, K.C.B., etc.—whose constant sympathy and support was ungrudgingly given during the time of his presence among us. Those who know the history and career of Sir Harry in the East—in China and Japan—need not to be reminded of his indefatigable industry, his dauntless courage, and his uncommon good sense in the important offices which he at various times had the honor of filling. He did not pretend to be a *littérateur*, but as President of this Society for so many years we have to acknowledge the value of his services and the ready way in which he entered into the discussion of papers brought before the Society, and that always with a degree of tact and knowledge which generally threw new light upon the subject. The decease of Sir Harry Parkes leaves a vacant place in the list of Honorary Members. This place it is proposed to fill by the name of one whose writings have added immensely to the value of our Transactions—Mr. Ernest M. Satow, C.M.G., at present H.B. Majesty's Representative in Siam.

One other member—Captain G. E. O. Ramsay—but recently included amongst us, has also departed this life under sudden and painful circumstances.

In conclusion the Council have to report the addition of twenty new members, and the resignation of a few. The Council regret to notice the loss of the services of Mr. Chas. H. Dallas, who discharged for many years the duties of Recording Secretary in Yokohama, in consequence of his departure for China. It is much to be desired that members on leaving Japan should be encouraged to retain their interest in the Society and to keep their names on its books; with this object in

view a new rule has been adopted by which non-resident members may become life-members by compounding for their future subscriptions on a very moderate scale.

LIST OF PAPERS READ BEFORE THE SOCIETY DURING THE SESSION 1884-5.

A lecture on "Earthquakes," delivered in Yokohama, Oct. 27. By Professor J. Milne.

"On the Relations between Japan and Siam in the 17th Century," read in Tōkyō, Nov. 19. By E. M. Satow, Esq.

"On Japanese Etiquette," read in Tōkyō, Jan. 14. By J. M. Dixon, M.A.

"On the Mamushi," read in Tōkyō, Feb. 11. By W. C. De Lano Eastlake, Esq.

"La Vengeance Légale au Japon." By M. J. Dautremer, Esq.

A Lecture on "Siberian Travel," Feb. 27. By M. J. Martin, Esq.

"On the Various Styles used in Japanese Literature," read in Tōkyō, March 18. By B. H. Chamberlain, Esq.

"On Marriage in Japan," read in Tōkyō, April 22. By L. W. Küchler, Esq.

"On the Kirin," read in Tōkyō, May 20. By F. Warrington Eastlake, Esq.

"Connection between the Lepidoptera of Great Britain and Japan." By H. Pryer, Esq.

"On the So-called 'Root' in Japanese Verbs." By B. H. Chamberlain, Esq.

ASIATIC SOCIETY OF JAPAN *in account with* J. M. DIXON.

1884.	Dr.	
June 17.	To Librarian, Rev. J. Summers, for current disbursements	$32.00
June 23.	" C. H. Dallas, Yokohama, Recording Secretary, for current disbursements	5.00
July 1.	" To Repayment of loan from Dr. Divers	20.50
Oct. 1.	" Hire of Commercial Hall, June meeting	4.00
Nov. 10.	" Messrs. Boyer & Co. for Rent of Rooms	10.00
Nov. 25.	" Manager *Japan Mail* for post cards	5.00
1885.		
Jan. 20.	" Manager *Japan Mail* for post cards	5.00
Feb. 18.	" R. Meiklejohn & Co. for printing Vol. XII, pt. I.	266.31
April 23.	" R. Meiklejohn & Co. for reprinting Vol. III pt. II	196.28
	" R. Meiklejohn & Co. for mailing, postage, stationery, etc.	59.09
May 11.	" Manager *Japan Mail* for post cards	9.50
May 18.	" R. Meiklejohn & Co. for printing Vol. XII, pt 2	195.44
	" R. Meiklejohn & Co. for printing Vol. XII, pt. 3	173.33
June 1.	" Treasurer's current disbursements	6.32
	" Corresponding Secretary's current disbursements June-December	10.64
	" do. do. January-June	12.50
	" Rent of Rooms and use of Godown, 33 Tsukiji, for one year	100.00
	" Dr. Knott, Recording Secretary, Tōkyō, for current disbursements	3.16
June 5.	" Balance in hand	552.38
	" Balance in O. B. C. not liquidated	86.64
	Total	$1,755.09

1884.	Cr.	
	Balance from last year	$314.70
June 17.	Sale of Transactions per Librarian	2.00
June 17.	Loan from Dr. Divers (renewal)	20.50
June 28.	Sale of Transactions per Treasurer	16.75
1885.		
May 21.	Sale of Transactions per Messrs. Trübner	400.00
	Sale of Transactions per R. Meiklejohn & Co.	127.10
June 1.	Sale of Transactions per Librarian	80.04
	Subscriptions, Resident Members:—	
	3 for 1882 at $5	15.00
	5 for 1883 at $5	25.00
	41 for 1884 at $5	205.00
	66 for 1885 at $5	330.00
	Non-Resident Members:—	
	1 for 1880 at $3	3.00
	2 for 1881 at $3	6.00
	4 for 1882 at $3	12.00
	11 for 1883 at $3	33.00
	11 for 1884 at $3	33.00
	6 for 1885 at $3	18.00
	10 Entrance fees at $5	50.00
	4 Life Subscriptions at $16	64.00
	Total	$1,755.09

W. N. Whitney, Thomas Lindsay, } Auditors.

These Reports were adopted by the meeting.

The Election of Officers for the ensuing session was then proceeded with, with the following result:

President:—N. J. Hannen, Esq.

Vice-Presidents:—B. H. Chamberlain, Esq., and Rev. J. L. Amerman.

Corresponding Secretary and Librarian:—Rev. J. Summers.

Recording Secretaries:—For Tōkyō, Dr. C. G. Knott; for Yokohama, T. W. Hellyer, Esq.

Treasurer:—J. M. Dixon, Esq.

COUNCILLORS.

E. Divers, M. D., F.R.S.	W. J. Kenny, Esq.
F. W. Eastlake, Esq.	Rev. D. MacDonald, M.D.
J. C. Hall, Esq.	Rev. E. R. Miller.
J. C. Hepburn, M.D., LL.D.	J. Milne, Esq.
N. Kanda Esq.	T. Walsh, Esq.

The meeting then adjourned.

LIBRARIAN'S REPORT.

LIST OF BOOKS PRESENTED TO THE SOCIETY.

Tesis leida en el Examen Profesional de Ingeniero Geógrafo en la escuela nacional de Ingenieros por Joaquin de Mendizabal Tamborrel. By the author.

Japanische Sagen u. Märchen, by Dr. Brauns, Halle. By the author.

Alt-japanische Frühlingslieder aus der Kokin Waka-shu von Dr. R. Lange. By the author.

Anales estadisticos de la Republica de Guatemala, añno. de 1883. By the Government of Guatemala.

Informe dirijido al Señor Secretario de Fomento sobre los trabajos practicados, añno. de 1884. By the Government of Guatemala.

American Journal of Mathematics; Vol. VII., No. 1. By the Johns Hopkins University.

Annuaire de la Société d'Ethnographie. By the Society.

Annuaire de l'Athenée Oriental. By the Society.

EXCHANGES.

Academy of Natural Sciences, Philadelphia.

Agricultural and Horticultural Society of India, Journal.

American Geographical Society, New York; Bulletin and Journal.

American Oriental Society; Proceedings and Journal.

American Philological Society.

Anthropological Society of Great Britain and Ireland.

Asiatic Society of Bengal; Journal and Proceedings.

Bataviaasch Genootschap; Notulen.
Bataviaasch Genootschap; Tijdschrift.
Bataviaasch Genootschap; Verhandelingen.
Boston Society of Natural History.
California Academy of Sciences; Bulletin.
China Review; Hongkong.
Chinese Recorder and Missionary Journal; Shanghai.
Cosmos; di Guido Cora, Turin.
Geological Survey of India; Records.
Harvard University Museum of Comparative Zoology; Bulletin.
Imperial Russian Geographical Society; Bulletin.
Imperial Russian Society of the Friends of Natural Sciences, Anthropology and Ethnology of Moscow.
Japan Weekly Mail, Yokohama.
Johns Hopkins University, Publications; Baltimore.
Kaiserliche Leopoldinische Carolinische Deutsche Akademie der Naturforscher; Verhandlungen.
Medical Society of Tennessee; Transactions, 1882.
Mittheilungen des Deutschen Gesellschaft für Natur und Völkerkunde Ostasiens.
Musée Guimet, Lyons, Annales, et Revue, etc.
Numismatic and Antiquarian Society, Philadelphia.
Oesterreichische Monatsschrift für den Orient.
Observatoire de Zi-ka-wei; Bulletin des Observations.
Roman Urdu Journal.
Royal Asiatic Society of Great Britain; Journal, etc.
Royal Asiatic Society, Bombay Branch; Journal.
Royal Asiatic Society, Ceylon Branch; Journal and Proceedings.
Royal Asiatic Society, North China Branch; Journal.
Royal Asiatic Society, Straits Branch; Journal.
Royal Geographical Society; Proceedings.
Royal Society; Proceedings.
Royal Society of Tasmania.
Seismological Society of Japan; Transactions.
Smithsonian Institution, Washington, D.C.; Reports.
Smithsonian Institution, Bureau of Ethnology.
Sociedad Géográfica de Madrid; Boletin.
Société Academique Indo-Chinoise.
Société de Géographie de Paris; Bulletin et Compte Rendu des Séances.
Société de Géographie, Commerciale de Havre; Bulletin.
Société de Géographie de Rochfort.
Société Asiatique de Paris; Journal.
U. S. A. Signal Service Weather Reports; Daily Bulletin.

LIST OF MEMBERS.

Honorary Members.

Admiral Sir C. Shadwell, K. C. B.
Rear-Admiral W. Arthur, c/o Messrs. Hallett & Co., Trafalgar Square, London.
Sir Rutherford Alcock, K. C. B.
Sir Thomas F. Wade, K. C. B.
Professor Geo. E. Day, U. S. A.
Professor W. D. Whitney, U. S. A.
Hon. Geo. P. Marsh, Rome.
A. W. Franks, British Museum.
Professor J. J. Rein, Marburg, Germany.
Baron A. Nordenskjöld, Stockholm.
Rev. E. W. Syle, D. D., Philadelphia, U. S. A.
Rev. Joseph Edkins, D. D., Peking.
H.E. Ernest M. Satow, C.M.G., Bangkok, Siam.

Amerman, C. H., New York City, U. S. A.
Amerman, Rev. Jas. L., 19 Tsukiji, Tōkyō.
Anderson, Dr. W., St. Thomas' Hospital, London.
Andrews, Rev. Walter, Church Missionary Society, Hakodate.
Aston, W. G., H. B. M.'s Consul-General, Sōul, Korea.
Atkinson, R. W., B. Sc., Cardiff, Wales.
Audsley, G. A., London.
Bachelor, J., Church Missionary Society, Hakodate.
Ballagh, J. C., 6 Tsukiji, Tōkyō.
Bigelow, Dr. W. S., 20 Suzuki cho, Surugadai, Tōkyō.
Bingham, Hon. J. A., U. S. Minister, Tōkyō.
Bishop, Rev. C., 15 Tsukiji, Tōkyō.
Blanchet, Rev. C. T., 38 Tsukiji, Tōkyō.
Bonar, H., H. B. M.'s Consulate, Hyōgo.
Bowes, James Lord, London.
Brandram, Rev. J. B., Nagasaki.
Brauns, Dr. D., Halle University, Germany.
Brinkley, Capt. Frank, R. A., 22 Iida machi, Tōkyō.
Brooke, J. H., 28 Yokohama.
Brown, A. R., Marine Board, Tōkyō.
Brown, Matthew, Jr., 6 Yokohama.

Burty, Ph., 11 bis, Boulevard des Batignolles, Paris.
Center, Alex., 4-A Yokohama.
Chamberlain, B. H., Naval College, Tōkyō.
Cocking, S., Jr., 55 Yokohama.
Conder, J., Government Architect, Tōkyō.
Cooper, C. J., B. A., LL. B., Bromwich Grange, Worcester, England.
Coughtrie, J. B., Hongkong.
Cox, W. Douglas, University of Tōkyō.
Cutler, Thos., Queen's Square, Bloomsbury, London.
Cruickshank, W. J., 35 Yokohama.
Dallas, C. H., Shanghai.
Davydow, H.E. A., Russian Minister, Tōkyō.
Dautremer, J., French Legation, Tōkyō.
Davisson, Rev. W. E., 221 Bluff, Yokohama.
Dening, Walter, 18 Suzuki cho, Surugadai, Tōkyō.
Dickins, F. V., University of London, Burlington House, London.
Dillon, E., London.
Divers, Edward, M.D., F.R.S., Imperial College of Engineering, Tōkyō.
Dixon, James Main, M. A., F.R.S.E., Imperial College of Engineering, Tōkyō.
Dixon, Rev. William Gray, M.A., Melbourne, Australia.
Du Bois, Dr. Francis, 32 Tsukiji, Tōkyō.
Duer, Yeend, Shanghai.
Eastlake, F. Warrington, 11 Ichibancho, Tōkyō.
Eastlake, W. C. de Lano, 11 Ichibancho, Tōkyō.
Eaton, Isaac, 3 Yokohama.
Eby, Rev. C. S., 5 Tsukiji, Tōkyō.
Ewing, J. A., B. Sc., University College, Dundee, Scotland.
Favre-Brandt, J., 145 Bluff, Yokohama.
Farley, G., Jr., 143 Yokohama.
Faulds, Henry, L. R. C. P. S., Tsukiji Hospital, Tōkyō.
Flowers, Marcus, New Club, Cheltenham, England.
Fraser, J. A., 143 Yokohama.
Gardiner, J. McD., Tsukiji, Tōkyō.
Gay, A. O., 2 Yokohama.
Glover, T. B., 53 Shiba Sannai, Tōkyō.
Gowland, W., Mint, Ōsaka.
Green, James, 118 Concession, Hyōgo.
Greene, Rev. Dr. D. C., A. B. C. F. Mission, Kyōto.
Gregory, G. E. Telegraph Department, Tōkyō.
Greville, Hon. Louis, Foreign office, London.
Gribble, Henry, 22 Yokohama.
Griffiths, E. A., H. B. M.'s Legation, Tōkyō.

Gring, Rev. Ambrose D., 28 Tsukiji, Tōkyō.
Groom, A. H., 35 Yokohama.
Gubbins, J. H., H. B. M.'s Consulate, Tōkyō.
Hall, J. C., H. B. M.'s Legation, Tōkyō.
Hampson, C. S., H. B. M.'s Legation, Tōkyō.
Hannen, N. J., Judge, H.B.M.'s Court for Japan.
Hare, A J., Commercial School, Tōkyō.
Hartzler, Rev. Jacob, 44 Tsukiji, Tōkyō.
Hattori Ichizo, University of Tōkyō.
Hellyer, T. W., 32 Yokohama.
Hepburn, Dr. J. C., 245 Bluff, Yokohama.
Howe, H. A., 23 Cho-oji, Isarago, Tōkyō.
Hunt, H. J., 62 Concession, Hyōgo.
Irwin, R. W., 5 Kiridoshi, Sakaye-cho, Shiba, Tōkyō.
James, F. S., 142 Yokohama.
James, Capt. J. M., 416 Minami Bamba, Shinagawa, Tōkyō.
Jaudon, Peyton, 2 Sannen-cho, Tōkyō.
Jones, Gen. A. C., U. S. Consul, Nagasaki.
Johore, Maharajah of, Singapore.
Kanda, Naibu, University of Tōkyō.
Keil, O., 60 Yokohama.
Kenny, W., H. B. M's Consulate, Yokohama.
Kinch, Edward, Agricultural College, Cirencester, England.
Kingdon, N. P., 193 Yokohama.
Kirkwood, Montague, Yokohama.
Knipping, E., Observatory, Tōkyō.
Knott, Cargill G., D.Sc., F.R.S.E., University of Tōkyō.
Knox, Rev. G. W., 27 Tsukiji, Tōkyō.
Korschelt, Otto.
Küchler, L. W., H. B. M.'s Consulate, Yokohama.
Larcom, A., H. B. M.'s Legation, Tōkyō.
Large, Rev. J., Azabu, Tōkyō.
Lindsay, Rev. Thomas, 41 Imaicho Azabu, Tōkyō.
Lloyd, Rev. A., 4, Azabu Shinbori Tōkyō.
Longford, J. H., H.B.M.'s Vice-Consul, Tōkyō.
Lowell, Percival, Harvard University, U. S. A.
Lyman, Benjamin Smith, Northampton, Massachusetts, U. S. A.
Macdonald, Dr. Davidson, 5 Tsukiji, Tōkyō.
Maclagan, Robert, Mint, Ōsaka.
Macnab, A. J., Nishi-Kobai-cho, Surugadai, Tōkyō.
MacNair, Rev. T. M., 14 Tsukiji, Tōkyō.
Malan, Rev. C. S., Broadwindsor, Dorset, England.

Marshall, Prof. D. H., Queen's College, Kingston, Canada.
Masfen, L., New Oriental Bank Corporation, 11 Yokohama,
Maundrell, Rev. H., Church Missionary Society, Nagasaki.
McCartee, D. B., M.D., 79 Chambers St., New York City, U. S. A.
McCauley, Rev. James, 6 Tsukiji, Tōkyō.
McClatchie, T. R. H., H.B.M.'s Consulate, Yokohama.
Meacham, Rev. G. M., Tsukiji, Tōkyō.
Middleton, John, 22 Yokohama.
Miller, Rev. E. Rothesay, 29 Tsukiji, Tōkyō.
Milne, A., 2 Yokohama.
Milne, John, F.G.S., Imperial College of Engineering, Tōkyō.
Moberly, E. G., Chartered Bank of India, China and Australia, 78 Yokohama.
Mollison, J. P., 48 Yokohama.
Morse, W. H., 178 Yokohama.
Moore, Rev. J. P., 50 Kami Nibancho, Tōkyō.
Mori Arinori, H. E., Educational Department, Tōkyō.
Muramatsu, Y., Tōkyō.
Murray, David, LL.D., Albany, New York, U. S. A.
Nakamura, M., Tōkyō.
Naumann, Dr. Edward, Yamato Yashiki, Tōkyō.
Napier, H. M., Glasgow, Scotland.
O'Neill, John, Cognac, France.
Plunkett, Hon. F. R., H.B.M.'s Minister, Tōkyō.
Pole, Rev. G. H., 9 Concession, Ōsaka.
Pryer, H., 78 Yokohama.
Quin, J. J., H.B.M.'s Consul, Hakodate.
Robertson, Russell, H.B.M.'s Consul, Yokohama.
Sanjo, K., Sannencho, Tōkyō.
Shand, W. J. S., 75 Yokohama.
Shaw, Rev. A. C., 13 Roku-chome Iigura, Tōkyō.
Smith, R. B., 178 Yokohama.
Soper, Rev. Julius, 221 Bluff, Yokohama.
Spencer, Rev. J. O., Aoyama, Tōkyo.
Spencer, Rev. D. S., Aoyama, Tōkyō.
Stone, W. H., 11 Yamato Yashiki, Tōkyō.
Summers, Rev. James, 33 Tsukiji, Tōkyō.
Takagi, Dr., Tōkyō.
Talbot, W. H., 70 Yokohama.
Thomas, T., 49 Yokohama.
Thompson, A. W., 10 Odawara-cho, Tsukiji, Tōkyō.
Thomson, John A., 77-A Yokohama.
Thompson, Lady Mary, Cliff End House, Scarborough, England.

R. MEIKLEJOHN AND CO., PRINTERS, NO. 26, WATER STREET, YOKOHAMA.

CONTENTS.

PAGE.

On the Tenets of the Shinshiu or 'True Sect' of Buddhists. By James Troup 1

The Abacus, in its Historic and Scientific Aspects. By Cargill G. Knott, D. Sc. (Edin.), F. R. S. E. 18

Buddhism, and Traditions Concerning its Introduction into Japan. By Rev. James Summers 73

Past Participle or Gerund?—A Point of Grammatical Terminology. By Basil Hall Chamberlain 81

A List of Works, Essays, etc., Relating to Japan. Compiled by Carlo Giussani 87

The Art of Landscape Gardening in Japan. By J. Conder, F.R.I.B.A. 119

Situation de la vigne dans l'Empire du Japon. By J. Dautremer, Interpréte de 2e classe à la Légation de la République au Japon 176

An Aino-English Vocabulary. Compiled by the Rev. J. Summers 186

Table of Errata, in Paper on the Tenets of the Shinshiu 233

Minutes of Meetings v

Report of Council xi

List of Members xvi

Curtis.

ON THE TENETS OF THE SHINSHIU OR 'TRUE SECT' OF BUDDHISTS.

By James Troup.

[*Read October 21st, 1885.*]

An account of the development in Japan of the doctrine of the Pure Land, or Paradise of Amitâbha Buddha,—the central doctrine of the Shinshiu,—ought properly to commence with an enquiry into this doctrine as held by priests of the Tendai Sect, and others, who were the first to follow it in this country, and who in their turn derived it from the Chinese schools. Thereafter, the foundation, in the latter part of the twelfth century, by Genku, otherwise known as Hōnen Shōnin, of the Jōdo Sect, would come to be treated of; and, finally, the establishment, by the well-known Shinran Shōnin, in the earlier part of the thirteenth century, of the Jōdo Shinshiu, now known simply as the Shinshiu, or 'True Sect.' As a fragment, however, giving a limited view of this doctrine and the others that hinge on it, as at present held by the last-mentioned Sect, the following, it is hoped, may not be devoid of interest.

A pamphlet entitled *Shin Shiu Kio Shi* (眞宗教旨), or, A Synopsis of the Doctrines of the 'True Sect,' issued in December, 1876, by the Department of Instruction of the Eastern Hongwanji, and, as is stated on the first page, drawn up by the Compilation Department of that Temple, may, coming from that source, doubtless be taken as fairly representing what this important and active Sect wish to be considered their tenets. The following paper is an attempt at a summary, and, partly, a translation of the portions of this pamphlet which would appear to be the most interesting, and the purport of which the present writer conceives he has apprehended.

In the First Section of the pamphlet are enumerated the Seven who are reckoned Patriarchs by this Sect. They are Riujiu Bosatsu *(Nágârjuna)*, Tenjin Bosatsu *(Vasubandhu)*, Donran Daishi *(Than-luan)*, Dōjaku Zenshi *(Tao-ch'o)*, Zendo Daishi *(Shan-tao)*, Genshin Oshō (also called Ye-shin), and Genku Daishi (Hōnen). The reasons why these are reckoned as the Patriarchs are set out, severally, under each. Their claims to this rank are, for the most part, based on their writings,—those parts only of their writings being held in the highest estimation, by the Sect, which refer to the doctrine of the Pure Land and the worship of Amida *(Amitâbha)* Buddha. As the details of this section are generally coincident with, although not so full as the sketch of the history of this Sect, from the pen of Mr. Bunyiu Nanjio, given in the *Anecdota Oxoniensia*, Aryan Series, Vol. I, Part II, edited by Max Müller, they need not be repeated here. The Section concludes:—"Now the "substance of the doctrine of the Seven Patriarchs consists in the calling "of Buddha to remembrance. As far as they treat, by the way, of "other matters, they then have reference to the means of salvation by "one's own power,—the method of the Holy Path." The distinction between the method of salvation of the Holy Path—by one's own power,—and that of the Pure Land,—by the Power of Another,—will be brought out more clearly further on. The opportuneness, in these Latter Days, of the teaching of the Patriarchs relative to the method of the salvation of the Pure Land, by the Power of Another, would appear to be what is indicated in the last sentence:—"Kukai (i.e. Kōbō Daishi) has "said:—The wise man keeps silent; he who awaits his opportunity, "who awaits his audience, is such."

The Second Section is entitled, The Transmission (or Dissemination) of the Law (Light), and proceeds:—"There are fourteen sects in "Japan, viz.:—the Ku-sha-shiu, Jō-jitsu-shiu (Jisshiu), Risshiu, Hossō-"shiu, San-ron-shiu, Ke-gon-shiu, Ten-dai-shiu, Shin-gon-shiu, Zen-"shiu, Dai-nem-butsu-shiu, Jō-do-shiu, Ji-shiu, and Nichiren-shiu. "Our sect is called the Jōdo Shinshiu. The expressions 'Nem-butsu' "(calling Buddha to remembrance, or repeating the name of Buddha), "'Jō-Butsu' (attaining Buddhahood) are in consonance with the "language of the Shinshiu. Shinran Shōnin is considered the Founder "of the Sect. The Shōnin was a descendant of the Tai-shoku-kwan

"(Minister) Prince Kamataru, and son of Prince Fujiwara no Arinori. "The lady, his wife, Tama-hi, was the daughter of the Sessho Kwam-"baku (Regent) Prince Kamezane. First, Genku Daishi established "the Jō-do Sect. It spread abroad within the seas. The number of "his disciples exceeded three hundred. The Shōnin truly became his "most distinguished pupil. The Regent turned to the Daishi. He "became his great benefactor. One day he said:—'[You] Daishi "'observe the Prohibitions while calling Buddha to remembrance. "'Your disciple eats (i.e. I eat) flesh and lives with a wife. Is there no "'distinction of excellent and base in this?' The Daishi replied:— "'All equally call Buddha to remembrance. What fault is there in "'this?' The other said:—'Your disciple has (i.e. I have) a "'daughter; let your chief follower condescend to become my son-in-"'law, and thus remove all doubt for future ages in the Empire.' The "Daishi proposed this to the Shōnin; the Shōnin declined; the other "would not listen [to his refusal]. This was the circumstance which "brought about the founding of the Sect.

"The line of the Law being in the line of the blood, its custodians "have succeeded each other now for six hundred years. Gon-nio[1] "Shōnin is actually the descendent, in the twenty-second generation, of "the Founder. Of brilliant natural endowments, he has promoted ability "and encouraged learning. He has extended [his influence] a hundred-"fold; within the Seas he is only less conspicuous than the mountain "Tai and the North Star. In the fifth year of Meiji (1872) His "Present Majesty issued a decree making him the Primate of Religion; "in rank he is the first of those of the black garments throughout the "whole country. The [next] Heir of the Law Gen-nio[2] Shōnin, has "been further selected to be the Sub-Primate of Religion. He has "travelled into India, and looked on the mountains of Rio-ga" (*Lankâ*, i.e. Ceylon).

Section Third is entitled, "The Divisions of Doctrine", and may be rendered thus:—"The Doctrine of the Life [of *Sâkya*] is divided "according to two bodies, (or orders) the Shōdō-mon and the Jōdo-

---

[1] Gon-nio Shōnin,—the present Chief Priest of the Eastern Hongwanji.

[2] Gen-nio Shōnin,—his son.

"mon (they of the Holy Path and they of the Pure Land). [The "distinctions of] the Greater Vehicle and the Lesser Vehicle,[3] the "'partial' and the 'complete,' the 'temporary' and the 'true',[4] the "'apparent' and the 'hidden'[5] appertain to the Shōdō-mon. These "relate to the doctrine of entering on the Holy Path in this world. "The *Dai-mu-riō-jiu-kiō* (*Amitâyus Sutra*, Larger *Sukhavâtî Vyuhâ*)

---

[3] The *Mahâyâna* and *Hinayâna*.

[4] The 'partial,' and the 'complete,' the 'temporary' and the 'true.' These expressions are explained as referring back to subdivisions of the Mahâyâna school or doctrine, and doubtless were terms in use from the earlier centuries of Buddhism; but the writer has been enabled to find that they, and those referred to under the next note, have all been identified. The expressions 'partial' (半) and 'complete' (滿), abridgments of 半字教 and 滿字教, the 二字教 or 'two doctrines' taught by Bôdhi Ruchi (A. D. 503-535), are explained as signifying 'unfinished meaning,' or imperfectly developed doctrine, and 'clear meaning,' or complete doctrine (*ardha akshara* and *pûrna akshara*).

The term 'temporary,' (權) is explained by 'means,' or devices used towards an end, as opposed to the 'true' (實) or real. The 'temporary' includes the doctrines of the Hossō and Sanron Sects, which are therefore called the 'Temporary' Greater Vehicle; the 'true,' including the doctrines of the Kegon, Tendai, Shingon, and Zen Sects, which are known therefore as the 'True' Greater Vehicle. The doctrine which Sâkya Buddha is represented as having taught, previous to his fiftieth year, is termed the 'partial,' or imperfectly developed, and is contained in the four Sutras the 般若 (*Pradjñâ Pâramitâ Sûtra*,) the 華嚴, the 阿含 (*Agama*,) and the 方等; that which he is represented as having taught from his fiftieth year, the 'complete' doctrine, which is contained in the 法華 (*Saddharma Pundarîka Sûtra*,—the 'Lotus of the Good Law,') and the 涅盤 (*Nirvâna Sûtra*).

Most of the information contained in this and the following note the writer has received from high Japanese authority on this subject.

[5] Explained as 'apparent doctrine' and 'hidden doctrine,'—the former including all the doctrines of the Mahâyâna school except that of the Shingon Sect, which alone is called the 'hidden' doctrine. According to another authority, however, there is reckoned a third doctrine, coming between the above two, viz., a traditional doctrine, of which the Zen Sect is the present representative in this country; and, by the same, the Kegon and Tendai Sects are reckoned the special representatives of the 'apparent' doctrine.

The above four pairs of terms,—Greater and Lesser Vehicle, 'partial' and 'complete,' 'temporary' and 'true', 'apparent' and 'hidden', are used not only by the Shinshiu, but by all the other schools also.

"*Kwam-mu-riō-jiu-kiō* (Sûtra of Meditation) and *Amida-kiō*, appertain "to the Jōdo-mon. These relate to the doctrine of the salvation of "(i.e. Birth into) the Pure Land.

The three Sûtras here mentioned, which together are known as the *Sam-bu-kiō*, constitute the Scriptures of this Sect. They are known shortly as the *Dai-kiō*, (Greater Sûtra,) *Kwan-giō*, (Sûtra of Meditation,) and *Sho-kiō*, (Lesser Sûtra).

"Again, within the Shōdō-mon there are the methods (schools) of "'lengthwise going-out' and 'lengthwise passing-over.' The Hossō "and San-ron Sects belong to the school of 'lengthwise going-out;' the "the Ke-gon, Tendai, Shin-gon and Zen Sects belong to that of the "'lengthwise passing-over.' In the Jōdo-mon there are the methods "of 'crosswise going-out,' and 'crosswise passing-over.' Salvation by "various actions constitutes 'crosswise going-out.' This depends on "the power of one's self. Salvation by remembrance of the Name of "Buddha constitutes 'crosswise passing-over.' This depends on the "Power of Another."

The expressions 'lengthwise' and 'crosswise,' 'going-out' and 'passing-over'[6] are to be explained with reference to the methods employed to attain salvation, or deliverance from the Cycle of Birth and Death,—in other words, to reach Nirvâna,—and appear to be meant to indicate the comparative slowness or quickness of the methods used. The former methods are slow and laborious, the latter more speedy,—

[6]For further explanation of these terms the writer is indebted to high Japanese authority on this subject, already referred to. It is to the following effect:—

These four terms are known as the 'two pairs' (二雙) and 'four folds' or tiers (四重) and are used and explained by Shinran is his work called 愚禿鈔, as follows:—The 'lengthwise going-out' ('going-out along') is the attainment of Enlightenment after long practice, and perseverance, through many kalpas, in the way of holy men. The 'lengthwise passing-over' ('stepping-over along') refers to Enlightenment in this life,—the attainment of Buddhahood in the present existence. The 'crosswise going-out' ('going-out across') is the attainment of birth in a region where the state of beings is like that of those in the womb,—a border-land, or species of limbo, adjoining the Pure Land (*Sukhâvatî*),—the imperfection of this birth being the result of carelessness and doubt. This, as will be seen in the next note, refers to the method of the Jōdo Sect. The 'crosswise passing-over' ('stepping-over across') is to go to be born in the true Land of *Amitâbha* according to his Original Vow. (See Note 14, p. 8.)

the last being direct and complete. The first two may be taken to indicate ways of salvation by good works,—by the practice of the *Pâramitâs* or 'cardinal virtues,' moral and religious precepts and prohibitions. The third, without doubt, indicates the system of salvation by 'Faith by one's own power,' alluded to further on, under the ninth section,—a faith excited and kept alive by means of religious observances. The fourth, the surest and speediest method, is the way of salvation by dependence on the power of *Amitâbha Buddha*,—a salvation by faith only.[7]

The Fourth Section is entitled "The Three Times," or Periods, which term is explained as follows:—"There are Three Periods of the "Law. For the space of five hundred years from the death of "[Sâkya] Buddha is the Period of the Right (lit. upright) Law. "There then exist the Doctrine, the Practice (lit. Action) and the Wit-"ness [of attainment]. After those five hundred years, for the space "of a thousand years, is the Period of the Image Law.[8] There then "exist the Doctrine and the Practice (Action), but there is no Witness "[of attainment.]

"After those fifteen hundred years, for the space of ten thousand "years, is the Latter Day Law (Period of the Latter Days of the Law). "The Doctrine exists, but without the Practice and Witness. At "present it is 2,825 years since the death of Buddha.[9] The inferior

[7] The third method or school refers to the Jōdo-shiu, from which the Shinshiu sprung, and which,—although coming under the classification of the Jōdo-mon, since it also holds the doctrine of the Pure Land,—is still reckoned, from the Shin-shiu point of view, as holding the doctrine of salvation by one's own power.

[8] The conservation of religion by means of the use of images,—the 'Period of Image Worship.' See Beal, *Catena of Buddhist Scriptures*, p. 141. note, where reference is made to the passage in the '*Lotus*,' on which this doctrine of the Three Periods is founded. Eitel (*Hand-book*) explains the term as the Period of 'fanciful religion.' The passage in the present pamphlet seems to suggest that the expression may mean the 'Period of the *simulacrum* of religion,'—when the Right or True Law no longer existed, although the Doctrine and Practice which existed under the Period of the Right Law were still followed.

[9] This would place the date of the death of Sâkya-muni Buddha as early as 949 B.C. The usual date according to Singalese authors is 543 B.C. Rhys Davids arrives at 412 B.C., as the most probable date; and Max Müller's calculations bring it to 477 B.C. See the latter's *Hibbert Lectures*, pp. 134-5, notes.

"capacities of men are dark; they cannot tread the Holy Path and "rise to perfection. This is the reason why the Shōdō-mon does not "prosper. It is forcing a law which cannot be practised upon men "who cannot practice it,—like urging fowls to go into the water. "How can this be reasonable? But the Original Vow[10] of Amida "*(Amitâbha)* Buddha, passing through the three periods, includes "the five Classes-of-beings-capable-of-hearing-the-Law.[11] There is "thus no time when the Law cannot be practised, no men who "cannot practice it. It is said in the Sutra (in the Greater Sûtra):— "There still remains this Sûtra. It endures for a hundred years "(*i.e.* for long time). Even after the ten thousand years of the "Latter Days of the Law, it endures for a hundred years. Ten thou- "sand years! and much more! The Doctrine, enduring through time, "presents the means of Practice (lit. Action) and thus the true Witness "of the Jōdo-mon (*i.e.* of them of the Pure Land) even now flourishes. "Having entered on the period of the Latter Days of the Law, now to "desire the Holy Path (Shōdō) is like wearing fur garments in summer "and linen in winter. How can this be reasonable?"

It does not follow from this that the Shin-shiu condemns the methods of salvation by means of moral and religious actions, followed by the other sects, as being in themselves at variance with true Buddhistic teaching; but merely that this sect holds such methods to be inopportune and impossible in the present age of the world.

The Fifth Section proceeds to sum this up by stating the "Four Laws," or the "Fourfold Law," according to which salvation is now attainable. It says:—"The *Dai-mu-riō-jiu-kiō* (Greater Sûtra) contains "the true Doctrine; calling to remembrance the Name is the true Prac- "tice (Action). This is from the seventeenth Vow.[12] The Threefold "Heart (*i.e.* the Heart of sincerity, of faith and joy, and having a long- "ing for birth in the Pure Land) is the true Belief. This is from the

---

[10] The Original Vow. See note 14, under page 8, *post*.

[11] That is, Men, Gods, *S'rávakas*, *Pratyêka Buddhas* and *Bodhisattvas*.

[12] The 17th Vow:—"If, when I attain Buddhahood, the innumerable Buddhas "of the worlds of the ten regions (universe) do not, with sighs on every side, "chant-and-praise My Name, then shall I not accept Enlightenment.—(*Bodhai.*)"

"eighteenth Vow.[13] Surely the time of death (the attainment of Nir-
"vâna) is the true Witness. This is from the eleventh Vow.[14] Zendo
"Daishi has said:—'In the Teaching of Religion, (*i.e.* in the Doctrine,)
"'the Name is the means used: all living beings, hearing, Believe
"'and attain Salvation. This is what is termed the Fourfold Law.[15]

In Sections Sixth and Seventh, which treat of the "Three vows"[16] and the "hidden" and "apparent", further developments of the subject are briefly alluded to, but as these involve references which cannot at present be followed up, they are here omitted.

Section Eighth is entitled the "Vow Name",—that is, the Name

---

[13] The 18th Vow:—"If, when I attain Buddhahood, any of the living beings "of the ten regions who, with sincerity, having faith and joy, and an ardent desire "to be born into My Country, call [My Name] to remembrance ten times, should "not [then] be born there, I shall not accept Enlightenment.—(*Bodhai.*) But from "this the five classes of reprobates,[1] and revilers of the Right Law are excluded."

[1] The five classes of reprobates are:—Parricides, matricides, they who incite the priesthood to quarrel, they who shed the blood of a Buddha, they who put to death an Arhat.

[14] The 11th Vow:—"If, when I attain Buddhahood, the men and Devas of "My Country who dwell together do not reach Nirvâna, then shall I not accept "Enlightenment.—(*Bodhai*)."

The Three Vows here quoted are from the Greater Sûtra (Ḍai-mu riō-jiu-kiō), and are respectively the 17th, 18th and 11th of the forty-eight vows made by the being called *Amitâbha* in a previous state of existence in respect of his determination to attain the rank of Buddha. These vows are frequently termed "*Hon-gwan*" (本願), "original vows," and the expression "original vow of Amida Buddha," at page 7, refers to this,—or rather to the eighteenth of those "originals vows." The same expression, "Hon-gwan," gives the name to the principal temples at Kiōto of the two main branches of the Shinshiu, and, after them, to many temples throughout the country.

The eighteenth Vow is distinguished from the others as expressing the condition under which the salvation of the Pure Land should be attainable,—namely by calling to remembrance the name of Amitâbha. The other vows, generally, express the nature of which this Paradise was to be. The eighteenth vow being thus the one affecting men seeking this salvation, is sometimes called, *par excellence*, the Original Vow,—an expression which in this paper has sometimes been rendered simply 'the Vow.'

[15] The Fourfold Law:—the Doctrine, the Name, Belief, Salvation.

[16] The three vows. See note 14, *supra*.

referred to in the Vow,—the Name of Him who made the Vow,—and proceeds:—"For us unenlightened (laity?), if we desire to be born "into the Pure Land it is necessary to have Faith (lit. to put forth the "Believing Heart) by the Power of Another. If we desire to have "Faith by the Power of Another, we must hear the Vow Name. If "we desire to hear the Vow Name we must look to the good and "wise (priesthood?). If we already have looked to the good and wise, "heard the Vow Name and have a mind taking refuge in the behest[17] " [of *Amitâbha*], this is Faith by the Power of Another.

"At present are the Latter Days of the Law; it is difficult to keep in "the Holy Path (*Shōdō*). They[18] live in great temples; they style them- "selves abbots. Externally they exhibit worth and goodness; internally "they are full of covetousness and sordidness. They wear silks and "satins; they sit on hair rugs luxuriously. Proudly they cultivate out- " ward forms (lit. appearances); they delude men, they deceive them- " selves. How can such be called superior persons? They forsake the " world (lit. leave home,—*i. e.* became mendicants,—enter the priest- " hood,) and are much more worldly than ever (lit. remain more at home " than ever). Alas! They drink wine, they eat flesh. How can they " be said to keep the Prohibitions[19] (*i.e.* the Buddhist Moral Precepts)? " They love their wives, they love their children. What family affec- " tions do they forego? Being thus, they increase covetousness. How " can they say they practice almsgiving?[20] If they are not employed " at one thing, they are at another. How can they have leisure for " meditation?[21] Of inordinate lust, greedy for gain, what Zeal[22] in the " performance of religious duty do they possess? They envy the " worthy, they revile the good. What Patience[23] do they possess? " Certainly they have no knowledge[24] They cannot regulate their con-

---

[17] "Taking refuge in the behest of,"—relying on the help,—invoking the assistance of (*Amitâbha.*)

[18] *I.e.*, they who in these days profess to follow the Holy Path,—the priesthood of other sects.

[19] *I.e.*, practice Morality (*Sîla*). [20] Almsgiving (*Dâna*).

[21] Meditation (*Dhyâna*). [22] Zeal (*Virya*).

[23] Patience (*Kshânti*). [24] Knowledge (*Prajñâ*).

"duct according to the truth. Thus at one time they are courageous in "the performance of religious duty; impetuously they set about prac-"tising the Six *Pâramitâs*[25] [but] they cannot continue. If they have "not ability to practice the Six *Pâramitâs*, it is certain they cannot "attain deliverance.

"Zendo has said:—'We are truly like this: unenlightened we "'are subject to the evil of Birth and Death; for long kalpas we revolve, "'sinking and floating [in the sea of existence]; there seems no cause "'of escape.' How incomprehensible! But He, Amida Buddha, long "kalpas ago putting forth a heart of great compassion, planning through "five kalpas, having accomplished the long kalpas, perfected his Vow. "He said:[26] 'If any living beings of the ten regions who, with sin-"'cerity, having faith and joy and an ardent desire to be born into My "'Country, call My Name to remembrance ten times,[27] should not [then] "'be born there, I shall not accept Enlightenment.—(*Bodhai*).' 'If "'there are any of the living beings of the ten regions',—be they house-"holders or houseless (i.e. laity, or mendicants who have left their "homes), breakers of the Prohibitions or without (i.e. not having "taken vows to observe) the Prohibitions,—having wives or not having "wives, having children or not having children, whether or not drink-"ing wine or eating flesh, whether they be husbandmen or merchants,— "if only they put forth the Believing Heart and take refuge in the "behest of (invoke) Amida Buddha, they will throw out the radiance "of a Buddha. Such will attain this:—waiting for the end of life, "they will be born in Heaven, they will reach the great Nirvâna. Is "it not a boundless great compassion? If you desire to acknowledge "this mercy, you must chant-and-praise the name of Buddha."

Section Ninth is entitled:—"The Believing Heart (Faith) by the "Power of Another,"[28] and continues:—"But although you fail in no

---

[25] The six *Pâramitâs*, or cardinal virtues, the practice of which leads to the "other shore,"—all referred to in the previous sentences.

[26] 18th Vow.

[27] Or, say, 'concentrate their mind on Me.'

[28] The expression, "Power of Another" (他力), would appear to have been used first by Donran. Previously, the expression used to denote a similar idea was, "The Power of the Vow" (願力).

"wise to chant-and-praise the name of Buddha, [yet] you cannot "be born into the true Land-of-reward.[29] You must without fail put "forth the Believing Heart (i.e. have Faith), and thereafter can you "first attain so to be born. [And] although you put forth the Believing "Heart, [yet] by the Faith which is by one's own power, you cannot "be born into the true Land-of-reward. You must without fail put "forth the Believing Heart which is by the Power of Another, and "thereafter can you first attain so to be born (attain this salvation). "The putting forth of the Believing Heart by means of the Power of "Another is called the Believing Heart (Faith) by the Power of "Another. The Power of Buddha is the 'Power of Another.' Clearly "to believe in the knowledge (wisdom) of Buddha is the Believing "Heart. The heart which believes clearly in the knowledge of "Buddha is produced by the Power of Buddha: it is not put forth "'by one's self. For one's own heart to excite this is called the "'Believing Heart by one's own power.' That heart is not strong; "speedily it changes. It is like a picture drawn on water. But the "Believing Heart by the Power of Another,—this recedes not from its "strength: it is like the diamond."

"The expression 'Believing Heart' is in the Vow of Mida.[30] He "said:—'With sincerity, faith and joy, and ardent desire to be born into "'My Country.' The union of these three[31] *Shiaka* (*Sâkya*) calls the "'Believing Heart.' Tenjin (*Vasubandhu*) calls it the 'United (stead-"fast) Heart.' Buddha confers this Heart; He bestows it on all living "beings. This is the Believing Heart by the Power of Another. "The Believing Heart is in the Name of Mida. Zendo says:—'The "'expression *Namu*[32] is a taking refuge in His behest' (or, 'an "invocation of Him'). It is said in the Patriarchs:—'To take refuge "in His behest' (or 'to invoke Him') is the Mandate enounced by

---

[29] The Land which Amitâbha attained to have as the recompense or result of his Vows.

[30] Mida, a common contracted form of Amida.

[31] These Three:—Sincerity (至心), Faith and Joy (信樂), and Ardent Desire for Birth (欲生) in the Pure Land.

[32] '*Namu Amida*,'—the expression chanted in calling to remembrance the name of Amitâbha Buddha.

"'the Vow.' The Heart which takes refuge in His behest (or, which "invokes Him) is not produced by one's self; it is produced by the "command of Buddha. Hence it is called the 'Believing Heart by "the Power of Another.'"

* * * * *

"It is said in the Sûtra :—'To hear the Name [and] rejoice with the "Believing Heart.' For the Name .... to enter the heart of living "beings,—this constitutes the Believing Heart. The Name and the "Believing Heart must be known to be one. As an illustration :— "The unenlightened heart is like unclean water; the Heart of Buddha "is like a pure Mani pearl.[88] If the Mani pearl is put into the unclean "water, the water changes and becomes pure. If the Heart of Buddha "enters the unenlightened heart, the heart changes and becomes "believing."

The Section goes on to indicate that, where this believing heart, or Faith, exists, its existence will be declared by the Action of calling to remembrance, with the living voice, the name of Amida,—"as where there is fire there will certainly be smoke." The two together are termed the "Union of Faith and Action" (Practice). It further continues :—"Faith by one's own power cannot afford rest to the heart. "It is said :—'Shall I surely attain salvation, or shall I not?' and "thus what is called faith is in reality doubt. Rinjiu (*Nâgârjuna*) "has said :—'Where there is doubt the flower will not open.' Faith "by the Power of Another affords rest to the heart. It is said :—'I "am borne by the power of that Vow; I shall certainly attain salvation.' "There is not the smallest doubt in the heart.

"Those who follow the method of 'self-power,' repeating the name "of Buddha with a view to reward, act with the object of attaining "salvation. Those who follow the method of 'Another's power,' show "their gratitude by calling to remembrance the name of Buddha."

* * * * *

"Those who follow the method of 'self-power' believe in other "(many) Buddhas; those who follow the method of 'Another's-power'

[88] *Mani* pearl,—one of the *Sapta Ratna*, or Seven Precious things,—a round pearl which is said to keep always clean and bright, etc.—See Eitel, *Handbook of Buddhism*, p. 72.

"believe only in [the] One[84] Buddha,—as a faithful servant does not "serve two masters. The 'self-power' belief is of nine (manifold) "sorts; the lands (regions) of birth [under it] are also nine (manifold). "In the Sûtra this is called birth by generation (natural birth). The "'Other's-power' belief is of one kind and no other; the land of "birth under it is also One Boundless Bright Land. In the Sûtra this "is called the birth of Transformation."

The Tenth Section is termed "The Popular System," or "The System for the laity," in contradistinction to the "True System," as expounded by the priesthood. The "Popular System" has reference to the distinction of good and evil in conduct, in this world; the "True System" to that of belief and doubt in the mind, on which depends the salvation of the other world. This Section shows the practical application of the doctrines of the Sect in the various circumstances and relations of human life. It commences:—"The appellations 'true' and "'popular' are an important matter. Our Sect terms the attaining "of the rest of the heart the True System; the observation of the "relations of life the Popular System. Our Sect has granted the permis-"sion to marry. Hence the five relations of life[85] necessarily exist. Where "the five relations of life exist, the duties involved in them must be "observed. This is termed the Popular System. It is said in the "Sûtra:—'The living beings of the ten regions,—be they householders "'or houseless' (i.e. laity or *religieux*). Thus the Sovereign, who in-"stalls his Consort, and partakes of his royal viands, attains salvation. "The commoner, who possesses a wife and eats flesh, [also] attains "salvation. Shall the Holy Path be different for them? Although the "sins of the unenlightened be many, if these are contrasted wth the "Power of the Vow they are not as a millet seed to the ocean. The "eating of flesh, the having of wives are nothing to speak of. A stone "is by nature heavy; if you precipitate it into the water, it inevitably "sinks, [but] if you place it upon a ship, it assuredly floats. The sins "of the unenlightened are heavy; if you precipitate them on the Three

[84] From the fact of this sect believing only in *One* Buddha, they are sometimes called the "Ik-kō Shiu" (一向宗).

[85] The Five relationships of human life, viz.:—Husband and wife, father and son, brethren, prince and subject, friends,—according to the Chinese philosophy.

"Worlds,[36] they inevitably sink; [but] if you place them on the ship of "the Vow, they assuredly become light. The merit of living beings is "full of leaks. Mida's Land-of-reward has no leaks. With the merit "which is full of leaks, you cannot be born into the Land where there "are no leaks."

"Although our Sect does not set up Prohibitions and Rules, yet it "certainly regulates conduct according to the relations of life. Hence, "in it, faithful servants, filial children, dutiful wives and true friends are "numerous. The foundation of the relations of life is set forth in the "Greater Sûtra. It is said:— 'For a servant to betray his lord, for a "'child to deceive his father, for brothers and sisters, husbands and "'wives, wise or unwise (priesthood or laity), to fail in their duty to "'each other,—these are the actions violating the relations of life which "'the venerated Shiaka (*Sâkya*) has denounced.'

"Going out to battle and dying by arrow or stone,—this is fidelity. "Dying, to be born into the realm of Bliss,—this is faith. One meri-"torious action, two advantages. When the Nations are not silent "about [their] armies, we cannot ensure our safety without fighting. "If one attains faith now, then in the time of battle also will it be well. "In battle, for a man of faith to face death is like being born. If we "do not make the voyage to foreign countries, we do not know their "characteristics; if we do not know their characteristics, for protection "in war we are at a disadvantage. If on the ocean tempests arise, or "one's life is endangered, if he has already attained faith, then to die "will it still be well.

"The land which holds Buddha in remembrance assuredly the all-"seeing Gods and the spells of Buddha will protect. It is said in the "Sûtra:—'The Empire in tranquility, the Sun and Moon clear and "'bright; the wind and the rain observe their seasons, scourges and "'pestilences do not arise; the country fruitful, the people in peace; "'the arms of the soldier are unused.' Is this not good reason for "gratitude towards one's country?"[37]

---

[36] The Three Worlds of the Buddhist Universe, viz.:—the World of Desire (*Kama-loka*), the World of Forms (*Rupa-loka*), and the World of Abstraction, or, World without Forms (*Arupa-loka*).

[37] "One's country" is synonymous with 'the Governing Powers,' 'the Ruler.'

"Men who hold Buddha in remembrance are assuredly numerous "in showing returns of gratitude to their Prince. It is said:—'He "'nourishes us in peace; calling Buddha to remembrance, he satisfies "'our wants; living or dying, we receive the favors of our Prince.'

"Our sect especially abhors dereliction of filial duty. It is said:— "'To meet with hatred, with angry eyes, the admonitions of father "'and mother,'—and again:—'To be without a child is better than "this.' Ren-shi (Ren-nio Shōnin) has said:—'Unfilialness is the head "of all 'wickedness.'

"The nations render themselves illustrious by means of learning. "By assiduous devotion to learning becoming one's self illustrious, to "make others illustrious, this is what constitutes a dutiful son. Be- "coming learned and not caring for one's parents—to be without learning "is better than this."

"[As to] the way of the husbandman, the artisan and the merchant, "[each] tries to emulate the other in skill; [he says] shall I only be "behind in good fortune? [Yet] while they press to the uttermost the "strength of the soil, [or] examine into the nature of things, [and "thus] even impose commands upon Nature, still must returns of "gratitude be shown to parents."

Personal excesses are rebuked, as involving unfilial conduct, and the other family relations are then adverted to.

"Love between husband and wife arises naturally; but if it is not "possessed along with the remembrance of the name of Buddha, that "love is not complete. Those who call Buddha to remembrance are "humbled (lit. ashamed) before Heaven, are humbled before the Gods; "they do not diverge from the maintenance of fixed principles."

"It is said in the greater Sûtra:—'Sun and Moon shining behold, "'the all-seeing Gods take note; for what is done in the open light "'there is shame before Sun and Moon, for what is done in the shade "'there is shame before the Gods. How may we offend against pro- "priety?'

"A husband loves his wife, therefore he causes his wife to call "Buddha to remembrance. The wife also likewise [the husband]. "[Thus] living they are good son and daughter; dying they accompany "each other into the Land of Bliss. Is it not well?"

"An elder brother loves a younger brother, a younger brother re-
"spects an elder brother,—still in accordance with the law of Heaven.
"But if they do not do so along with the remembrance of the name of
"Buddha, differences between [the same] flesh and bone may be the
"result. Quarrels between brethren arise from selfishness. It is said:—
"'The good is for me, the bad can go to the other.' He who calls
"Buddha to remembrance considers himself about to become a Buddha
"or Bodhisattva, and thus, exerting his strength, he uproots selfishness;
"his splendor is complete. It is said in the Sûtra of Meditation:—'the
"'Bright all-shining One receives (lit. comprehends) and rejects not [all]
"'the living beings of the ten regions who call Buddha to remembrance.'
"If [therefore] you are already among those whom the Bright One
"receives (comprehends) and rejects not, shall you endanger an elder
"brother, shall you cause evil to a younger brother?"

"It is said in the Patriarchs:—'Brothers within the four seas.'
"Faith by the power of Another proceeds from Mida. Thus Mida is
"Father and Mother; [all] within the four seas are brothers. The
"Chinese call foreigners barbarians; foreigners call China uncivilized.
"Both, we consider, are wrong.[38] Those who do not observe the
"relations of life are the barbarians, without distinction of home and
"foreign. Throughout all that the heaven covers, wherever sun and
"moon shine, what is there that we shall call barbarian or uncivilized?
"When the heart (mind) is [wide as] heaven and earth, the discourse
"[clear as] sun and moon, then first is attained the equitable and the
"just. Between heaven and earth there is no one to be disassociated,
"no spot not to be reached. The kindly relations of intercourse make
"the friend. Two persons, the same mind; their spirit is [as] dis-
"separated gold. One country, the same mind; [as] a golden bowl
"without defect. All countries, the same mind; then first is attained
"the perfect equitability. The foundation of the same mind is the
"calling to remembrance of the One Buddha."

The section continues for a few sentences more in a similar strain, and the pamphlet concludes with the next section, which does no more

[38] There is internal evidence in the pamphlet of its having been written with a view to a Chinese audience; about the time of its appearance there was a movement by the Shin-shin leaders in the direction of propagandism in China.

than enumerate a number of 'forms' for the performance of various duties, which, the writer states, will be enlarged upon verbally in the assembly.

It is felt that some apology is due to the writer of the pamphlet for the imperfect manner in which his production has been presented here in an English dress.

I am indebted to the Rev. James Summers for valuable assistance in connection with the preparation of this paper.

THE ABACUS, IN ITS HISTORIC AND SCIENTIFIC ASPECTS.

By Cargill G. Knott, D. Sc. (Edin.), F. R. S. E.

[*Read December 16th, 1885.*]

PART I.—THE HISTORIC ASPECT.

The *Soroban* (算盤) or Japanese Abacus is one of the first objects that strongly attracts the attention of the foreigner in Japan. He buys at some shop a few trifling articles and sums up the total cost in his own mind. But the tradesman deigns not to perplex himself by a process of mental arithmetic, however simple. He seizes his *Soroban*, prepares it by a tilt and a rattling sweep of his hand, makes a few rapid, clicking adjustments, and names the price. There seems to be a tradition amongst foreigners that the *Soroban* is called into requisition more especially at times when the tradesman is meditating imposition; and in many cases it is certain that the Western mind, with its power of mental addition, regards the manipulator with a slight contempt. A little experience, however, should tend to transform this contempt into admiration. For it may be safely asserted that even in the simplest of all arithmetical operations the *Soroban* possesses distinct advantages over the mental or figuring process. In a competition in simple addition between a "Lightning Calculator," an accurate and rapid accountant, and an ordinary Japanese small tradesman, the Japanese with his *Soroban* would easily carry off the palm.

It is true that the Japanese often uses his board and beads when the operation is simple enough to be completed mentally during the time that he stretches his hand out to take hold of his instrument; but that is only an illustration of the irresistible force of habit. To him the mention of any arithmetical operation suggests "Soroban." He could no doubt, if he tried, add 12 and 18 in his mind; but before he has time to recognise the peculiar simplicity of any special problem, and, dispossessing his thought of "Soroban," proceed to solve it as the foreigner does, he would waste more time in mental labour than is expended in the manual labour of adjusting and manipulating his counters. The only blame indeed that can be attached to him for using his instrument to add 5 to 8 is that he is strictly consistent. But let us suppose that a purchaser has bought three articles which are priced at Yen 1.25, Yen 2.89, and Yen 3.17 respectively. How many people out of any hundred of ordinary intellect could add these three numbers correctly in their mind? A Japanese shop-boy with *Soroban* in hand will do it as fast as the numbers can be named, and with greater precision and certainty than many of us could attain in figuring. Facts like these suffice to give to the instrument a certain respectability.

The Abacus possesses besides a high respectability, arising from its great age, its wide-spread distribution, and its peculiar influence in the evolution of our modern system of arithmetic. In the Western lands of to-day it is used only in infant schools, and is intended to initiate the infant mind into the first mysteries of numbers. The child, if he ever is taught by its means, soon passes from this bead-counting to the slate and slate pencil. He learns our Indian Numerals, of which *one* only is at all suggestive of its meaning; and with these symbols he ever after makes all his calculations. In India and all over civilized Asia, however, the Abacus still holds its own; and in China and Japan the method of using it is peculiarly scientific. It seems pretty certain that its original home was India, whence it spread westward to Europe and eastward to China, assuming various forms, no doubt, but still remaining essentially the same instrument. Its decay in Europe can be traced to the gradual introduction and perfecting of the modern cipher system of notation, which again in part owes its early origin to the indications of the Abacus itself. According to the

results arrived at by Sir E. Clive Bayley, in his discussion of the genealogy of modern numerals,[1] the main facts seem to be these. The Abacus finds its earliest historic home in India, where originally it existed alongside of most complicated systems of numerical notation. The gradual simplification of these in accordance with the universal tendency of the human mind under civilisation—a simplification which largely consists in borrowing from elsewhere—brought them into closer and closer correspondence with the indications of the Abacus. At last with the evolution of the *zero*, the notation became accurately symbolic of the columns of the Abacus, and rapid calculation was possible without their aid. In Europe the new system, introduced through the Arabs, gradually displaced whatever "counter" system was in vogue. But the substitution of the symbolic for the mechanical was only partial in India, while in China and Japan centuries have been insufficient to effect the change. These facts are sufficient to show that the ciphering system is not so very superior to the Abacus as we of western training are apt at first to imagine. That the Chinese and Japanese should still use an instrument, which to us is suggestive of an infant school, is startling. To explain it as a result of the general conservatism of the eastern mind is nothing to the point; for not only has the conservatism itself to be explained, but we have in the non-conservative character of the Japanese mind a fact that cannot be disregarded. I think the true explanation is to be found in the processes of natural selection, which of course vary with the mental habit of the race. The problem is twofold. What causes, not present in the East, led to the ascendency of ciphering over bead-counting in the West; and do these causes imply any difference in the mental attitudes of the peoples? It is convenient to discuss these questions under two heads.

First I shall consider comparatively the systems of numerical notation that have been invented amongst civilised peoples, and then proceed to compare the systems of numeration or nomenclature of numbers. I have placed notation first, not because of any logical necessity, but because of its greater simplicity. Speaking of course

[1] Journal R. A. S., vols. xiv, xv, xvi.

precedes writing; but that hardly implies that numerical notation necessarily succeeds number-naming. It is quite conceivable that man should have indicated a number graphically or pictorially before he had a name for it. We often hear of the savage who cannot *number* beyond two or three or five, which usually means that he has no names for numbers above that limit. But to infer that he cannot reckon beyond that limit is certainly illogical. The remark made by a native to Dr. Koelle,[2] at the time missionary in Sierra Leone, is quite to the point here. Dr. Koelle expressed surprise that they should be able to do in daily life with numerals only to the limit of five, to which one replied:—"We can manage very well; for having counted five, we put it aside on one heap and then begin another, and so on, as many as we want." The same is found amongst the natives of the New Hebrides, who count off by bundles of ten, and use the same word for forty as for four, making up by gesture for lack of language. And a moment's thought will show that we ourselves do exactly the same, only that we give *names* to our bundles of ten, a result probably of the development of writing. Notation indeed has quite outstripped nomenclature; and nomenclature itself may ultimately depend upon notation, used in its widest sense of pictorial symbolising. To this point we shall return later.

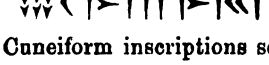
The graphic representation of numbers may be traced historically through four well-marked stages, which I shall call for ease of reference the Pictorial, the Symbolic (including the Alphabetic), the Decimal, and the Cipher stages. These names are not to be taken in too literal a sense; and we must remember that in many classifications it is difficult exactly to draw the lines of demarcation between the classes—each one partaking more or less of the special characteristics of the others. Thus we have Pictorial numerals up to four in the Roman system, and to three in the Chinese; but the Roman belongs distinctly to the Symbolic stage, and the Chinese to the Decimal. In a loose sense the term Decimal applies to both Symbolic and Cipher systems; but here it is, for the sake of greater definiteness, restricted to those systems which have a distinct symbol for *ten* and repeat it in the higher numbers.

[2] Journal R. A. S., vol. xvi.

It may be stated at once that there are no examples amongst civilised nations of a purely Pictorial System. In the early Egyptian Hieroglyphics, *one* was represented by a vertical or (more rarely) a horizontal, line; and by repetitions of this, the other numbers were figured up to *nine*. Such a system, however, could hardly be carried much further without giving rise to confusion. Even the *eight* (|||||) and *nine* (|||||) would be apt to be mistaken for each other; and higher combinations of course still more so. Also, as writing became more widely used, a necessity arose for shortened processes. Hence, as a result of the desire to save time and prevent misunderstanding, a peculiar symbol for *ten* was evolved, in shape somewhat resembling a croquet hoop. This symbol was then used in obvious pictorial combinations to represent 20, 30, 40, etc., up to 90. With the aid of these two symbols numbers up to 99 were figured. Higher numbers were represented with the aid of other peculiar symbols for 100, 1000, 10,000. Thus with only four non-pictorial symbols, which were probably evolved from pictorial combinations, the early Egyptians could figure numbers up to 99,999. In later inscriptions, however, the symbolic methods gradually creep in. Thus *five* is represented by a five-rayed star, *six* by the star and a stroke, *seven* by the star and two strokes. This star may be meant to symbolise a spread-out hand, or it may have an astronomical reference to the 5 planets which, with the sun and moon, formed the seven divine luminaries. Less obvious symbols appear later for *seven*, *eight* and *nine*; and peculiar forms also seem to have been evolved for the various *tens*. Turning now to the Cuneiform inscriptions, we meet with a system very similar in its broad outlines to the early Egyptian Pictorial. The numbers up to *nine* are represented each by the proper number of the simple wedge-shaped character. *Ten* is symbolised by the angle-shaped character, two of which give 20, three 30, four 40, and five 50. *Sixty*, however, is represented by the same simple character as one, to which ten is added to make 70, two tens to make 80, and so on. Amongst the old Accadians this mode of numeration was continued throughout, numbers being written, and perhaps named, in the Sexagesimal scale. Thus the expression

2,36,21

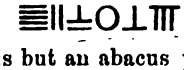
means $2 \times 60 \times 60 + 36 \times 60 + 21 = 9381$. Amongst the Assyrians, again, a distinct symbol, compounded of the unit and a small horizontal wedge following, was used for a hundred, and a prefixed ten gave the thousand. For example the Assyrians would write the above number



The Persians in their Cuneiform inscriptions seem to have banished all trace of the sexagesimal scale. Certainly the substitution in whole or in part of the denary for the sexagesimal scale marks an advance towards simplification. For many purposes, however, this seemingly awkward sexagesimal scale was really convenient; and not only did the Assyrians, and much later the Alexandrian astronomers, use it in the expression of fractions, but it survives to this day in the graduation of the circle and in the subdivisions of hours and minutes. Its origin was probably astronomical. The Accadians seem to have attained a high civilisation, and there is no doubt that in writing their numbers they had clearly grasped the idea of "place" as giving value to a sign. The Assyrian modification is from this point of view a retrogression, and not until we come to the cipher notation do we return to the scientific method of the ancient and almost mythical Accadians. These examples from the Hieroglyphic and Cuneiform modes of writing are for the lower numbers strictly Pictorial. For the expression of the higher numbers, the necessity for the Symbolic soon arose; while in the most ancient of all we have not merely the germ of "place-value," which is the peculiar pride of our cipher system, but the very thing itself.

In the old mathematical treatises of the Chinese another system of notation, largely pictorial, is met with. This notation is extremely cumbrous, and has all the appearance of having been invented in the first instance as a visual representation of the Abacus columns. Up to five, the numbers are represented by the requisite number of vertical strokes as in the other pictorial systems. *Six* is represented by a T-shaped character, and the higher numbers up to ten by the obvious addition of vertical strokes below the horizontal line, so that *eight* has the appearance of a set of wickets at cricket, with a fourth wicket laid across the tops instead of bails. *Ten* is figured by a horizontal

stroke, with a circle or cipher at the right-hand end. The successive "teens" are obtained by replacing this circle by the proper digit symbol. Twenty is two horizontal strokes, one above the other; thirty, three—and so on to sixty, which is a horizontal stroke with a vertical drawn above it. Thus *sixty* is simply *six* turned upside down; while *eleven* is the same T-shaped symbol turned on its side. There can be little doubt, I think, that this system, with its convention between the meaning of isolated vertical and isolated horizontal strokes, or between six and sixty, seven and seventy, and so on, grew out of an attempt to depict in some convenient manner the indications of the Chinese form of abacus. The hundreds are a repetition simply of the units, the thousands of the tens, and so in alternation—any blank abacus rod being represented by the circle or cipher. Thus the number 527,068 is figured



The conclusion that this is but an abacus product is borne out strongly by two considerations, namely, the particular mode of representing the 7, 8, 9 in the tens, thousands, hundreds of thousands denominations; and the manner of writing from left to right, so incompatible with the general tendency of Chinese writing. As will be seen later, this latter peculiarity will be adduced as evidence that the abacus was imported into China from the west. The use of the circle in a limited cipher significance is also of historic interest. There is no *à priori* reason for employing such a form of character to represent an empty rod on the abacus, so that it is hardly possible that two distinct races should have invented the same symbol. The probability rather is that the Chinese adopted this symbol from the Indians, among whom, according to Sir E. C. Bayley's researches, it developed from a symbolic form of ten.[8] It appears then that the Chinese pictorial system is rather a retrogression than a progression in the history of arithmetic, being a cumbrous and somewhat childish figuring of the abacus indications.

---

[8] In some Chinese treatises a cross or X-shaped character is used for "four"—a form of character which is met with in the Bactrian and other old Indian numerals, where it has exactly the same significance. This is another strong argument for the Indian origin of the Chinese arithmetic.

We now pass to the symbolic stage, in which are included many widely diverse systems, their only common feature being the existence of distinct symbols for 20, 30, 40 and so on. The development of these various symbols is coëval with that of alphabets and syllabaries, and of civilisation generally. Nearly all the alphabets of the world have been traced through the early Phœnician to the final semi-alphabetic forms of the Egyptian Hieroglyphics. Even the numerous alphabets found all over Central and Southern Asia and in the Islands of the Eastern Archipelago, are believed to be descendants, through the old Magadhi alphabet of India, of the same great original. The numerals have certainly followed a similar course. Already in the Accadian Cuneiform and the Egyptian Hieroglyphics a few distinct symbols have crept in, invented obviously to save time in writing. With the growing need for more rapid writing, symbols continued to be invented, or perhaps more strictly, evolved from the original Pictorial representation. Now there is not the least doubt that there is a great conservative momentum in the mind of man. Even in these days of enlightenment and progress, the intensely practical Briton spells as if he knew not how he spoke; and the philosophic German says there are "three hundred five and sixty" days in the year! And the same mental habit of man is shown in his number-writing. The Accadians, by a wonderful generalization, had grasped the idea of "place-value"; but the system was necessarily cumbrous with *sixty* instead of *ten* as the notation unit. Their successors only partially took up the sexagesimal notation: and the idea of "place" was quite lost sight of with the introduction of the Decimal division of numbers. The Egyptians, again, never seem to have attained anything like the mathematical grasp of the Accadians; and, as a necessity, they found their solution of the problem, how to write numbers, in a multiplicity of symbols. A consideration of the Hieratic numerals will show clearly the nature of what is here called the Symbolic stage. (See Plate 1.) Not only are there distinct signs for the units up to nine, but the successive decades and hundreds are provided with peculiar symbols also. Sometimes one of a series is clearly a modification of one of its predecessors, as for example 20 of 10, 80 of 60, and the successive hundreds. This indicates one mode by which man invented his numerical symbols. The numerals

of the Gupta Inscriptions and of the Maldive Islands, and the older Devanagari and the modern Cinghalese systems may be grouped, along with a number of ancient Indian systems, as of similar structure with the Hieratic. Several influences were at work in the formation of these symbolic systems, all of which seem traceable to the same ultimate source. One race would borrow from another, perhaps taking a symbol and applying it to a different number. Or the symbols might have phonetic values and be strung together to form a word or phrase of mnemonic value. Or the alphabetic or syllabaric symbol might be used which corresponds to the first letter or syllable of the name as spoken; as for example the Roman C. and M. With all these possible modes at the disposal of man, it is little wonder that in his inventive exuberance he should have evolved such a multiplicity of symbols. Whatever symbol became popular did so by a kind of natural selection. In making this selection, however, the hereditary tendency of man's mind was an important factor, and the principle of conservative momentum would certainly make itself felt, so that development would take place along the lines already laid down. At the same time, it would all be by way of simplification. To use initial letters when possible was a very obvious method, which we meet with in the early Greek and in the Ethiopic systems. From such a system would spring very naturally the idea of using the alphabet for the successive numbers—indeed there may have been a kind of mutual adjustment of the numeral series and the alphabet series. In this way the Hebrew and later Greek numerals became formed, and other alphabetic systems, such as the Georgian, Armenian, and older Turkish and Arabic. The Greeks borrowed their system from a people with a similar but fuller alphabet, as is shown by the fact that they had to throw in a special non-alphabetic symbol for six. Their special symbols for 90 and 900 were probably later introductions, to eke out the characters to the necessary twenty-seven. The Roman system, which is largely symbolic, is too well known to require special mention. Now of all these symbolic systems of numerals, the Greek alone was capable of being used for calculation. The thousands were the units repeated with a suffixed "dash"; but the calculator could omit the "dash" without fear of confusion. For the expression of higher numbers, octad and tetrad combinations were

employed, much as we nowadays tick off our large numbers in groups of threes. Here the Greek came in contact with the principle of "place-value," but was still far behind the ancient Accadian.

The defect of the symbolic systems for calculating purposes was not, however, felt by their users; for they had the Abacus and like instruments, which were sufficient for their needs. The earliest form of abacus was a simple board covered with fine sand or dust. This surface was ruled into columns, which served for the different numerical denominations, the units, the tens, the hundreds, etc. In the columns thus made the numbers were marked by strokes or symbols. Latterly the sand was dispensed with, and pebbles (*calculi*) or counters were used on boards ruled into permanent columns. In another form, the counters were placed on lines as we place our "men" in backgammon. Still another form was the combination of rods and beads familiar to us all in the special modification of it called the *soroban*. If we could pass back to pre-abacus days, we should probably find our ancestors counting by bundles of ten or twenty, as savage races do now. From this mode of reckoning, the table of columns or abacus would be a very natural development. It has been already pointed out that the abacus has all the marks of great antiquity, so that its evolution is probably coëval with that of the numerals. Each numeral was essentially a shorthand expression for the idea or the name, and was a conception distinct from that of calculation. Hence it is little wonder that the numerals and abacus developed along perfectly distinct lines; and long before the numerals had passed from their symbolic stage amongst the early Indians or later Greeks, the abacus had attained its highest perfection. On the abacus the "place-value" of number was recognised—indeed could not be mistaken; and yet, if we except the Greek notation of tetrads and the cumbrous Chinese pictorial symbols, nothing corresponding to this had been evolved in numerals. In fact, so far, numerals were used as ideographs, not as arithmetical symbols.

The abacus may have had an influence in accelerating the transition to the next stage—a transition which seems to have taken place in India and in China only. This stage, which I have called the Decimal, is marked by the elimination of the special symbols of 20, 30, 40, etc., up to 90, which are henceforth written as "two-ten," "three-ten," four-ten," and so on.

The Chinese numerals give a very perfect example of the system, which is also found amongst the Tamils. They are shown in Plate I.[4] By whatever means and through whatever intermediate forms this great simplification was made, it signified a firmer grasp altogether of the nature of numbers. The symbol *ten*, in fact, is used in a new and quite conventional signification in these combinations. For example compare the 十三 (13) and 三十 (30). The former means ten (and) three, the latter three ten's, or *ten three-d.* In fact, in 三十 the 十 becomes a denomination rather than a number. The convention then for differentiating 十 in its two meanings is as follows: When 十 follows a number it is to be repeated that number of times; but when it precedes a number that number is to be added. Such a symbol as 十十 could mean either *two tens* (precisely as in the original pictorial method) or *ten ten-ned*, that is, 100. The Decimal method, however, stops here, and introduces a distinct symbol for 100 (namely 百), another for 1000, and so on. We shall give here the successive Chinese symbols, with the modern Japanese pronunciation of their names as being more familiar to our readers than the original Chinese pronunciation.

百	*hyaku*	=	100	or	10^2
千	*sen*	=	1000	or	10^3
萬	*man*	=	10,000	or	10^4

The next three stages in powers of ten are called *jū-man*, *hyaku-man*, *sen-man*, and are so written. Thereafter the new symbols go by ascents of 10,000.[5] They are as follows:

億	*oku*	(10^8)	溝	*ko*	(10^{32})
兆	*chō*	(10^{12})	澗	*kan*	(10^{36})
京	*kyō*	(10^{16})	正	*sei*	(10^{40})
垓	*gai*	(10^{20})	載	*sai*	(10^{44})
秭	*shi*	(10^{24})	極	*kyoku*	(10^{48})
穰	*jō*	(10^{28})			

[4] The Chinese symbols are of course written vertically, but for convenience in the text we shall write them from left to right.

[5] Such, at least, is the custom amongst the educated Japanese of the present era. The usual dictionary meanings of *oku* and *chō* are not the same as those given here; indeed the words seem to have been used more or less vaguely in former times in much the same way as Europeans use *billion*, *trillion*, etc. One authority gives three modes of progression; namely, ascent by *tens*, ascent by *ten-thousands*, ascent by *successive squarings*. The terms above *chō* are rarely used.

There are also terms for the decimal places as far as the 12th. These are:

分	*Bun*	10^{-1}	纖	*Sen*	10^{-7}
厘	*Rin*	10^{-2}	沙	*Sha*	10^{-8}
毫	*Mō*	10^{-3}	塵	*Jin*	10^{-9}
絲	*Shi*	10^{-4}	埃	*Ai*	10^{-10}
忽	*Kotsu*	10^{-5}	渺	*Byō*	10^{-11}
微	*Bi*	10^{-6}	漠	*Baku*	10^{-12}

The ideographs for these words have many of them very suggestive meanings. Thus the character for *Sen* means silk thread; for *Sha*, sand; for *Jin* and *Ai*, small dust; for *Byō* and *Baku*, hazy, cloudless aspect of the sky. Excepting the first three, however, which are common, these terms are rarely used outside the covers of a mathematical treatise.

The Tamil and Malayalam numerals follow closely the same course, and the process has to a certain extent appeared in the Cinghalese system, which may therefore be regarded as marking a stage during the simplification from the symbolic.

The peculiarities which distinguish the Decimal from our own Cipher or Indian system are apparent from the following comparative tables:

Chinese	一	四	十	十四	四十	四十一	四百四十一
Indian	1	4	10	14	40	41	441

The transition from the Decimal or Chinese system to the Cipher system is such an obvious one, especially with the Abacus columns in full view and in daily use, that our surprise is, not that the Indians of some 2,000 years ago should have made the step, but that the Chinese or Japanese should not. Here are two highly intelligent races possessed of a convenient arithmometre and of a system of number-writing which can be called a notation, and which in some respects approximates to the visual representation on their instrument. The one race brings the notation and Abacus into perfect accord, and begins the

era of true science; the other makes no advance whatever, and even scorns to accept the perfected system, with which it has been face to face for centuries. It may be said, as M. Woepcke[6] said of the Greek mathematicians, that with the Abacus in hand, the Chinese and Japanese did not feel the want of a Cipher system. But if the theory is true that our Cipher system passed through the Decimal stage amongst a people who used the Abacus in a form exactly similar to the Chinese instrument, the argument ceases to have any great point. Woepcke's remark was made in his rather laboured attempt to explain why our numerals, given to us by the Arabs, who got them from the Indians, were not exactly the same as those used by the Arabs. A glance at the various Cipher systems figured on the Plate II. will show what variety of form has existed and still does exist amongst the nine digits. Either, then, the system grew up simultaneously in different districts which used their own peculiar modifications of the unit figures; or, the principle alone spread. Sir E. Clive Bayley has given good reason for the belief that the *cipher* is a modified *ten;* and as the *circle* and the *dot* are the only symbols in use as a cipher, however much the other figures may vary, it seems probable that the Cipher system was really developed in one district.

It is the cipher or *zero* which gives the system its peculiar power. Both words are from the same Arabic origin (sifr), which is simply the translation of the Sanskrit word "sunya," which means emptiness. This in fact was one of the names applied to the empty column or rod on the Abacus, and meant merely a condition or state. The Chinese similarly use the word *Ling* (零), pronounced *Rei* by the Japanese.[7] When a Japanese is reading out a series of numbers

---

[6] Journal Asiatique, Series 6, Tom I.

[7] The primary meaning of 零 is 'the last drops of a shower,' or 'slow rain,' hence generally 'remainder,' 'residuum,' 'fraction,' etc. The meaning of 'zero' is generally supposed to come from these, as being of the nature of a degenerate number, something so small as to be valueless. Such an asymptotic derivation, as it might be called, seems almost too mathematical to be satisfactory. I should suggest an Abacus derivation as being at least as plausible. That is, just as our *cipher* and *zero* can be traced back to the Arabic *sifr* which was applied to the "empty" abacus rod or column; so may the Chinese 零 have been applied to the abacus rod from which the last counter had been made to

to the *Soroban* worker, he inserts the *rei* where no significant figures occur. Thus instead of saying simply *san sen go* (3005), as he would in ordinary conversation, he reads *san sen rei rei go*. Formerly the pure Japanese word *tonde* (skipping) was used for the same purpose. The symbol (O) representing *rei* in mathematical works has been already referred to. In these days it is used in bank-notes and bank-books, exactly as our cipher is, for spacing out the numbers, the symbols *jū*, *hyaku*, *sen*, *man* being omitted. It never has been used, however, as a *cipher of calculation;* and it bears the evidence, as already pointed out, of being originally an importation from the west into China.

Taking the Chinese numerals as the type of the Decimal Stage, and our own numerals to represent the Abacus columns, we might imagine the development to the cipher stage as taking place in this wise. Up to *nine*, both Abacus and numerals are in accord. At *ten*, however, the next rod of the Abacus is brought into requisition, so that *ten* is represented by a combination of a *one* and a *void*, which has no similarity to the single symbol 十. Up to nineteen, however, there is similarity, the 十 of 十九 being comparable to the 1 and the 九 corresponding to the 9 on the two contiguous abacus rods. The decade numbers 二十, 三十, 四十, etc., correspond very well with the Abacus indications 20, 30, 40, etc., where now of course the 十 is comparable to the empty space. The similarity somewhat breaks down at 二十一 (21); but the approximate similarity would suggest dropping the 十 here and writing 二一[8] By this simplification, which could lead to no confusion, the 十 only appears in the twenty, thirty, etc., since there it is required to denominate the two, three, etc. But consistency would suggest to write 一十 for *ten* or *one-ten*, exactly

"drop." The arguments in favour of this derivation are these: the term in its zero significance is originally arithmetical; arithmetic was formerly inseparable from the abacus; and we have in our own *cipher* an analogous derivation.

[8] This in fact is done by the Japanese in marking their counters in the game of *go* (碁), the 十 being dropped to save room; so that 34, 68 are written 三四 六八. The same system of contraction is not continued to the hundreds, however, a modified symbol (百) for *Hyaku* being introduced. Postage stamps and coins are similarly marked.

as 二十 stands for *two-ten*; and the "teens" would then stand a good chance of being treated like the twentys and thirtys. This mode of writing and saying *ten* is indeed met with in Japanese literature. Thus everything would come into accord with the Abacus representation, and the symbol 十 appearing only as a denomination would cease to be called *ten* and be named anew by the Abacus name for empty space. The extension of the system to higher numbers and the vanishing forever of symbols for the successive powers of *ten* would be an obvious improvement. In some such manner then—and Sir E. Clive Bayley has given historical evidence in support of the theory—did the Decimal pass into the Cipher Stage of numbering. The natural tendency of the human mind to simplification, aided at the right moment by the indications of the Abacus, produced from a chaos of symbols a numerical system which has determined more than any other one thing the rise and progress of mathematical science. In the history of Arithmetic the only event which is at all worthy to be compared with the introduction of the cipher is the discovery of Logarithms.

The spread of the Cipher system into Europe is itself an event of deep historical importance. Of all other systems of numbering, the Greek alone possessed any flexibility as a medium for calculation: but its operations were no doubt largely aided by the Abacus. The Sexagesimal modification, perpetuated if not introduced by Ptolemy and the Alexandrian School, was a significant improvement and especially available for astronomical calculations. Since in this Sexagesimal system ξ (60) was the last symbol needed, the next symbol, o, has been supposed to have been the origin of our cipher. The Neo-Pythagoreans certainly used such a symbol and used it in a partial cipher signification; but there is no evidence that they knew of the decimal cipher previous to the 7th or 8th century. Whereas there is evidence in the writings of Aryabhata (360 A. D.) that the Indians knew the principle of "place-value" and used the zero at that time.[9]

The question we have now before us is: What causes prevented the development of a Cipher system in China or Japan? A partial explanation may be found in the mode of writing. The Chinese write in vertical columns from above downwards; and if they ever are

[9] See Sir E. Clive Bayley's Second Paper for a full discussion of this point.

compelled to write in a horizontal line they work from right to left. Now the Abacus is worked from left to right, a fact which tends to prove incidentally that the Abacus is not indigenous to China. The similarity between the numerals as written and the Abacus indications of the same would not be so striking to the Chinaman as to the Aryan or Semite, since these wrote in horizontal lines. Now so far as evidence goes, our numeral systems all passed to the races of Aryan origin through the Semitic peoples, who generally wrote from right to left. As will be seen in the subsequent part of the present paper, the Semite named his numbers by beginning with the unit or smallest denomination. Thus in Arabic it is five and twenty and one hundred, instead of one hundred and twenty-five. But in writing down a number he would write it as he named it; and as he both, so to speak, wrote and named backwards, the result would appear as it is on the Abacus, 125. Now the early Indian spoke like the Arab, but wrote from left to right; while the Chinese always spoke as we do now but tended to write from right to left. Hence if the Abacus had been an Indian or Chinese invention, the columns would probably have gone the reverse way, with the units to the left, so that one hundred and twenty-five would have appeared as 521. This argument of course cannot be urged in the face of evidence to the contrary; for we know that in ancient days both modes of writing were in use by the same people. In some inscriptions indeed the writer has turned backward along the next line, ploughman-like. Still as the Chinese write in vertical columns, so the Semitic peoples generally write from right to left and the Aryan from left to right. Hence, unless there were definite evidence to the contrary, we should be inclined to regard the Abacus as not being primarily an Aryan invention, but more probably introduced to the Aryan races through the Semitic peoples. And this in itself is not improbable, inasmuch as the Semites were the great commercial peoples of the ancient world. There is one consideration which prevents us regarding it as a Semitic Invention, namely, the lack of the inventive faculty in the Semitic mind. And yet such a natural development of the early finger exercises as the Abacus is, might well lead to its invention even by a much less civilised community. In any case, we must regard the rise of commerce as an important influence in the evolution of all forms of calculating boards.

This diversity in the mode of writing and mode of placing on the Abacus a given number is hardly a satisfactory explanation of the persistency of the instrument amongst the Chinese; for the Tamils, who write from left to right and who have lived in close contact with cipher-using peoples, use to this day a system of numerals exactly similar to the Chinese. It remains to enquire as to the existence of some mental or linguistic peculiarity possessed by the Tamils and Chinese and not possessed by Aryan races. In other words—for we all believe in the doctrine of the survival of the fittest—are there any linguistic or mental peculiarities which may make the Abacus more efficient, that is, more rapid and more certain, than ciphering?

There is not the least doubt that as used by the Japanese the Abacus is for ordinary arithmetical operations more efficient than figuring. This efficiency I think is traceable to their peculiarly suitable mode of numeration or number-naming. At first sight, many would be inclined to think there was no essential difference between the Japanese or Chinese numeration system and our own. But a closer study reveals to us a very striking difference indeed, which it is now our object to discuss.

The question of the nomenclature or naming of numbers opens up another and quite distinct line of enquiry; and Comparative Numeration, as it might be called, may lead to a clearer understanding of the historic bearing of the Abacus. Here we come face to face with one of the deepest problems of philology, the origin of the names of numbers. So far as regards the Aryan family of languages, some small advance seems to have been made towards the solution of this problem. Thus "three" has been connected with the root meaning to *pass over*; "seven" with the root meaning to *follow*; "nine" with the Sanskrit pronominal base meaning *new*. That is, to quote Sayce, three is named from its excess, seven from its following the foregoing numbers, while nine is the new number. The naming of three from its excess has received an ingenious explanation by Dr. Koelle,[10] who connects it with the length of the middle finger.[11] Reckoning with the aid of

[10] On the origin of the Turkish Numerals, Journal R. A. S., xvi (1884).

[11] The general theory that the names of the numerals in all languages are connected with the peculiarities of the hand is as highly probable as it is difficult

the fingers is of course the most natural of all methods and is the source of our wide-spread decimal system. In some savage tribes of the present day the very names used for *five* and *ten* signify "one hand" and "two hands;" and this metaphorical way of speaking is carried on by means of the toes, so that *twenty* is called "one man." Using the toes as well as the fingers seems to have been quite a

---

of proof. The simple finger-theory, as it might be termed, although it may hold for some few tongues, in general breaks down very early in the series of numbers. Before any such theory can be profitably discussed, it is necessary to know the natural order in which a given race uses the fingers in counting. That considerable diversity exists amongst peoples in this respect may be shown by the following examples. A European, in "telling" off his fingers numerically, would probably begin with the thumb of his left hand, marking each finger in succession by contact with the fore-finger of his right hand. He might then pass to his right hand to complete the ten, or simply repeat the operation on the left hand. An English school girl, who usually counts by a kind of five-fingered exercise on the table or desk beside her, first raises the hand slightly above the surface and then, beginning with the little finger, brings down each finger-tip in succession until 5 is counted, after which a fresh start is made with the little finger. Thus the middle finger always means 3 or 8, the fore-finger 4 and 9, and so on. The North American Indians always begin with the little finger of the left hand and finish with the little finger of the right hand. According to Dr. Koelle, the Turks and the inhabitants of Western Africa begin, like the North American Indians, with the little finger of the left hand, but, unlike them, end with the thumb of the right hand. The Japanese, again, use only one hand after a fashion which seems to be peculiar to them. Beginning with the left hand open, they turn the thumb in towards the palm to represent *one*, bring down the fore-finger over it for *two*, and so on in succession till *five* is reached with the closed fist. For *six*, the little finger is raised again, and one by one the preceding operation is undone till ten is reached with the open hand. Thus the little finger up alone means either 4 or 6; up along with its fellow, 3 or 7; all the four fingers up, 1 or 9. The Japanese have also several peculiar methods of silent bargaining, in which the buyer and seller grip each other's hands. In one of the most common of these, the price is indicated by the number of fingers grasped, the little finger meaning one, the thumb alone meaning five. Thus *three* is indicated by the little, ring, and middle fingers; *eight* by the thumb, fore, middle and ring fingers. Ten may be shown by grasping the second joint only of the thumb. The nature of the bargain sufficiently determines the money unit employed, or the possible range of the bargaining. If it is necessary to indicate two denominations of money, the higher is separated from the lower by a grasping of the wrist.

favourite mode of numeration, as is evidenced by the existence of numerations which ascend by *twenty*;—the odd decades (thirty, fifty, etc.) being words compounded of ten and the preceding decade. This method is found amongst tribes of the Caucasus and Hindu Khush, and in such widely scattered communities as the Basque, the Ainu, and the Mexican. The French names *soixante-dix*, *quatre-vingt*, *quatre-vingt-dix*, which have nearly displaced the regularly formed *septante*, *octante*, *nonante* still used in Switzerland and in the South of France, are perhaps a revival in spirit of the same method lingering through centuries. The tendency shown in some languages to group numbers in fours and sixes is not so easily explained, though the four-fold method may probably be referred to the fingers, as distinguished from the thumb. The grouping in sixes and twelves again, I believe to spring partly from the sacredness of the number *three*, which has its origin far back in the days of the dawn of reason. Everything tends to show that, as man developed socially, *duality*, as a quality to be expressed by language, preceded *plurality*; and the co-existence of dual and plural inflexions marks a stage in the growth of the human mind which the higher races of the present day have far outstripped. It is in peoples of low intellectual power that we find a fulness of explicitly expressed meaning that is unnecessary in the race of higher mental grip. The probability is then that the naming of the number *two* long preceded the naming of *three*, which, as in low savage races of historic times, would originally be synonymous with many. Hence the passing to three as a distinct conception would be a great stride in the mental progress of man, and might well perpetuate itself in a kind of superstitious reverence, especially in the presence of the three great natural divisions of sea, earth, and sky. Then again to early man, when writing was unknown, the use of a number which could be halved and "thirded" and quartered would be very natural—only too natural indeed as we know to our mental confusion now. It was this apparent simplicity, real then of course, which resulted in the evolution of our complex European tables of weights and measures. And the existence of such complications is, I think, a proof by the way, that the Abacus, with its strongly marked decimal character, never attained in Europe anything like the flexibility in calculation which it has attained in the

East. In any case, however, the popularity of twelve as a basis for reckoning may be reasonably traced to its possessing many simple submultiples, and three amongst others. Duodecimal scales of numeration have been found amongst savage peoples, notwithstanding their ten fingers; and we may safely assert, that had man possessed six fingers, the decimal scale would never have been mentioned outside mathematical treatises.

After all, however, "ten" has been the favourite numeration unit; so much so indeed that such numbers as eight and nine have been sometimes named in terms of it by a backward process very similar to the manner in which the Romans write IX for 9, XL for 40, and so on. Thus, amongst the Dravidian peoples, *nine* is usually expressed as *one-ten;* and in Finnish and some related languages *eight* is expressed as *two-ten*. The same method is quite usual in the higher decades even among Aryan peoples, as for example in the Latin *duo-de-viginti*, *un-de-viginti*.

Passing now to the second decade of numbers, we notice that these have almost universally been named by combining or modifying the names of the first ten. Thus the derivation of the English *eleven* and French *onze* is simply *one-ten*, and of the English *twenty* and French *vingt*, *two-tens*. Twelve and twenty indeed have the same derivation, just as the very obvious Japanese *jū ni* and *ni jū*. In some languages 'twenty' is a distinct word having no apparent philological relationship to ten; and in Turkish, invention of terms is carried up to *fifty*, *sixty* being the first decade number which bears *six* on its face. This I regard as showing that the Turks possessed comparatively feeble powers of generalization, as being in fact a race mentally inferior in this respect to the Semitic peoples. In cases, however, in which the name of the successive decades were formed from the lower numbers, it was not always as in the Aryan and Chinese languages. The Hebrew 'twenty' was the plural, originally the dual, for 'ten'; and the succeeding decade names up to a hundred were the plurals of the corresponding digits, threes, fours, fives, etc.

Generally, and especially in the inflexional languages, the principle which philologists call Phonetic Decay has been very busy with the names of the higher numerals. This is shown especially in our own

called "three (and) twenty," "five (and) sixty;" and in English this combination is often still employed in conversation. The influence of the notation has however compelled the more practical time-saving mind of the Briton to shake himself free of the old method in naming numbers above twenty; but hereditary habit is too strong to allow him to alter his "teens." The Romance languages largely follow their common source, which as we all know had latterly at all events "twenty-three, sixty-five," etc. The Greeks and Latins indeed, seem, like ourselves, to have adjusted their nomenclature in the higher decades to suit the direct way of reading the inverse notation borrowed from the East. The Sanskrit, however, resisted this harmonising all through even up to the highest named numbers. Thus 325 is named, "Five and twenty and three hundred," exactly as in Arabic and in Early Hebrew. Hence Hindustani, one of the modern representatives of Sanskrit, which uses a modification of the Arabic in writing, is thoroughly consistent in notation and nomenclature; but all the other Gaurian languages of India are saying one thing and writing another. If we may judge from the early Sanskrit writings on mathematics, the Abacus indications seem to have been read backwards, a most un-Aryan like procedure, and strongly suggestive of the remark made above, that the Abacus was borrowed by them from some neighbouring peoples. In the Keltic group of languages the same method of number-naming is adopted all through the decades; and in Welsh, Gaelic and Irish, the process is complicated by inserting the noun in the middle of the number. Thus eighteen men, twenty-six sheep, are expressed "eight men ten," "six sheep (and) twenty." In fact the older the dialect, or the less influenced it has been by contact with non-Aryan peoples, the more clearly marked is the inverse mode of naming numbers among the Aryans and the method has survived in the expression of the "teens" in almost all languages down to the present day.

Now Chinese and Japanese[15] are as direct as they can be in their number-naming, passing invariably from the general to the special, from the larger to the smaller. This fact, which I believe affords the explanation we are in search of, at once suggested to me the advis-

[15] This statement applies to the *original* Japanese numerals as well to those of Chinese origin.

ability of searching other languages for their systems of numeration. Numerals are such an important element in all philological research, that this might seem at first sight a very simple operation. But here in Japan, where there is no library for general reference, I have found it no easy matter; and very frequently the list of numerals obtained just skipped from ten to twenty, as if the intermediate ones were of no account. Thus, in the long list of Turanian numerals given at the end of Bunsen's Philosophy of Universal History, comparatively few have the names for 11 and 12; hence for much of the information obtained I have to thank my linguistic friends in Tōkyō, and especially the Vice President and the Corresponding Secretary of the Society for the trouble they have taken in ferreting out the facts required.

The general facts of the investigation are these: The Aryan and Semitic peoples, almost without exception, name the smaller number first,—thirteen, fourteen, and so on. The Ural-Altaic, the Dravidian, the Tibeto-Burman and the Chinese peoples, with as rare exceptions, name the larger number first,—ten-three, ten-four, etc. The following two lists give all the languages that have been investigated, with the exceptions added.

I. Inverse Method:—Smaller component first.—Aryan Languages; Assyro-Babylonian, Sabean, Hebrew, Syriac, Arabic, and probably Semitic generally; Shina (Hindu Khush tribe); Ainu; Malay, Malagasi; Yoruba; Apache, Navajo; Maya (Ancient Mexican).

Exceptions:—Modern Greek, Roumanian, Ethiopic.

II. Direct Method:—Larger component first.—Chinese; Korean; Japanese, Manchu, Samoied, Turko-Tatar, and Siberian generally, Magyar; Burmese, Tibetan, Lepcha, Singpho, Changlo, Mikir, Miri, Kunâwari, Dophla, Naga, Shendu; Siamese, Miautsi; Avâr; Dravidian languages, Tamil, etc.; Kolarian languages, Ho, Savara, etc.; Alarodian languages, Lezian, etc.; Nubian dialects; Vei; Hottentot; Hausa; Coptic; Basque; dialects of Hindu Khush tribes, Khowar, etc.; and many languages of the North American Indians.

Broadly then we may say that, excepting the great Ayran and Semitic families, the Malay group, and some of the languages of Central America, New Mexico and Western Africa, all mankind tend to numerate in what we have called the Direct method.

called
comb
the
of t
ab
h

The question will naturally suggest itself, which is the superior method, Inverse or the Direct? From the outlook of the present day, the Direct method appears the more scientific and therefore the more [illegible] and there can be no doubt that in any case the Chinese [illegible] direct mode of naming is superior to the more or less [illegible] mode of the Aryan Europeans. The process by which these [illegible] are so clear in the light of history. It sprang from [illegible] between old and new knowledge as the [illegible] by borrowing and making his own whatever [illegible] in the customs of the nations around him. His [illegible] method of numeration seems to have been the Inverse method, [illegible] with the Semite. From the latter he learned [illegible] and to calculate, sometimes modifying the methods of [illegible] his own intuitions, sometimes modifying his own [illegible] his teacher's. He in general persisted in writing from [illegible] but he did not change the borrowed symbolising of numbers, whether by pen or by abacus, to suit at once his numeration and his mode of writing. On the contrary, the numeration gradually changed to suit his mode of writing and reading the symbolised numerals; and now amongst the European races the direct method of number-naming has largely displaced the inverse method. Thus we see that in the naming of numbers the Aryan races have been greatly influenced by the notation which they borrowed in the first place from their neighbours of older civilisation. This notation, perpetuated and perfected in the cipher system of the day, begins, from an Aryan point of view, with the highest denomination of number and ends with the lowest; while from a Semitic point of view it begins with the lowest and ends with the highest. Now as regards ease of calculation it is of no consequence in what order the components of any symbolised number are taken. We could, after the little practise necessary to free ourselves from the influence of a life-habit, multiply three hundred and fifty-seven by six as easily by writing it 753 as by writing it in the ordinary direct way 357. Furthermore, the operation would then proceed from left to right and so be in greater harmony with general Aryan methods. We see then, that a perfectly consistent and systematic arithmetic is as possible with the Inverse as with the Direct mode; and that the present triumph

of the latter over the former is simply an illustration of the principle of conservative momentum. Intrinsically it has no real superiority. If the Aryan had developed his own methods independently, he would almost certainly have continued to speak inversely, and his notation would have fitted itself perfectly thereto,—the smallest number denomination being written first instead of last. But he obtained his notation as he obtained his alphabet—from Semitic sources; and as the necessities of commercial intercourse, aided largely no doubt by the indication of the Abacus, compelled him to hold to the written order of the numerical symbols, he gradually changed his naming to suit his way of reading the numbers. This view is supported by the fact that the change in number-naming took place earliest in those nations which were first influenced, namely, amongst the Greeks and Latins. The forms δεκαδύω, δεκαπέντε, etc., are indeed met with as early as B.C. 200; but the older forms are δώδεκα, πεντεκαίδεκα. And so we find that the modern languages which represent Greek and Latin have, generally speaking, carried out the change more completely than the Keltic and Teutonic groups of languages. Thus it appears that the irregularity in the Aryan modes of naming is a result of the peculiar method of borrowing and assimilating by which the civilisation of the race developed; that primarily the Aryans like the Semites named their numbers by what we have called, for the sake of convenience, the Inverse method; and that gradually they have changed to the Direct method under the influence of the notation. Taken in their purity and completeness, neither method can claim superiority so far as symbolising and facility in calculation are concerned.

It remains then to compare them as mere methods of speech. In other words, has either method any practical advantage over the other, regarded simply in its colloquial relations? From this point of view, I am inclined to think that the Inverse method is practically the superior, as being in fact the more emphatic. Putting the smaller denomination of number first at once arrests the attention of the listener, who from general acquaintance with the subject matter might infer the higher denomination. It is in fact the smaller number which the listener, generally speaking, wishes to know; and the sooner he knows that the better. The Gaelic method of saying "five men and twenty" is a very

good illustration of the principle. It may be, then, that the Inverse mode of naming compound numbers betokens a stronger individuality, a more pronounced determination on the speaker's part to be understood, but that it has in large measure been replaced by the direct mode under the powerful influence of a borrowed notation.

Summary and Conclusion.

The Abacus, as used in China and Japan, bears, on the very face of it, evidence of a foreign origin. The numbers are set down on it with the larger denomination to the left, a result which could come from a people either speaking and writing inversely, or speaking and writing directly. Historically, the home of the Abacus is in India; but it could hardly have been invented by the Aryan Indians, who wrote directly and spoke inversely. The probability is they borrowed it from Semitic peoples, who were the traders of the ancient world; and these may have invented it, or, as is perhaps more probable, received it from a direct-speaking, direct-writing race, such as we know the highly cultured Accadians to have been.

In early times the Abacus, as being an evolution from the natural Abacus—the human hand—pursued a course of development entirely different from that of the graphic representation of numbers. This latter we can trace through four stages,—the Pictorial, the Symbolic, the Decimal and the Cipher. The Pictorial we find in the Egyptian hieroglyphics, the Accadian Cuneiform, and the technical Chinese of mathematical treatises; the Symbolic in the numerous methods which grew up with the development of alphabets and syllabaries; and the Decimal in the simplifications of these, which live to-day in the Chinese and Tamilic systems. Once the Decimal stage was reached, its general similarity to the Abacus indications suggested bringing them into still closer correspondence.

This advance seems to have taken place amongst the Aryan Indians, who along with the Aryans of the West very soon discarded the Abacus for the more convenient Cipher notation. With the Chinese, Tamils and Malayalams of South India, no advance was made in this direction; the reason being simply that the Abacus better suited their numeration. These peoples speak directly, so that their no-

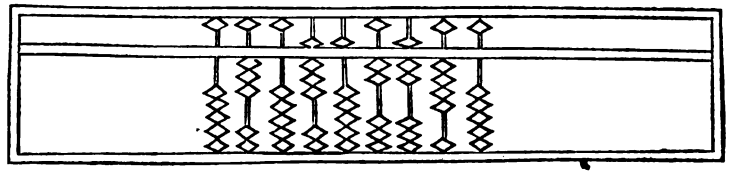
menclature fits in perfectly with the Abacus indications, and makes its manipulation more rapid and certain than calculation by ciphering. An Aryan Indian with his inverse speaking could never work the Abacus with the same facility as a Japanese unless he worked from right to left—a mode of procedure quite foreign to his nature. It is not so foreign to Chinese and Japanese, however, to work from left to right, as each individual character is formed in this way. It may be safely concluded that only amongst a people who used the direct mode of naming numbers, or who with the inverse mode of naming preferred the inverse mode of manipulating, could the Abacus in the form in which it was evolved ever attain the beauty of action of the Japanese *Soroban*. To the discussion of its peculiar merits we now proceed. We shall employ throughout the Japanese name, which it should be noted is simply a mispronunication of the Chinese name—*Swanpan*.

PART II.—THE SCIENTIFIC ASPECT.

The Soroban may be defined as an arrangement of movable beads, which slip along fixed rods and indicate by their configuration some definite numerical quantity. Its most familiar form is as follows. A shallow rectangular box or framework is divided longitudinally by a narrow ridge into two compartments, of which one is roughly some three or four times larger than the other. Cylindrical rods placed at equal intervals apart pass through the ridge near its upper edge, and are fixed firmly into the bounding sides of the framework. On these rods the counters are 'beaded.' The size of the counters determines the interval between the rods, the number of which will of course vary with the length of the framework. Each counter (Japanese *tama*, or ball) is radially symmetrical with respect to its rod, on which it slides easily. Looked at from in front of the box, the form in perspective is that of a rhombus, the rod passing through the blunt angles. This double cone form makes manipulation rapid, the finger easily catching the ridge-like girth of the *tama*. On each rod there are six (sometimes seven) *tama*. Five of these slide on the longer segment of the rod, the

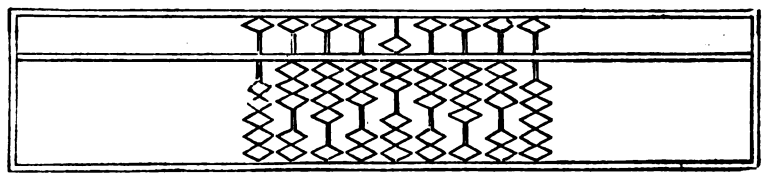
ridge has five times the value of any other counter upon that rod. In Fig. 4, the number 3085·274 is shown. The mark V is placed over the 'units' rod.

V



(Fig. 4.)

The operations of addition and subtraction are self-evident. Thus let it be required to add to this number 352·069. On the 'hundreds' rod push up 3; and proceed throughout whenever it can be done in this way. On the 'tens' rod, however, where only two counters are left, it is impossible to push up 5. But since 50=100—50, the addition is effected by pushing up one counter on the 'hundreds' and removing 5 from the 'tens' rod. This gives of course 4 on the 'hundreds' rod and leaves 3 on the 'tens.' Then push up 2 on the 'units' rod; then 1 on the 'tenths' rod with a simultaneous removal of 4 from the 'hundredths' rod, since 10—6=4; then 1 on the 'hundredths' rod with a simultaneous removal of 1 from the 'thousandths' rod. The final result 3437·343 is given in Fig. 5.



(Fig. 5)

Subtraction is executed in a similar manner. It will be noticed that these operations involve no mental labour beyond that of remembering the complementary number, that is, the number which with the given number makes up 10. A glance at the configuration on any rod is sufficient to show if the addition (or subtraction) of a named number can be effected on it; and if this cannot be, it is necessary simply to add (or subtract) one to (or from) the next higher place and subtract

(or add) the complementary number from (or to) the place in question. In first experimenting with the Soroban, an operator who is accustomed only to our Western modes of figuring is apt to add mentally, and then set down the result on the instrument. Such a mode is inferior of course to the ordinary figuring method, being liable to error, inasmuch as the number that is being added is not visible to the eye at any time, and the number that it is being added to disappears in the operation. But if any one will take the trouble to dispossess himself of his Western methods and work in the manner indicated, he will find Soroban addition and subtraction both more rapid and more certain, because attended by less mental exertion, than in figuring. The one seeming disadvantage in the Soroban is that the final result of each step alone appears, so that if any error is made, the whole operation must be carried through from the beginning again. Almost all writers on China or Japan, who have noticed the instrument, bring this forward as a serious disadvantage. But such a conclusion is a hasty one, and shows the writer to possess but small acquaintance with Soroban methods, and little regard to the true aim of calculation. For after all it is the result we wish; and if an error has been made, repetition is necessary both with Soroban and ciphering. The mean position of an accidental error is of course half-way through; and this would tell in favour of the ciphering system. But on the other hand, the Soroban is, on the average much more rapid than ciphering, and less liable to error. Only a lengthened series of comparative experiments could establish whether there is any real disadvantage at all.

Multiplication.

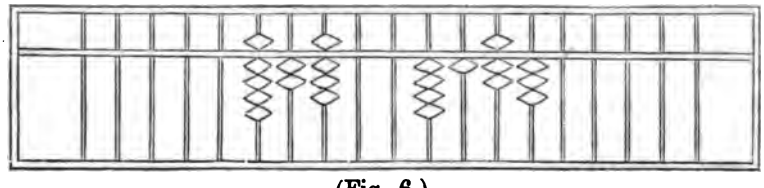
Multiplication on the Soroban differs but slightly from our own methods, being effected by means of a Multiplication Table—*ku ku gō sū* (九九合數),[12] literally, nine-nine combining number. Two peculiarities distinguish this table from ours. First, there is a complete lack of interpolated words like our "times," the multiplier, multiplicand, and product being mentioned in unbroken succession; and second, the multiplier, that is the first named number, is always the smaller. Thus the multiplication table for six runs:

[12] Generally called simply *ku ku*.

ichi	roku	roku
ni	roku	jū ni
san	roku	jū hachi
shi	roku	ni jū shi
go	roku	san jū
roku	roku	san jū roku
roku	shichi	shi jū ni
roku	hachi	shi jū hachi
roku	ku	go jū shi

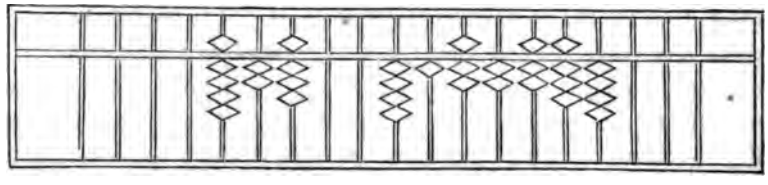
It is unnecessary to go to 12 as we do. Knowledge of a multiplication table for any number higher than 9 would retard Soroban manipulation. We British at least are compelled to learn up to 12 because of our monetary system; and it is often serviceable to know the table for 16. One is early struck by the inability of most Japanese students to multiply by 12 or even 11 in one line.

In multiplying two numbers together on the Soroban, the operator sets the two numbers somewhat apart on the instrument, the multiplier being to the left, the multiplicand to the right. There must be left to the right of the multiplicand a sufficient number of empty rods, a number at least equal to the number of places in the multiplier. The operation is essentially the same as ours; only instead of multiplying the multiplicand by each figure of the multiplier as we do, the Japanese multiplies the multiplier by each figure of the multiplicand. As the operation goes on the multiplicand gradually disappears, so that finally only the multiplier and product are left on the board. An example will render the method clear. Let it be required to multiply 4143 by 928. Set these on the Soroban, the multiplier anywhere to the left, and 3 empty rods at least to the right of the multiplicand. Henceforward in the diagrams we shall represent visually only the counters which happen to be in use.



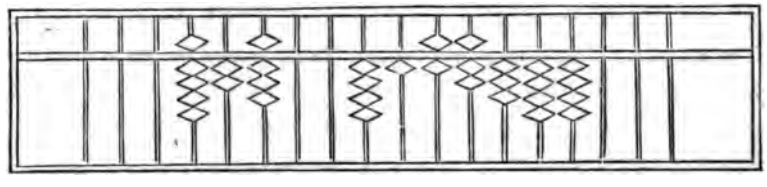
(Fig. 6.)

Multiply 8 by 3 and set 24 on the Soroban so that the 4 lies just as many places to the right of the multiplicand 3 as there are figures in the multiplier. This 4 is of course in the 'units' place of the product; and we shall continue to name the other places accordingly. Next multiply the 2 by 3, and add the product 6 to the 'tens' rod. This gives us the result so far 84. Lastly multiply 9 by 3. This requires 7 to be added to the 'hundreds' rod, and 2 to the 'thousands' rod. But before this latter operation can be done, the 'thousands' rod must be cleared of its multiplicand 3, which having completely served its purpose may easily be removed, and indeed is better away. Since 3 is to be removed and 2 added, it is sufficient to remove 1 and leave 2. The result so far is shown in Fig. 7.



(Fig. 7.)

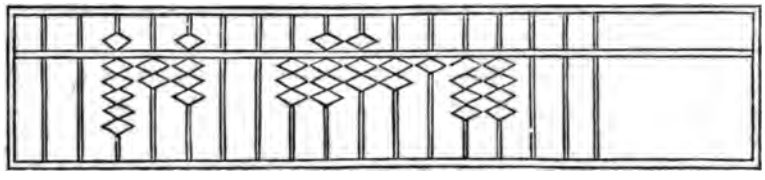
Now proceed to multiply with the next figure of the multiplicand, 7 namely:—$7 \times 8 = 56$, of which the 5 is to be added to the 'hundreds,' and 6 to the 'tens' rod; $7 \times 2 = 14$, that is, 1 to the 'thousands,' 4 to the 'hundreds;' $7 \times 9 = 63$, that is, leave 6 on the 'ten thousands' rod by taking off 1 from the 7 and add 3 to the thousands. The result of this operation is given is Fig. 8.



(Fig. 8.)

The operations with 1 and 4 are similarly carried out, care being taken to add the numbers which make up each several product in their

proper places, and to suppress the multiplicand figure at the final operation with the same. The final result is given in Fig. 9.



(Fig. 9.)

It will be noticed that in all addition or subtraction processes, the number is added to or taken from the rod rather than from the number on the rod. The eye can tell at a glance if this operation can be effected on the rod in question, or if the next rod to the left has to be called into play. Mental labour is thus reduced to a minimum. The operator hears or utters a certain sound, which means one of two operations. A glance shows which of these it must be; and the fingers execute a certain mechanical movement which accompanies the sound of the words as naturally as the fingers of a pianist obey the graphic commands of a Sonata.

We see then how well fitted for Soroban use is the Chinese and Japanese momenclature of the numerals; and how ill adapted all such systems must be which say sixteen and five-and-twenty instead of teen-six and twenty-five.

Division.

Division on the Soroban, although essentially the same as our owu Long Division, is in many respects peculiar and almost fascinating. The *art* of it is based upon a Division Table, called the *ku ki hō* (九歸法) or Nine Returning Method, which is learned off by heart. This we give in full as it is pronounced, with an accompanying translation as literal as possible.

Division Table for *Ichi* (one).

ichi is shin ga in jū	one one gives one ten
" ni " " ni "	one two " two tens
" san " " san "	" three " three "

and so on to

ichi ku shin ga ku jū	one nine gives nine ten

Division Table for *Ni* (two).

ni ichi ten saku no go	two one replace by five
" ni shin ga in jū	" two gives one ten
" shi " " ni jū	" four " two tens
" roku " " san jū	" six " three "
" has " " shi jū	" eight " four "

This Table could well stop at "ni ni shin ga in jū", since the higher ones are simply combinations of the first two. This is recognised by the absence of the "two five" statement.

Division Table for *San* (three).

san ichi san jū no ichi	three one thirty-one
" ni roku " " ni	" two sixty-two
" san shin ga in jū	" three gives one ten

The rest is obvious, being indeed but a repetition of the first three statements.

Division Table for *Shi* (four).

shi ichi ni jū no ni	four one twenty-two
" ni ten saku no go	" two replace by five
" san shichi jū no ni	" three seventy-two
" shi shin ga in jū	" four gives one ten

Division Table for *Go* (five).

go ichi ka no ichi	five one add one
" ni " " ni	" two " two
" san " " san	" three " three
" shi " " shi	" four " four.
" go shin ga ni jū	" five gives one ten

Division Table for *Roku* (six).

roku ichi ka ka no shi	six one below add four
" ni san jū no ni	" two thirty-two
" san ten saku no go	" three replace by five
" shi roku jū no ni	" four sixty-four
" go hachi jū no ni	" five eighty-two
" roku shin ga in jū	" six gives one ten

Division Table for *Shichi* (seven).

shichi ichi ka ka no san	seven one below add three
" ni " " " roku	" two " " six
" san shi jū no ni	" three forty-two
" shi go jū no go	" four fifty-five
" go shichi jū no ichi	" five seventy-one
" roku hachi jū no shi	" six eighty-four
" shichi shin ga in jū	" seven gives one ten

Division Table for *Hachi* (eight).

hachi ichi ka ka no ni	eight one below add two
" ni " " " shi	" two " " four
" san " " " roku	" three " " six
" shi ten saku no go	" four replace by five
" go roku jū no ni	" five sixty-two
" roku shichi jū no shi	" six seventy-four
" shichi hachi jū no roku	" seven eight-six
" hachi shin ga in jū	" eight gives one ten

Division Table for *Ku* (nine).

ku ichi ka ka no ichi	nine one below add one
" ni " " " ni	" two " " two
" san " " " san	" three " " three

and so on to

ku hachi ka ka no hachi	nine eight below add eight
" ku shin ga in jū	" nine gives one ten

It will be noticed that the essential parts of the division tables take no account of the division of a number higher than the divisor. Hence in division, the larger number is named first; whereas in multiplication, as we saw above, the smaller number is named first. Thus the Japanese gets rid of such interpolated words as "times" and "into" or "out of," which are necessary parts of our multiplication and division methods.

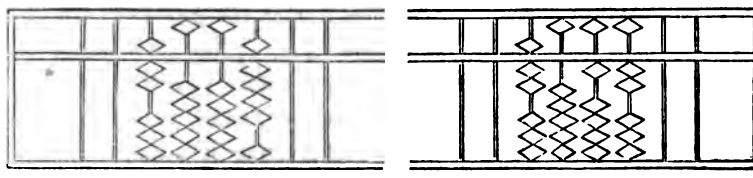
In order clearly to understand this table, we must bear in mind that division is always at least a partial transformation from the denary scale to the scale of notation of which the divisor is the base. The adoption of the denary or decimal scale by all civilized notation is due entirely to the fact that man has ten fingers. There is no other peculiar charm about it; in some respects the duodenary scale would certainly be superior. As a simple example let us divide nine by

seven; we get of course once and two over. This means that the magnitude which is represented by 9 in the denary scale is represented by 12 in the septenary scale. In this case the transformation is complete. We may test the accuracy of our work by writing down the successive numbers in the two scales.

Denary	1	2	3	4	5	6	7	8	9
Septenary	1	2	3	4	5	6	10	11	12

Now let us work out the problem on the Soroban. Set down the number 9 with 7 a little to the left. The division table for seven takes no account whatever of the number nine; but it says "shichi shichi shin ga in jū," or as it might be paraphrased, "seven seven gives one ten"—where "ten" signifies not the number but the rod. As the operator repeats this formula, he removes 7 from the nine and pushes 1 up on the next rod to the left. The operation is shown in diagram 1 of Fig. 9.

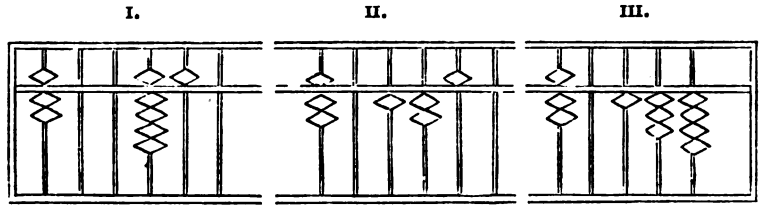
I. II.



(Fig. 9.)

Now this number, represented by 12 in the septenary scale, we cannot call twelve, because twelve means ten and two, whereas here we have only seven and two. Practically we keep the unit as in the denary scale and use the phrase two-sevenths, which really signifies two in the septenary scale. A more complex example will make it clearer. Let it be required to divide 95 by 7; in other words, how many times is 7 contained in 95. By ordinary processes we obtain 13 and 4 over. This 4 is in the septenary scale; but 13 is still in the denary scale. Hence the transformation is only partial. To complete the transformation into the septenary scale we must express the denary 13 as the septenary 16; so that finally the denary 95=septenary 164. In this septenary number the 6 means 6 sevens, and 1 means 1 seven-sevens; precisely as in the denary number 9 means from its position

9 tens. Practically of course we keep the quotient in the denary scale and say 13 and 4-sevenths. Now perform this on the Soroban. First, as before, we remove 7 from the 9 and move 1 up on the next rod to the left. The Soroban now reads 125 as shown in diagram 2 of Fig. 10.



(Fig. 10.)

We have now to divide twenty-five by 7. The Soroban manipulator, however, does not look so far ahead, but deals simply with the twenty, or what is the same thing, the 2 on the 'tens' rod. His division table says "Shichi ni ka ka no roku, or as we may paraphrase it, "Seven out of two, add six below", which implies that the 2 is to be left as it is and 6 added to the next rod, to the right. (This is precisely the equivalent of seven out of twenty, twice and six.) Now it is evident at a glance that we cannot add 6 to the next rod, which has already 5 on it. But, bearing in mind that we are still dividing by seven, we remove seven from the overfilled rod and push one up on the "tens' rod. Hence the operator is to add one to the 'tens' rod, remove seven from, and add six to, the 'units' rod; or simply add one to the 'tens' rod and remove one from the 'units' (1=7—6). The general rule is obvious. If the remainder number to be added to any rod equals or exceeds the number of unused counters on that rod, then one counter is pushed up on the rod immediately to the left, and from the first named rod is subtracted that number which with the remainder makes up the divisor. Hence the final result stands as is shown in diagram 3 of Fig. 10, where 4 appears as the remainder.

As another example let us divide 427032 by 8. We may represent the operations symbolically thus, naming the successive results by *a*, *b*, *c*, *d*, *e*, *f*, and drawing a bar to show how far the operation has advanced. The translation of the Japanese verbal accompaniment to these operations is given below:

(8)	4	2	7	0	3	2
a.	5 |	2	7	0	3	2
b.	5	3 |	3	0	3	2
c.	5	3	3 |	6	3	2
d.	5	3	3	7 |	7	2
e.	5	3	3	7	8 |	8
f.	5	3	3	7	9 |	

a. Eight four, replace by 5.

b. Eight two, below add 4 (which being impossible means add 10[14] take off 4).

c. Eight three, below add 6.

d. Eight six, seventy-four.

e. Eight seven, eighty-six.

f. Eight eight, gives one ten.

The chief advantage of the Soroban over ciphering lies in the absence of all mental labour such as is necessarily involved in the "carrying" of the remainder to the next digit. Once the Division Table is mastered and the fingers play obediently to the sound, the whole operation becomes perfectly mechanical. The only disadvantage is the often mentioned one, that the dividend disappears in the process. But this, as we have seen, is a small thing after all.

We shall now go through a problem in long division; and here the process is very similar to our own. Indeed, it can hardly escape notice that short division on the Soroban is essentially the same process as long division with us.

Let it be required to divide 703,314 by 738. Here again we shall symbolically represent the successive operations, so far as is necessary for clearness.

(738)		7	0	3	3	1	4
a.	1 |	0	0	3	3	1	4
b.		9 |	7	3	3	1	4
c.		9 |	3	9	1	1	4
d.		9	5 |	4	1	1	4
e.		9	5 |	2	2	1	4
f.		9	5	2 |	8	1	4
g.		9	5	3 |	1	1	4
h.		9	5	3 |	0	0	0

[14] This 10 is not "ten" but "eight", since for the moment we are working in the octenary scale.

The start is made by consideration of the first figure on the left of the divisor.

a. Seven seven, one ten. Take account now of the next figure in the divisor, multiply it by the 1 already obtained in the quotient and subtract the product from the second place in the dividend. Clearly this is impossible. Now observe that the first two figures of the line opposite *a*, namely 10, are really in the septenary scale.

b. Hence take 1 from 10 (not ten but really seven) and add 7 to the next lower rod.

c. Use 9 as multiplier now; subtract 9 times 30 or 270 from 733 and then 9 times 8 or 72 from the remainder. This completes the first operation, and is essentially the same as the first stage in the ordinary long division method.

d. Start afresh as before with "seven three, forty two."

But 2 is greater than 1, the unused counter on the corresponding rod. Hence add one to 4 on the second rod and subtract 5 (7—2) from the third rod.

e. Use 5 as multiplier; subtract 5 times 30 from 411, and 5 times 8 from the remainder.

f. Start once again with "seven two, add six below."

g. "Seven seven, gives one ten;" which means,—add one to the third rod, subtract seven from the fourth.

h. Use 3 as multiplier; subtract 3 times 30 from 114, and 3 times 8 from the remainder.

Here again in the complete absence of any mental labour lies the peculiar merit of the Soroban. The only operation which calls for special remark is *a*, in which the first figure of the quotient is obtained by a process singularly rapid and free from all concentration of mind.

It is not necessary for rapid manipulation of the Soroban that one who is accustomed to western modes of thought should use the Japanese Division Table. We may substitute our own peculiar method of dividing. There are, however, two of the Japanese Tables which are singularly beautiful in their construction, the one for 5 and the one for 9. For example let us divide 240635 by 5. The Table says "five

two, add two," which is exactly the equivalent ultimately of our statement that "five into twenty give four." We may show the process symbolically thus:

(5)	2	4	0	6	8	5
	4 |	4	0	6	8	5
	4	8	0 |	6	8	5
	4	8	1	2 |	8	5
	4	8	1	2	6 |	5
	4	8	1	2	7 |	

The process simply amounts to multiplying by 2 and dividing by 10; but with the Soroban it is peculiarly rapid.

Again let us divide the same number by 9. The Table says "nine two add two below," which is identical in result with "nines in twenty twice and two," and so with the others. Symbolically we have:

2	4	0	6	8	5
2 |	6	0	6	8	5
2	6 |	6	6	8	5
2	6	6 |			

Here we cannot add 6 below; but instead we take off 8 (9—6) and put on one above as usual. Hence we obtain:—

2	6	7 |	8	8	5
2	6	7	8 |	6	5
2	6	7	8	7 |	2

The 2 is the remainder of course.

Extraction of Square Root (*Kai hei hō*, 開平方).

This requires, as in the ordinary ciphering process, a knowledge of the squares of the nine digits; but its peculiarity lies in the use of another table of half-squares, *Han ku ku* (半九九). In both the Soroban and ciphering processes, the basis is the algebraic truth that the square of a binomial is the sum of the squares of the two components together with twice their product, or the corresponding geometrical theorem that if a straight line be divided into two parts, the square on the whole line is equal to the sum of the squares on the two parts together with twice the rectangle contained by the parts. In the arithmetical extraction of square root, the quantity is considered as consisting of

two parts, the first part being that multiple of the highest power of 100 contained in the number which is a complete square. Thus the number 6889 is divided into 6400 and 442. But

$$6400 + 489 = 80^2 + 489$$

so that 80 is the first approximation to the value required. If we compare this with the binominal expression

$$(a + b)^2 = a^2 + 2\,a\,b + b^2$$
$$= a^2 + (2\,a + b)\,b$$

we see that our next operation must be to form the divisor $2a + b$ that is, in the numerical case $160 + a$ quantity still unknown, but this quantity still unknown is also the quotient of the remainder 489 by the divisor. The process is to use 160 as a trial divisor, so as to get an idea what the unknown quantity may be. In this case we obtain 3, which added to 160 gives 163; and this multiplied by 3 gives 489. Hence the square root of 6889 is 83. Now in this mode of procedure a divisor quite distinct from the final result has to be formed. In the Soroban, however, whose peculiar feature in all operations is the disappearance of the various successive operations as the result is evolved, a distinct divisor does not appear. Thus, by an obvious transformation, we have

$$(a + b)^2 = a^2 + 2\,(a + \tfrac{b}{2})\,b$$

Comparing this as before with

$$6889^2 = 80^2 + 489$$

we see, that by *halving* the remainder 489, we may employ *a* itself, that is 80, as our trial divisor. In completing this step we must take $\frac{1}{2}\,b^2$ instead of b^2; and hence the importance in the Soroban method of the table of half squares. The simplicity of the method will be recognised from the following example. It is required to extract the square root of 418,609. As in ordinary ciphering, tick off the number in pairs, beginning at the right hand. Then clearly 600 is the first approximation to the value of the square root, or 6 is the first figure in the answer. Move up 6 on a convenient rod somewhat to the left. The successive operations are given symbolically below, the description following as in the previous examples.

	6	4	1	8	6	0	9
a.			5	8	6	0	9
b.			2	9	3	0	4.5
c.	64			5	3	0	4.5
d.				4	5	0	4.5
e.					3	0	4.5
f.						2	4.5
g.	647						0

a. Subtract 6^2 or 36 from 41 leaving 5.

b. Halve the whole remainder 58609.

c. Use 6 as trial divisor of 29. This gives 4. Subtract 4×6 or 24 from 29, leaving 5, and consider 64 as the full divisor.

d. Subtract half the square of 4 from 53. This completes the second stage.

e. Start with 6 again as trial divisor of 45, or more accurately 600 as trial divisor of 4504·5. This gives 7. Subtract 7×6 or 42 from 45.

f. Subtract 7 times 40 from the remander 304·5.

g. Subtract half the square of 7 from the remander 24·5. 647 thus appears as the last divisor and, as there is no remainder, it is the square root of 418,609.

The whole process may be easily proved by considering the expansion of the square of a polynomial. Take for example the quadrinomial $(a+b+c+d)$

$$\begin{aligned}(a+b+c+d)^2 &= a^2 + b^2 + c^2 + d^2 \\ &\quad + 2\,ab + 2\,bc + 2\,cd \\ &\quad + 2\,ac + 2\,bd \\ &\quad + 2\,ad \\ &= a^2 + 2\,[\,(a+\tfrac{b}{2})\,b \\ &\quad + (a+b+\tfrac{c}{2})\,c \\ &\quad + (a+b+c+\tfrac{d}{2})\,d]\end{aligned}$$

Extraction of Cube Root (*Kai ryu hō* 開立方)

The difference in the Soroban and ciphering processes arises from the same cause as in the case of square root. That is, instead of preparing a divisor, the Soroban worker prepares the dividend. The much greater complication in the case of the cube root necessitates an

undoing of the processes of preparation at each successive stage—a mode of operation which was obviated in the case of square root by the use of the table of half squares. The analogous table of "third cubes" would be excessively awkward in operating with, because of the decimal non-finiteness of the fractions of three. The operator is expected to know by heart the table of cubes, or *Sai jō ku ku* (再乘九九). As in the ordinary ciphering method, the Soroban method depends upon the expression for the cube of a binomial. Consider for example the number 12167. The first operation is to tick off in *threes*, that is in groups of ten-cubed. Now 12 lies between the cubes of 2 and 3. Hence 20 is the first approximation to the cube root of 12167. We have

$$\begin{aligned} 12167 &= 8000 + 4167 \\ &= 20^3 + 4167 \end{aligned}$$

Now comparing this with the expression

$$\begin{aligned} (a+b)^3 &= a^3 + 3\,a^2\,b + 3\,ab^2 + b^3 \\ &= a^3 + (3\,a^2 + 3\,ab + b^2)\,b \end{aligned}$$

we see that we must form a divisor whose most important part is $3a^2$, that is, 3×400 or 1200. Using 1200 as trial divisor of 4167, we get 3, which corresponds to the b in the general expression. We now form the complete divisor by adding to 1200 the expression

$$\begin{aligned} 3ab + b^2 &= 3 \times 20 \times 3 + 3 \times 3 \\ &= 180 + 9 \\ &= 189 \end{aligned}$$

Thus we find as final divisor 1389, which multiplied by 3 gives 4167; and hence 23 is the answer required.

The method on the Soroban depends upon the following transformation of the binomial expression.

$$(a+b)^3 = a^3 + 3a\,(a + b + \tfrac{b^2}{3a})\,b$$

Here by dividing the remainder (after subtracting the cube of the first member) by that member and by 3, we obtain an expression whose principal part is ab, that is, the product of the first member and the as yet unknown second member. Hence using a as trial divisor of the first figures of the prepared dividend we get b. In the process, the a or first member of the answer is set down in such a position relatively

to the original expression that the b when it is finally evolved falls into its proper place succeeding a. We now subtract b^2 from its proper place in the remainder; and the final remainder obtained is $b^3/3a$. Operating upon this by multipliying first by 3 and then by a, that is by an exact reversal of the original process of preparation, we get b^3 left. We shall illustrate the process by extracting the root of 12167 according to the Soroban method. The number is first ticked off by threes in the usual way, and the first member of the answer is set down on the first rod to the left of the highest triplet. In this particular example there are only two significant figures in the highest triplet, so that the 2 is set down two rods to the left of the first figure in the original number. The successive steps are as follows; and as position is of supreme importance in this operation, we shall symbolise the Soroban rods by ruled columns.

a.	2		1	2	1	6	7
b.	2			4	1	6	7
c.	2		2	0	8	3	1
d.	2		6	9	4	3	2
e.	2	3	0	9	4	3	2
f.	2	3			4	3	2
g.	2	3			1	3	1
h.	2	3				2	7
i.	2	3				0	0

a. Tick off into powers of 10^3 and consider the significant figures in the highest triplet, in this case 12. Two rods to the left set down 2, the highest integer whose cube (8) is less than 12.

b. Subtract 2^3 or 8 from 12; or, to be more precise subtract, 20^3 or 8000 from the original number.

c. Divide the remainder by the 2, which is the first found member of the answer. This, in accordance with the Soroban method of division, requires the first figure of the quotient to be set down one rod to the left. Also it must be noted that the last *unit* is a fractional remainder and means really one-half.

d. Divide by 3, carrying out the process until the last rod with the $\frac{1}{2}$ remainder is reached. To this unit the unit of the fraction one-third which appears a final remainder is added; so that the 2 on the last rod really means one-half and one-third. The division by

3 might be stopped at the preceding rod, so that instead of 69432 we should have 69411, in which the first unit means $\frac{1}{3}$ and the second $\frac{1}{4}$. There is greater chance of confusion, however, in this method than in the one shown, as will be seen when we come to the later stages.

e. Divide by 2, but stop when the first figure in the quotient, in this case 3, is obtained.

f. Continue this operation of division, regarding the newly obtained 3 as part of the divisor; or in other words, subtract 3^2 or 9 from the next place to the right. We have now left a remainder represented by 43 and $\frac{1}{2}$ and $\frac{1}{3}$. This remainder is of the form $\frac{b^2}{a^3}$; and to bring it back to a workable form we must multiply it by 3a. We must be careful, however, to do this so as to take proper account of the peculiar mixed fraction represented by 2 on the last rod to the right. The next two stages effect this.

g. Multiply by 3, beginning, however, at the second last rod, and thus undoing the operation *d*. Multiplication on the Soroban is accompanied by displacement to the right. Hence the product 3×43 or 129 has its last right-hand figure added to the rod containing the mixed remainder 2; and the final result of this operation gives 131, in which the last unit means as before one-half.

h. Multiply by 2, beginning with the second last rod, and thus undoing the effect of operation *c*. The product 2×13 or 26 is added to the 1, and the 27 appears as the final expression.

i. Subtract 3^3 or 27, and the remainder is zero.

Had we stopped in the operation *d* at an earlier point as suggested, we should have had to modify the reverse operation *g*. Thus, only the 4 of 411 would need to be multiplied by 3, giving of course 12 to be added to the first of the two units. The final result would have been of course 131, as already obtained.

As a further illustration of the method, let us take the case of a much larger number. It is required to find the cube root of 237,176,659. We shall divide the operation into two stages, the first of which corresponds with the simpler example already given.

a.	6	2	3	7	1	7	6	6	5	9
b.	6		2	1	1	7	6	6	5	9
c.	6		3	5	2	9	2	6	5	9
d.	6	1	1	7	6	3	3	6	5	9
e.	6	1	5	6	6	3	3	6	5	9
f.	6	1	1	6	9	9	2	6	5	9
g.	6	1	1	0	1	9	6	6	5	9
h.	6	1	1	0	1	9	5	6	5	9

a. Tick off the number in triplets beginning at the "units" place, and find the nearest complete cube to 237. It is clearly 216, the cube of 6. Set down 6 immediately to the left of 237.

b. Subtract 216 from 237.

c. Divide the remainder to the end of the next triplet by 6. It is unnecessary to go further in the division. Such an extending of the process would simply give unnecessary extra work in the reverse operations. The 2 in the last place of the second triplet is as before a fractional remainder and means *two-sixths*.

d. Divide by 3, manipulating the remainder as in the previous example.

e. Divide by 6 as trial divisor, giving 1 for quotient, and continue the division with 61. In other words subtract 1×61 from 117.

f. Undo the effect of *d* by multiplying 5663 by 3 and adding in the mixed remainder 3.

g. Undo the effect of *c* by multiplying 1699 by 6 and adding in the remainder 2.

h. Subtract 1^3 or 1 from 10196.

The final result then is 61 and a remainder 10195659, which must now be treated so as to obtain the third figure in the required answer. This second stage is exactly similar to the first stage after operation *b*. The steps are as follows:—

h.	6	1	1	0	1	9	5	6	5	9
i.	6	1	1	6	7	1	4	1	5	8
j.	6	1	5	5	7	1	3	6	7	8
k.	6	1	9				3	6	7	8
l.	6	1	9				1	1	5	8
m.	6	1	9					7	2	9
n.	6	1	9					0	0	0

i. Divide the remainder 10195659 by 61. The two last figures, 58, form a fractional remainder and mean 58/61.

j. Divide by 8, carrying the final fractional remainder 2 and temporarily adding it to the 5 of 58.

k. Divide by trial divisor 61 and continue with 619; that is subtract 9×619 or 5571 from 5571.

l. Multiply 86 by 8 and add the product 108 to the 7 of the mixed remainder, giving 11 and 58.

m. Multiply 11 by 61, adding in the remainder 58.

n. From this final result subtract the cube of 9 or 729. The remainder is zero, and the operation of extracting the cube root is complete.

It should be noted that the Japanese text-books regard *g* as the end of the first stage; so that each successive stage begins with the subtraction of the cube of the last found member.

The process is of course capable of indefinite extension if the number is not a complete cube. With every new figure obtained, the operations become more difficult; but it seems almost certain that the Soroban method, done with the Soroban, is on the whole superior in rapidity and accuracy to the ordinary ciphering method. The whole gist of the method is shown very clearly in the following transformation of the cube of a polynomial.

$$
\begin{aligned}
&(a+b+c+d+e+f+\ldots)^3 \\
&= \quad a^3 \\
&\quad + b^3 + 3ab^2 + 3a^2b \\
&\quad + c^3 + 3(a+b)c^2 + 3(a+b)^2c \\
&\quad + d^3 + 3(a+b+c)d^2 + 3(a+b+c)^2d \\
&\quad + e^3 + 3(a+b+c+d)e^2 + 3(a+b+c+d)^2e \\
&\quad + f^3 + 3(a+b+c+d+e)f^2 + 3(a+b+c+d+e)^2f \\
&\quad + \ldots + \qquad \ldots \qquad + \qquad \ldots \\
&= \quad a^3 \\
&\quad + 3a(a+b)b + b^3 \\
&\quad + 3(a+b)(a+b+c)c + c^3 \\
&\quad + 3(a+b+c)(a+b+c+d)d + d^3 \\
&\quad + 3(a+b+c+d)(a+b+c+d+e)e + e^3 \\
&\quad + 3(a+b+c+d+e)(a+b+c+d+e+f)f + f^3 \\
&\quad + \qquad \ldots \qquad + \ldots
\end{aligned}
$$

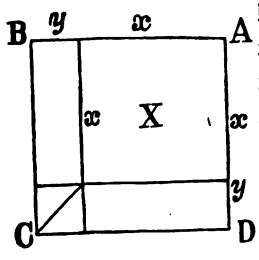
In taking a general survey of the arithmetical operations as

practised on the Chinese abacus, we cannot but be struck with their singular beauty and compactness. Once the meaning of the indications is understood, the operations of addition and subtraction are self-evident. Multiplication and division are of course in the first place repetitions of addition and subtraction. Thus if we wish to know how many times six is contained in 40, we have simply to go on subtracting successive sixes till no amount of the value of a six remains. We find we have to do this 6 times in succession and have 4 left after all; hence we say 6 out of 40, 6 times and 4 over. If we have this operation to perform frequently, it is of distinct time-saving advantage to stow it away in our memory. It is in this way that multiplication and division table have been found a practical necessity.

It has been already pointed out that the division table is a peculiar feature in the manipulation of the abacus as used in China and Japan. We have nothing corresponding to it in our western methods. With us the art of division is developed from a previous knowledge of the multiplication table. The mental process by which a beginner discovers how many times 38 contains 7 is to run up the multiplication table till a multiple is reached which is less than 38 by a number less than seven. Thus he finds 35, which is 5 times 7, and which differs from 38 by 3. With practice the finding of the necessary multiple becomes almost instantaneous; and the average school-boy is hardly conscious of the successive mental operations of multiplication and subtraction by which he effects division. With the Soroban worker, however, it is quite otherwise. He learns a division table, of quite a conventional construction. In reality he learns the result of dividing the pure decade numbers by the simple digits; but instead of saying "seven into forty, five and five," he says "seven four, fifty-five." Such a convention, strange though it may sound, is peculiarly suitable for Abacus use. Upon it indeed may be said to depend largely the wonderful efficiency of the instrument. Exactly by what process of development the division table in its perfected form was evolved, is a problem which will probably never receive a solution; but it is clearly of purely Abacus origin.

The processes for extracting square root and cube root, on the other hand, imply a knowledge of mathematics much wider than the abacus itself could ever teach. Square Root might perhaps have been

evolved as a purely arithmetical operation on the abacus; but Cube Root certainly could not. It seems more reasonable to suppose that both processes were deduced by some more general mathematical method, either algebraic or geometric. The geometrical aspect is indeed most instructive. Consider for example the square A B C D, from which has been subtracted the small square X, whose side x is known in finite terms. The L-shaped portion measures the remainder after X has been subtracted from the large square. From this remainder we have to find the length y, which with x makes up the side of the large square. The line drawn from C to the contiguous corner of X evidently cuts the L-shaped remainder into two halves. And each half is made up of the product of x and y and half the square of y. Here we have at once the suggestion of the abacus rule for extracting square root. A similar consideration of the properties of the cube would lead to the abacus rule for extracting the cube root. It is not probable however that these rules were discovered in this way. They are rather to be regarded as having been deduced from general algebraic considerations, just as our own rules are. They involve a knowledge of the binomial theorem, not necessarily in its complete generality, but so far at least as positive integers are concerned. It is known, however, that Chinese mathematicians have been acquainted for centuries with the binomial theorem, which they employed in the solution of equation of high degree. Hence it is almost certain that the abacus rule for cube root is a formula deduced from the algebraic mode of solving such an equation as



$$x^3 - a = 0$$

The rule of course had to be formulated so as to suit the peculiar conditions of the arithmetic abacus. The discussion of what night be called the algebraic abacus or chess-board like arrangement for solving equations, is beyond the scope of the present paper.

PLATE I.

Symbolic Stage

The Hieratic Numerals

	1	2	3	4	5	6	7	8	9
Units	𓏺	𓏻	𓏼	𓏽	𓏾	𓏿	𓐀	𓐁	𓐂
Tens	𓐄	𓐅	𓐆	𓐇	𓐈	𓐉	𓐊	𓐋	𓐌
Hundreds	𓐍	𓐎	𓐏	𓐐	𓐑		𓐒		𓐓
Thousands	𓐔			𓐕					

Decimal Stage

The Chinese and Tamil Numerals

	C	T		C	T
1	一	௧	10	十	௰
2	二	௨	100	百	௱
3	三	௩	1000	千	௲
4	四	௪			
5	五	௫	26	二十六	௨ ௰ ௬
6	六	௬			
7	七	௭			
8	八	௮	734	七百三十四	௭ ௱ ௩ ௰ ௪
9	九	௯			

PLATE II.

Cipher Stage

Various Systems of Numerals

European	1	2	3	4	5	6	7	8	9	0
Aralic	١	٢	٣	٤	٥	٦	٧	٨	٩	٠
Devanagari	१	२	३	४	५	६	७	८	९	०
Tibetan	๑	๒	๓	๔	๕	๖	๗	๘	๙	๐
Kashmir	३	३	३	I	५	२	७	८	९	०
Bengalese	১	২	৩	৪	৫	৬	৭	৮	৯	০
Siamese	๑	๒	๓	๔	๕	๖	๗	๘	๙	๐

BUDDHISM, AND TRADITIONS CONCERNING ITS INTRODUCTION INTO JAPAN.

By Rev. James Summers.

[*Read January 27, 1886.*]

Before bringing to your notice my translation of some short records relating to the introduction of Buddhism into Japan, it may be interesting to glance at the history of Buddhism as a whole; and I will endeavour to lay before you a brief statement of its origin and development in Asia, following the best authorities on the subject.[1]

A complete history of Buddhism has yet to be written. Such a history would cover a period of over two thousand years, and would include nearly all that was worth recording about half the human race: for, beginning in the 6th century B.C. in India, Buddhism has extended through all the countries of Asia excepting Persia, Arabia and a few insignificant regions inhabited by aboriginal races and hill tribes in India and the Malay Peninsula. Advancing into the deserts of Mongolia, it took the form of what is commonly called Shamanism;[2] penetrating the

[1] Those who wish to read a concise and exact account of Buddhism as it is known at present should refer to "*Buddhism, etc., by T. W. Rhys Davids, M. A., Ph. D., 12mo, London,* S. P. C. K.;" and another work belonging to the same series on *Hinduism*, by Professor Monier Williams, of Oxford, will throw much light on the subject.

[2] This term is derived from the Pali *Samana*, in Sanskrit *S'ramana*, which signifies 'an ascetic, one who has conquered the evil that is in him and by self-mortification strives to attain to Buddhahood.' One of Buddha's designations was "Samana-Gotama." In Mongolia, Tartary and the northern nations of Asia, Buddhism became overlaid and intermixed with the superstitions of the natives, and thus assumed a somewhat different form—in the more distant countries it lapsed into a sort of fetichism.

mountain lands of Tibet, it appeared as Lamaism, which is only another form of Buddhism; then southward to Java in the 6th or 7th century A.D., where it has left the astounding monuments of Bōrō Būdūr to testify to its presence and influence there before Mohammedanism gained sway. Eastward it advanced to China, which it has permeated from end to end, and even to the present day forms a powerful agent in the civilization of that people—such as it is—for it is the only religion for the people in that vast country. From China Buddhism soon made its way to Corea, where, though in a decaying state, it has still considerable hold on the people.

When we contemplate the wide extension of this ethical system—originally a philosophy, and later on in place of a religion where votaries were often raised to high places in governments, became ruling powers in the state and always received the highest respect from the people, it is not too much to say that its history will involve the history of the peoples who accepted Buddhism in one form or other as their religious faith.

After many discussions and discrepancies regarding the date of Gotama's entrance into Nirvâna (i.e. his death), opinions about which have differed much in the various countries where Buddhism is professed, the date which has been as good as settled by the learned is B. C. 544. Roughly speaking he may be said to have been born about the beginning of the 6th century B.C., and was therefore a contemporary of Cyrus the Great, founder of the Persian Monarchy, and also of Confucius the Chinese sage. Some two hundred years after Gotama's death (B. C. 327) Alexander of Macedon appeared on the banks of the Indus and invaded the Punjâb, but retired before Chandragupta, ruler of the same kingdom in which Gotama was born.

It is unnecessary to repeat here the particulars relating to the birth of Shakya or Gotama, but I may be allowed to notice some other points, which are less commonly known.

Buddha's proper name is Gotama or Gaudama; his clan or family name was Shakya; hence he is often called *Shakya sinha*, 'the Lion of the Shakya tribe;' and *Shakya muni*, the 'ascetic of the Shakya tribe;' these as well as all other names are mere titles of significance given to him subsequently by his followers. For example: *Buddha* is 'the

awakened one, the wise one;' *Siddhârta*, said to have been applied to him as a child, means: 'He who has accomplished his desire;' *Bhagavan*, 'the Blessed one;' *Jina*, 'the Conqueror;' *Dharmarâja*, 'the King of the Law,' etc.

He was born in Kapilavastu, which has been identified as Kohâna, situated about 100 miles north-east of the sacred city of Benares, on a small river which rises in the mighty Himâlaya some forty miles away. In his 29th year Gotama, after having been married to a king's daughter, who bore him one son, Râhula, suddenly deserted his home and became an ascetic; and, wandering among the mountains about Râjagriha, the capital of the Kingdom of Magadha, he sought for instruction in the Hindu philosophy from hermits living in the same wilderness; but finding their teaching unsatisfying to his enquiring spirit, he entered upon a course of self-mortification, up to a point at which he nearly succumbed and his companions thought him dead; moreover the discipline had failed and his former doubts and temptations returned. He was tempted to go back to his father's palace and to enjoy its pleasures, but after another season of spiritual struggle he won the victory and obtained Buddhahood;—became Buddha 'the enlightened,' one who had seen the vanity of vanities,—that all priestcraft and worship of idols and dependence on self-mortification was futile, and he had found that salvation by self-control and love for all creatures, without forms, was the only salvation to trust in. He declared to one of his first enquirers that he had overcome all worldly influences—ignorance and error, and passionate craving; moreover that his purpose was to *preach the Law* (lit. turn the wheel of the Law), give light to those in darkness and open the gate of immortality to men. But this expression "the wheel of the Law" has a deeper meaning; for the wheel *chakra* is related to Dominion, Rule, Kingdom, and the word 'Law,' *Dharma*, implies 'righteousness' and 'pattern,' 'example;' the term therefore may be considered to be equivalent to "Set up a kingdom of righteousness or righteous example," or "start the chariot of righteousness on its conquering course."

The gist of Gotama's teaching was: Love to and Pity for humanity and all living creatures, involving self-renunciation, with a view to effecting deliverance from sorrow and pain, which is produced by the

continual change from birth to death in this world. After instructing his disciples only partially as they were able to hear it for some 20 years, in his 50th year he began to enter more fully into the deeper meaning of his doctrine, and so his teaching has been divided by his followers into two periods, calling the former—up to his 49th year the Partial or Semi-doctrine, and the latter from his 50th year the Full or Complete doctrine.

It was about the year 319 A.D., says the late learned Prof. Lassen of Bonn in his *Indische Alterthümskunde*, that the religion of Shakya Muni began to engage attention in India. It was under the ban and persecution of the Brahmins in every country of India, but this was counterbalanced by its being spread into Further India, the Indian Archipelago, Thibet and China; whence it spread further to Corea and Japan, and probably to Mexico. About the year 400, Fahhien, the Chinese traveller, and his companions visited India, passing six years on the journey. They found Buddhism in India in a very flourishing state on the south side of the Cabul river and in Peshawur, where the magnificent sthûpa, built by king Kanishka, told its own tale. The neighbouring monastery could accommodate 700 priests. Hiüen Tsang, another Chinese traveller, states that in the neighbourhood of the present Jellâlâbâd he found a sthûpa in which were relics of Tathâgata, i.e. the Buddha, kept and daily exhibited and worshipped with profound reverence. These relics were placed on dishes richly ornamented with precious stones, and to ensure the genuineness of the relics and to prevent their being tampered with, the ruler of the country had charged the chiefs of eight of the principal families with the duty of opening the doors of the sacred place every morning, and after exposing the relics for the people's adoration, to see that they were replaced and the doors sealed with eight seals. On these occasions the people offered flowers purchased at shops in the neighbourhood. In a vale five journeys west of the city there was a sanctuary of Buddha, where Buddha's *Sanghâta* or double robe was exhibited for the purpose of producing rain and other miracles of a similar character.

About the 8th and 9th centuries of our era Buddhism began to be overlaid with superstition, and the purity of Gotama's doctrines were beginning to be tarnished thereby. Even soon after his demise his

teachings were warped to suit men's passions, and it was found necessary to hold Councils or Synods. We hear of one such held as early as 250 B. C. under the auspices of As'oka, the King of Magadha, which then included nearly all the countries of India. This champion and patron of the Buddhist faith has left enduring monuments of his good intentions in the shape of inscriptions on monoliths and rocks in different parts of India in a strange primitive character, undecipherable until the genius of Mr. James Prinsep read some of these in 1847. Others are being still found, and when these,—and also Chinese inscriptions (two dug out as late as 1882)—are fully deciphered, we may hope to arrive at more exact knowledge of the early history of Buddhism in India. By this same As'oka the Buddhist canonical books were arranged in what is called the *Tripitika* or '*Three* Storehouses—Repositories'. The first contains the *Sûtra*, supposed to be the very words of Buddha Gotama; the *Vinaya* or writings on Discipline for the instruction of Buddhist priests as well as the laity; and the *Abhidharma* or philosophical treatises for the learned. The two first divisions of the *Tripitaka* may be looked upon as the source of Exoteric Buddhism, while the third is probably the source of Esoteric Buddhism.

Passing over any further reference to the spread of the religion of Gotama in Mongolia, Thibet, India, Ceylon, and China, into the languages of which countries these standard classics of Buddhism were all translated, we come at last to the proper subject of this paper, the traditions as to the introduction of Buddhism into Japan.

I fear I have trespassed on the time of some by this long introduction, but I hope I may be forgiven for thus endeavouring to interest you in a subject about which our information is so scattered. The whole subject is a very large one and commends itself to those who have leisure to pursue it. It should be especially interesting to those members of our society whose duty it is to proclaim Christianity to Buddhists to enquire into the subject, both from a general point of view as well as it appears to us in its development in this country.

Buddhism has ever shown an adaptability to the circumstances in in which it has found itself, and therefore in the study of any particular phase of Buddhism we shall be studying the character and idiosyncracies of the nation which professes it.

It is generally understood that Buddhism was introduced into this country through Corea, and the native accounts of it accord in a great degree. Those who desire to see some further particulars may refer to some notes on Ōsaka which I had the honour to lay before this society some years ago (see Vol. VII. p. 392). The translations which follow are of a similar character, but more extended, being the free translation of a short paper entitled 佛法傳來 *Buppō den rai*, to be found in the 法華靈場記 *Hokke rei jō ki.*

From this work it appears that in the 16th year of Keitai Tenno (an emperor who reigned in Japan from A.D. 507-551), that is in the year 523 A.D., a certain person named Shibatattō 司馬達等 came to Japan from Nanryō 南梁 in China and resided at Sakatabara 坂田原 in the district (kōri) of Takaichi in the province of Yamato.

There he set up a thatched house (hall) and in it an image of Buddha, dwelling there himself, and worshipping, yet our people not being able to understand clearly the nature of Buddhism simply called the figure "the God of the Foreign Country," and as they did not at all believe in the doctrine, Soga no Bashi came shortly afterwards and discoursed with Shibatattō upon the religion of Shaka, and after that the people comprehended what Buddhism was. As in course of time beliefs in and respect for the religion of Buddha extended, and in the 13th year of the Emperor Kimmei 欽明 A.D. 612, the messenger of the previous year in the suite of Kafuka, the minister, returned with a commissioner, the Tai-fu Sei-hō-ki, from the King of Corea, Sei-mei 聖明, with tributary offerings of a copper image of Shaka, and a stone image of Miroku. The Emperor of Japan addressed the assembled ministers in council, saying: these Buddhist figures have been presented to us; what is your opinion about them? Then the Minister Sogo no Iname said: All countries come and pay their respects and do homage to Japan. Is it not so? And therefore we should treat them with respect. But Nakatomi no Miiko, the father of Kamatari, proceeded to argue, saying: this kingdom of ours is divine, and we worship one hundred and eighty gods; now why should we worship these foreign gods? The high officers present agreed that further argument was waste of time, but that the articles of tribute offered by King Mei could not be returned, and that Iname the minister of state

should be requested to take charge of them. He first placed them in his house at Oharada, and afterwards removed them to his own house at Mukuhara, which thus became a temple, and was called Kō-gen-zi 向原寺. This was the first instance of a Buddhist temple being erected in Japan; then it was inaugurated and rules were established regarding times of fasting, and Shibata invited the offerings of the faithful. But as Tattô was merely a common person explaining the Law of Buddha, those who came to hear had some doubt about it; then Tattô being inspired produced among the rice used in sacrifice a small relic (*shari*) of Buddha, and this he presented to Umako (i.e. Bashi), who being still in doubt took a metal hammer to break the relic; he found, however, that it could not be broken; on the contrary, it left a hole in the hammer. Having yielded to this strange miracle, all the ministers now became in favour of Buddhism.

When Shotoku Taishi was born, a precious relic of Buddha was found in the infant's closed fist. Notwithstanding this, few believed; still this was the first case in which there was a proof of its reality.

Again in the 1st year of Shushun Tennō, there was another importation from Corea.

Again in the reign of Kimmei Tennō, in the 14th year, fifth month and 1st day, in the province of Kawachi in the district of Idzumi, a brilliant thing appeared, to wit: there was seen by an imperial commissioner a piece of wood (Kusunoki) floating on the sea. Its brillancy was like that of the sun. It was taken out and respectfully offered to the Emperor, who commanded a Buddhist artificer from Corea to carve this tree into two figures. This was the first example of Buddhist images being carved in Japan.

After this, although there were those who believed and revered the Buddhist faith, images were difficult to obtain. But in the 6th year of Bidatsu Tennō, Buddhist artificers and architects were invited to come from Corea to Japan. This was the first introduction of Buddhist carvers into our country. Henceforth the doctrine spread every where and very many believed. However, in the 14th year of the reign of the same Emperor a great epidemic or plague broke out, and very great numbers of the people died. Then Moriya Katsumi and his party proceeded to

break up the Buddhist faith introduced by Soshi, and they attributed the great calamity entirely to the judgment of the gods on the nation for introducing it.

Soon afterwards an imperial order was issued by which Buddhism was interdicted. About this time Moriya likewise had the images of Buddha burnt and the remains thrown into the *Naniwa no ye* 難波江, (the river Yodo at Ōsaka). Henceforth Buddhism declined and Buddhist books were on the one hand (i.e. by some) received with pleasure, on the other (i.e. by others) disliked.

Still after another eight or nine years had passed, during the reign of the Empress Suiko, the heir apparent, Toyomimi having an imperial order, again extended the doctrine of Buddha widely, and with this Imperial mandate in union with many of the high officers of the court he had a temple built in honour of Buddha.

We may say then in a general way that Buddhism in Japan from this time began to flourish, still Buddhist places of worship gradually increased, and were either in private houses or being built in the grounds of private gentleman and took various temple names, and when the spirit of Buddha had become settled therein afterwards, these places of Buddhist worship received an imperial dedication and so became recognized by the Emperor, and so they have continued for a thousand years.

However, although they may have been destroyed by the elements and catastrophes in nature or the calamities in time of war, still Buddhism has naturally continued to flourish up to later ages.

In the time of the Empress Suiko (593) a priest of Corea named Kauroku came and presented to the Empress books on almanac making, astronomy and geography. In the 12th year of her reign almanacs were first used.

In her reign the prince Shotoku, who was a great admirer of and believer in Buddhism, exerted himself to extend its doctrines, so that from this period it became prominent in this country.

PAST PARTICIPLE OR GERUND?—A POINT OF GRAMMATICAL TERMINOLOGY.

By Basil Hall Chamberlain.

[*Read January 27, 1886.*]

If a grammatical term, though incorrect or inadequate, has been sanctioned by universal usage, the best plan is to retain it. Thus to attempt to change the misleading names of some of the cases in Latin would cause general inconvenience without any counterbalancing benefit; for these names have been for centuries in the mouths of all scholars, and can no longer mislead those who think for a moment on the subject. But where usage is neither ancient nor universal, and where the language is one that is little known, the circumstances are very different. It then behooves those who have any influence on the selection of grammatical terms, to make that selection as carefully as possible. The advantages of a clear and appropriate terminology are so patent as scarcely to need insisting on. There are advantages to the student of the particular language in question, and there are advantages to the comparative student of many languages, who is unavoidably led or misled in his judgments and classifications by the terms which he finds used to denote the phenomena of the languages which it is his object to compare. Thus if we adopt, as some European grammarians have done, the inappropriate term "*root*" to denote such inflected verbal forms as the words *iri*, *ire*, *irerare*, and *iresase*, we on the one hand give the student of Japanese a mistaken notion both of Japanese roots and of Japanese inflections; and on the other hand we mislead the comparative philologist at home, whose knowledge of Japanese is necessarily derived merely from European books, into removing Japanese from the Altaïc family of languages in which the root is never used as an independent word, and into classing it (most probably erroneously) elsewhere.

For the retention of any such erroneous terms there is not in the case of Japanese the excuse of long-established usage. The Japanese themselves only began to study grammar during the eighteenth century; and each succeeding native writer has used complete liberty in rejecting such of his predecessors' technical terms as seemed to him unsatisfactory. The chief European writers on the subject, from Rodriguez to Mr. Aston, have acted much in the same manner, with the result that a generally acceptable terminology, the chief share in which belongs to Dr. Hoffmann and Mr. Aston, has now been formed. But it is by no means too late to add some finishing touches, to correct erroneous or inadequate terms.

A few months ago I ventured to propose "indefinite form" as a substitute for the misleading term "root.' I now wish to ask those who are interested in Japanese grammar to drop the scarcely less inappropriate term "past participle," used to denote the verbal form in *te*, as in *mite*, *irete*, etc., and to use the term "gerund" instead. The Japanese themselves have no name for the form in question. But "gerund" was the designation used by the late Dr. Hoffmann and by the late Dr. Brown, and I hear from Mr. Satow that he too supports its use.

Etymologically the form in *te* appears to be connected with *tsu*, *tsuru*, *tsure*, supposed by the native grammarians to be derived by aphæresis from *hatsuru*, "to finish," and used as suffixes denoting completion or past time. Even apart from this etymology, which may or may not be correct, the form in *te* seems primarily to denote past time. Thus, to take Mr. Aston's examples:

Haru sugite, natsu kitaru, Spring having passed, summer comes.
Hana sakite zo, hito mi ni kuru, It is after the flowers have opened, that people come to see them.
Ikusa mite, ya wo hagu, Having seen the battle, to whet one's arrows, i.e., To whet one's arrows after the battle has begun.

But in practice this form in *te* so frequently refers to present time, that the term "*past* participle" fails to give an adequate idea of its character. The usage of the form in *te* with regard to time is stated with such clearness by Motoori in his "*Kotoba no Tamanoo*," Vol. VI, page 20,

rev., that the passage may here be quoted with advantage. He is comparing the terminations *te* and *tsutsu* with reference to such passages as—

Hana mitsutsu
Hito matsu toki wa
Shirotae no
Sode ka to nomi zo
Ayamatare-keru,

and—

Au koto wa
Kumoi haruka ni
Naru kami no
Oto ni kikitsutsu
Koi-wataru kana,

after quoting five of which, he continues: "*Migi no tagui no* tsutsu *wa*, te *to iite mo yoroshi. Tadashi* te *wa hiroku*, tsutsu *wa sebashi. Saru yue ni* tsutsu *to iu-beki tokoro wo* te *to iwaruredomo*, te *to iu-beki tokoro wo* tsutsu *to iite wa kanawanu koto ōshi. Somo-somo* te *wa hiroku*, tsutsu *wa sebaki yue wa, hitotsu no tameshi wo mote iwaba*, '*Oto ni kikite koi-wataru*' *to iu wa, mazu oto ni kikite, nochi ni koi-wataru ni mo ii, mata oto ni kiku to koi-wataru to onaji toki ni ai-kōru ni mo iu nari. Shikaru wo*, '*Oto ni kiki*-tsutsu *koi-wataru*' *to wa, oto ni kiku to koi-wataru to onaji toki ni ai-kōru ni nomi iu kotoba nite, mazu oto ni kikite, nochi ni koi-wataru ni wa ii-gatashi*," i.e. "In passages like those just quoted, *te* might be substituted for *tsutsu*. It should be noted that *te* is of wider, and *tsutsu* of narrower application, for which reason *te* may be substituted for *tsutsu*, but *tsutsu* can by no means always be substituted for *te*. As an example of the wider application of *te* and the narrower application of *tsutsu*, take the phrase '*Oto ni kikite koi-wataru*.' This may be used either to express the fact that the sound was heard first and the love felt afterwards, or that the sound was heard and the love felt simultaneously. On the other hand the phrase '*Oto ni kiki*tsutsu *koi-wataru*' is used only to express the fact that the perception of the sound and the feeling of love were simultaneous, and never to express the fact that the sound was heard first and the love felt afterwards."

So positive a statement by so great an authority must surely decide

the question. For though the etymologies of the Japanese grammarians are often wild and their classifications faulty, their testimony on points of usage, and Motoori's testimony in particular, will be deferred to by all foreign students as being beyond dispute. A few examples are appended at the end of this paper, which will serve further to illustrate the matter.

I now pass on to the second count in the indictment against the objectionable term "past participle." We have disposed of "past." Let us now dispose of "participle." "Participle" is a term felicitously chosen to denote those words in Western languages which participate alike in the nature of the verb and of the adjective. Thus in the phrases "a child loved by its mother," "a man possessing great talents," the words "*loved*" and "*possessing*" are participles, because they indicate an action after the manner of a verb, and at the same time define a noun after the manner of an adjective. Written Japanese is peculiarly rich in words of this class, each tense of the Indicative Mood, whether affirmative or negative, passive, causative, etc., having a form answering to the European idea of a participle. In the Tōkyō colloquial the participle of several tenses has alone survived, replacing the verb proper. We do not, it is true, here generally call these words participles, because various reasons founded on the structure of the language make it more convenient to denote them by the term "attributive form." But in the European sense of the word, and viewed from the standpoint of the comparative philologist, they are participles. Thus in *kuru hito*, a "coming person;" *kishi hito*, "a came person," i.e. "one who came;" *konu hito*, "a not-coming person," i.e. "one who has not come," the words *kuru*, *kishi*, and *konu* are respectively the affirmative present, affirmative past, and negative present participles of the verb *kuru*, "to come."

Now the form in *te*, called by some the "past participle," is precisely one of those verbal forms which does *not* thus participate alike in the verbal and in the adjective character. Such forms as *kite*, *mite*, *sakite*, *sugite*, can never be used to define nouns, and are therefore not participles in any sense that can properly attach to that word. Perhaps there is no European grammatical term exactly covering the manifold senses in which the Japanese verbal forms in *te* are used. But

the word "gerund" appears to me to be open to less objection than any other, and, as already stated, it has the sanction of the authority of Dr. Hoffmann, Dr. Brown, and Mr. Satow. It has at least the merit of denoting one of the several senses in which the form in *te* is used, viz. the causal sense (*by* doing, *by* having done), whereas the term "participle" gives a fundamentally false notion of its structure and function.

The following examples are appended for the sake of reference:

Kotaete iwaku, "He answering said," "He said in answer,"—the answering and the saying being of course synchronous, because identical with each other. *Kotaete* is therefore present, not past.

O soba ni tsutomete iredo, "Though we *are* in attendance on his person." (The "being" and the "attending" being necessarily synchronous.)

Shite morau, "to get a thing done for one" (present, the actions represented by the two verbs being synchronous).

Ashi wo ugokashite yuku, "I go [by] moving my legs." The speaker does not mean that he moves his legs first and goes afterwards. The two actions are synchronous, one being the instantaneous result of the other.

Muyō no sho wo arawashite, uyō no sho wo aganau (a saying of the voluminous novelist Bakin), "By publishing useless books, I am able to purchase useful ones."

Ran wo uete tanoshimu mono, "Those who take pleasure in planting orchids."

A LIST OF WORKS, ESSAYS, ETC., RELATING TO JAPAN.

COMPILED BY CARLO GIUSSANI.

[*Yokohama, March, 1886.*]

[NOTE.—The works marked with an asterisk are only partially devoted to Japan.]

1. Adams, F. O. H., 2 vols., History of Japan from the earliest period to the present time, 8vo, London, 1871, with maps and plans.
2. Adams, A., 1 vol., Travels of a Naturalist in Japan and Manchuria, 8vo, London, 1870.
3. Adams, Will, 1 vol., The original letters of the English Pilot, written from Japan A. D. 1611-1617, 8vo.

3A. Adam's, Adventures in Japan in Harris's Navigantium atque Itinerantium Bibliotheca, fol., London, 1764.

4. Alcock, Sir R., 2 vols., The Capital of the Taicoon, a narrative of three years residence in Japan, 8vo, London, 1863, with maps and illustrations.
5. Alcock, Sir R., 1 vol., Art Treasures of Japan.
6. " " 1 vol., Art and Art Industries of Japan, illustr.
7. " " 1 vol., Japanese Art (in the Encyclopædia Britannica), London.
8. Anna, A., 1 vol., A Lady's visit to Manilla and Japan, London, 1863.
9. Anderson, W., 1 vol., The Pictorial Art of Japan, London, 1885, with plates and illustr.
10. Anderson, W., 1 vol., A descriptive Catalogue of the Collection of Japanese pictures in the British Museum, London, 1885.

11. Anderson, Dr. W., 1 vol., Lectures on Kakke, pamphlet, Tokio, 1878.
12. d'Angelis, P. G., 1 vol., Rélation du Royaume de Yezo.
13. Arthur, Clara M., 1 vol., The Cherry Blooms of Yeddo, a volume of poems, Boston, 1881, illustr.
14. Arnold, C., 1 vol., Wahrhaftige Beschreibung dreier mächtigen Königreichen, Japan, Siam und Corea, Nüremberg, 1672.
15. Aston, W. G., 1 vol., A Comparative Study of the Japanese and the Corean Languages, pamphlet.
16. Aston, W. G., 1 vol., A short Grammar of the Japanese Spoken Language, 12mo, Belfast, 1871.
17. Aston, W. G., 1 vol., A Grammar of the Japanese Written Language, 8vo., London, 1877.
18. d'Audiffret, E., 1 vol., Notes d'un Globe-Trotter, Course autour du Monde, de Paris à Tokio, 12mo, Paris.
19. Audsley, G. A., 1 vol., Ornamental Arts in Japan, 1883, illustr.
20. " " 1 vol., The Cloisonné Enamels of Japan, Liverpool, 1880.
21. Audsley and Bowes, 1 vol., Keramic Art of Japan, Liverpool, 1879, with plates and illustr.
22. Awoye, H., 1 vol., Tobacco Culture at Osumi and Satsuma, Tokio, 1879, Japanese text, with names of illustr. translated.
23. Ayrton, Mrs. C., 1 vol., Child life in Japan. Japanese Child Stories.
24. Baba, T., 1 vol., Elementary Grammar of the Japanese Language, London, 1873.
25. Bachoz, J., 1 vol., Herbier colorié du Japon, Paris, 1860, illustr.
26. Banks, J., 1 vol., Icones selectae plantarum, quas in Japonia collegit et del, E. Kampfer, Londini, 1791.
27. de Bavier, E., 1 vol., La Sericiculture au Japon, Lyon, 1874, illustr.
28. Bazangeou, L., 1 vol., Japanese Government and People, Paris, 1881.
29. Bax, B. W., 1 vol., The Eastern Seas; narrative of the voyage of H. M. "Dwarf" in China, Japan, and Formosa, London, 1875.
30. Berg, A., 1 vol., Die Preussische Expedition nach Ostasien, Berlin, 1873.

31. Beukema, Dr., 1 vol., Die Leichenverbrennung in Japan.
32. Benyowsky, 2 vols., Travels into Siberia, Kamschatka, Japan, etc., *, London, 1790.
33. Bird, I., 2 vols., Unbeaten Tracks in Japan, London, 1880, with Map and illustr.
34. Blakiston, T. W., 1 vol., Journey in Yezo.
35. Black, J. R., 2 vols., Young Japan. Yokohama and Yedo, 1858-79, London, 1881, illustr.
36. Black, J. R., 1 vol., Catalogue of Japanese plants in "Hodgson's Residence at Nagasaki and Hakodate," pamphlet.
37. Bleeker, P., 1 vol., Nieuw naleezingen op de Ichthyologie van Japan, Batavia, 1854.
38. Bleeker, P., 1 vol., Bijdrage tot de Kennis der Ichthyologie fauna van Japan, Amsterdam, 1853.
39. Bleeker, P., 1 vol., Enumération des espéces de Poissons connues au Japon, Amsterdam, 1879.
40. Bley, J. C. H., 1 vol., De Staatkunde van Nederland in betrekking tot Japan.
41. Boller, 1 vol., Nachweis dass das Japanische zum Ural-Altaischen Stamme gehört, Wien, 1857.
42. Boissonade, G., 1 vol., Le Bimetalisme corrigé dans le Projet de Côde Civil Japonais, pamphlet, Tokio, 1883.
43. Bousquet, G., 2 vols., Le Japon de nos jours, et les échelles de l'éxtrême Orient, Paris, 1877.
44. Bowes, J. L., 1 vol., Japanese marks and Seals, London, 1881, illustr.
45. Bowes, J. L., 1 vol., Enamels, London, 1881.
46. Bouhourd, 1 vol., Vie de St. François Xavier, Apôtre des Indes et du Japon, Louvain, 1822.
47. Burnouf, E., 1 vol., L'Indigo Japonais, culture et preparation, pamphlet, Paris, 1874, illustr.
48. Burnouf, E., 1 vol., (Traduction de) Koku Si-riyaku, ou Abrégé des Historiens du Japon, Paris, 1875.
49. Butler, 1 vol., Grammar of Japanese Ornament, 1884.
50. Bramsen, W., 1 vol., Japanese Chronological tables from 645 to 1873.

51. Bramsen, W., 1 vol., The Coins of Japan; copper, lead and iron coins, illustr.
52. Brassey, Mrs., 1 vol., A Voyage in the "Sunbeam," *, London, 1878.
53. Brown, S. R., 1 vol., Colloquial Japanese, or conversational Sentences and dialogues in English and Japanese, Shanghai, 1863.
54. Brown, S. R., 1 vol., Prendergast Mastery System adapted to the Japanese Language, etc., Yokohama, 1875.
55. Brinkley, Capt. F., 1 vol., On the History of Japanese Keramics.
56. " " 3 vols., Gokaku Hitori Annai, Lessons in English for Japanese, Tokio.
57. Bridges, F. D., 1 vol., The Journal of a Lady's travels round the world, *, London, 1882, illustr.
58. Brauns, Dr. D., 1 vol., Geology of the Environs of Tokio.
59. " " 1 vol., Japanische Sagen und Märchen, Halle, 1885.
60. Brunton, 1 vol., Lighthouses, Lightships, Beacons and Buoys in Japan.
61. Bürgen, H., 1 vol., Beschrijving der Japansche Kopermijnen en der bereiding van het Koper, Batavia, 1836.
62. B. et L., 1 vol., Une escursion au Fusiyama, Yokohama, 1880
63. Capron, Gen., 1 vol., Reports on Yezo, Tokio, 1875.
64. Cardim, A. F., 1 vol., Fasciculus et Japonicus Floribus suo ad huc Madentibus, Roma, 1646.
65. Carnegie, A., 1 vol., Round the world, *, London, 1879.
66. Caron, F., 1 vol., Japan, Gravenhage, 1636.
67. " " 1 vol., Account of Japan in 1631-38 (translated by R. Mauley), London, 1663.
68. Caron & Schouten, 1 vol., A true description of the mighty Kingdoms of Japan and Siam, London, 1671.
69. Carrothers, Mrs. J., 1 vol., The Sunrise Kingdom, or Life and Scenes in Japan, Philadelphia, 1880.
70. Chamberlain, B. H., 1 vol., The Classic Poetry of the Japanese, 12mo, London, 1880.
71. Chamberlain, B. H., 1 vol., A simplified Grammar of the Japanese Language (modern written style), 12mo, Yokohama, 1886.

72. Chamberlain, B. H., 1 vol., The Kojiki, or Records of Ancient Matters; Asiatic Society of Japan; Transactions, Sup. Vol. X.
73. Chamberlain, B. H., 2 vols., Yeigo Henkaku Ichiran; Lessons in English for Japanese.
74. Charlevoix, P. F., 9 vols., Histoire et Déscription générale du Japon, 4to, Paris, 1785.
75. Charlevoix, P. F., 3 vols., Histoire du Christianisme au Japon, Paris, 1715.
76. van der Chys, J. A., 1 vol., Nederlands streven tot openstelling van Japan voor den wereldhandel, Amsterdam, 1867.
77. Chiwei, Y., 1 vol., Bemmo, or an Exposition of Error (treatise against Christianity), Tokio.
78. de Casembroot, 1 vol., De "Medusa" in de wateren van Japan, 1863.
79. Citadelli, Père, 1 vol., Rélation de ce qui s'est passé en 1649 au Japon, Cochinchine, Tonquin, Paris, 1655, *
80. Clark, E. W., 1 vol., Life and Adventures in Japan, New York, 1878, illustr.
81. Coningh, A., 1 vol., Mijn verblijf in Japan, Amsterdam, 1856.
82. Coelii, C., 1 vol., Jüngste Zeytung auss der ..... Insel Japan, Dilingen, 1586.
83. Cornwallis, K., 1 vol., Two Journeys to Japan, London, 1859.
84. Cowan, F. M., 1 vol., East and North of Japan (translated from the Dutch), Amsterdam, 1859.
85. de Contensou, G., 1 vol., Chine et Extrême Orient, *, Paris, 1884.
86. Cotteau, Ed., 1 vol., De Paris au Japon à travers la Sibérie, *, Paris, 1883.
87. Cotteau, Ed., 1 vol., Un touriste dans l'extrême Orient, *, Paris, 1884, with maps and illustr.
88. Cordier, H., 1 vol., Bibliotheca Sinica, *, Paris, 1878.
89. Cox, W. D., 1 vol., A Grammar of the English Language for the Japanese students, Tokio, 1881.
90. Cox, W. D., 1 vol., Glimpses of English Literature for Japanese students, Tokio, 1883.
91. Collado, 1 vol., Ars Grammaticae Japonicae, 1632.

92. Crow, A. H., 1 vol., Highways and Byways in Japan.
93. Cutler, Th., 1 vol., A Grammar of Japanese Ornament and designs, London, 1881, illustr.
94. Dal Verme, L., 1 vol., Giappone e Siberia, *, Milano, 1881, illustr.
95. de Dalmas, R., 1 vol., Les Japonais, leur pays et leur mœurs, Paris, 1885.
96. Davidoff, 1 vol., Vocabulary of the Aino tongue.
97. Dobrotvorski, 1 vol., Ainsko-Russkiĭ Slovar, 8vo, Kazan, 1875, (Aino Vocabulary).
98. Deguignes, 1 vol., Allgemeine Geschichte der Hunnen and Türken, der Mogols, etc., *, 1768.
99. Dennys, N. B., Mayers, W. F., King, Chas., 1 vol., The Treaty Ports of China and Japan, London, 1867.
100. Dickins, F. V., 1 vol., Japanese Odes, London, 1866.
101. " " 1 vol., Chiushingura, or the Loyal League, a Japanese Romance, (translated by) Yokohama, 1875.
102. Dickins, F. V., 1 vol., Fugaku Hiyaku-kei, or a Hundred Views of Fuji, by Hokusai (translated by) London, 1881.
103. Dilke, C. W., 1 vol., Greater Britain, a record of travel in English speaking countries, *, London, 1878.
104. Dickson, W., 1 vol., Japan, its history, government and officers, etc., London, 1869.
105. Dixon, J. M., 1 vol., Helps to the Mastery of English for Japanese students, Tokio, 1881.
106. Dixon, W. G., 1 vol., Japan, the Land of the Morning, Edinburg, 1882.
107. Doeff, H., 1 vol., Herrinneringen uit Japan, 1804-17, Haarlem, 1836.
108. Doeff, H., 1 vol., Dutch-Japanese Dictionary.
109. van Doren, J. B., De openstelling van Japan voor de vreemde natien in 1856, Amsterdam, 1861.
110. Donker Curtius, J. H., 1 vol., Proeve eener Japansche Spraakkunst, Leyden, 1857.
111. Doyle, W. H., 1 vol., The Agriculture and Husbandry of the Japanese Islands, by Q. Keigoke (translated by), Tokio, 1879.
112. Dubard, M., 1 vol., Le Japon pittoresque, Paris, 1879.

113. Dubois, de Jancigny, 1 vol., Japon, Indo-Chine, *, Paris, 1850.
114. Dresser, C., Japan, its Arts, Industries, Manufactures, 1883.
115. Duchateau, J., 2 vols., Documents sur l'Empire du Japon, Paris.
116. " " 1 vol., " " les moeurs des Ainos et Kouriliens, Paris.
117. Duchateau, J., 1 vol., Sur l'origine de l'Ecriture Japonaise et Sumérienne, Paris, 1873.
118. Dupuy de Lôme, E., 1 vol., Estudio sobre la Géografia del Japon, pamphlet, Madrid, 1880.
119. Dunker, G., 1 vol., Index Molluscorum Maris Japonici conscriptus, Cassel, 1882, illustr.
120. van Duyl, A. G. C., 1 vol., Japan en de Japanezen, Amsterdam, 1861.
121. Eastlake, F. W., 1 vol., The first Century of the Church in Japan, pamphlet, Yokohama, 1884.
122. Eastlake, F. W., 1 vol., Easy Conversation in English, German and Japanese, Yokohama, 1885.
123. Eby, Rev. C. S., 1 vol., Kino Dōwa, Ichi no jo, with vocabulary, pamphlet, Yokohama, 1881.
124. Eby, Rev. C. S., 1 vol., A Manual for transliterating Japanese, pamphlet, Yokohama, 1882.
125. Eby, Rev. C. S., 1 vol., Tokio Lectures, Christianity and Humanity, 8vo, Yokohama, 1883.
126. Eby, Rev. C. S., 1 vol., The immediate Christianization of Japan, pamphlet, Yokohama, 1884.
127. Eden, C. H., 1 vol., Japan, historical and descriptive, London, 1877, with maps and illustr.
128. Edkins, J., 1 vol., Contributions to the history of the Japanese transcription of Chinese sounds.
129. Edkins, J., 1 vol., Influence of Chinese dialects on the Japanese pronunciation of the Chinese part of the Jap. Language.
130. Eggermont, J., 1 vol., Le Japon, Histoire et Religion, Paris, 1885
131. Elmhirst and Jephson, 1 vol., Our life in Japan, London, 1869.
132. Eldridge, Dr. S., 1 vol., Notes on the diseases affecting Foreign Residents in Japan, pamphlet, Shanghai, 1877.
133. Eldridge, Dr. S., 1 vol., The arrow poison of the Ainos, pamphlet.

134. Eldridge, Dr. S., 1 vol., Syphilis in Japan (in the Medical and Surgical Journal), pamphlet, 1883.
135. Evrard, F., 1 vol., Cours de Langue Japonaise en 60 leçons, Yokohama, 1874.
136. Ewing, 1 vol., Sanitary Reform in Japan.
137. Faulds, H., 1 vol., Nine years in Nipon, London, 1885.
138. Fenollosa, E. F., 1 vol., Review of the Chapter on painting in "l'Art Japonais" by Gonse, pamphlet, Yokohama, 1884.
139. Fischer, 1 vol., Index Molluscorum Maris Japonici, Cassel, 1883.
140. Fisscher, J. F. v. O., 1 vol., Bijdrage tot de Kennis van het Japansche Rijk, Amsterdam, 1833.
141. Field, H. M., 1 vol., From Egypt to Japan, *, New York, 1877.
142. Franceschini, F., 1 vol., (tradotto da) Trattato dell' educazione dei bachi da Seta al Giappone, di Rosny, Milano, 1870.
143. Fidell et Notable, 1 vol., Récit de la Conversion du Roy Ydata Macamune du Japon, Tolose, 1618.
144. Folco, 1 vol., Ambassades mémorables de la Cie des Indes Or. vers les Empereurs du Japon, Amsterdam, 1680.
145. Fouque, E., 1 vol., The Coal Fields of Kiushiu, Paris, 1882.
146. Fontpertuis, A. F. de, 1 vol., Chine, Japon, Siam et Cambodge, *.
147. Fortune, R., 1 vol., Yedo and Peking. A narrative of a journey to the Capitals of Japan and China, London, 1863, with map and illustr.
148. Fowler, (R. N.), 1 vol., A visit to Japan, China, and India, *
149. Franks, A. W., 1 vol., Japanese Pottery (A native report edited by) with illustr. and marks.
150. Franchet, A., & Savatier, L., 2 vols., Enumeratio Plantarum in Japonia Sponte Crescentium, Paris, 1874-75.
151. Fraissinet, E., 2 vols., Le Japon, histoire et déscripion. Rapports avec les Europ., etc., Paris, 1855.
152. Frederici, C., 1 vol., Bibliotheca Orientalis, *, London, 1876-81.
153. Fukumi and Ogurusu, 1 vol., Vollstaendigstes Deutsche-Japanisches-Woerterbuch, Tokio, 1885.
154. Fuji, U., 1 vol., Hymns and Tunes in Japanese, Yokohama, 1876.

155. Furet, 1 vol., Lettres à L. de Rosny sur l'Archipel Japonais, et Tartarie orientale, Paris, 1860.
156. Gautier, Judith, 1 vol., An Usurper (translated from the French), 1884.
157. Genker, 1 vol., Bibliotheca Orientalis, Leipzig, 1853, 1861.
158. Geerts, A. J. C., 2 vols., Les Produits de la Nature Japonaise and Chinoise, Yokohama, 1878.
159. Geerts, A. J. C., 1 vol., Japan in 1869-72.
160. " " 1 vol., Guide du baigneur au Japon, Yokohama, 1880.
161. Geerts, A. J. C., 1 vol., The Arima Rebellion, and the conduct of Koeckebaker.
162. Geerts, A. J. C., 1 vol., Minéralogie et Métallurgie des Japonais.
163. Giglioli, 1 vol., Il viaggio della "Magenta" intorno al mondo, with maps and illustr., *.
164. Glass, C., 1 vol., The world, round it and over it, *, Toronto, 1881.
165. Golownin, W., 2 vols., Japan and the Japanese, London, 1853.
166. " " 2 vols., Recollections of Japan, London, 1819.
167. " " 1 vol., Narrative of my Captivity in Japan; 1812-13, Paris, 1818.
168. Golownin, W., 1 vol., Mijne lotgevallen in mijne gevangenschap bij de Japanners, 1812-13, Dordrecht, 1817.
169. Gonze, A., 1 vol., L'Art Japonais (litho.).
170. Gochkewitch, 1 vol., Yaponsko-Russkiĭ Slovar, St. Petersburg, 1857.
171. Gotsche, 1 vol., Japanese Bibliography up to 1862 (in Zeitschrift der Deutsche Morg. Gesell.) vol. xx, supp.
172. Gower, Lord, R., 1 vol., A tour from Brindisi to Yokohama, *, London, 1885.
173. Gray, A., 1 vol., List of dried plants collected in Japan by Wells Williams, J. Morrow, etc., Boston, 1859.
174. " " 1 vol., On Botany of Japan.
175. Greey, E., 1 vol., Young Americans in Japan, or the Adventures of the Jewett family, 8vo, Boston, 1881, illustr.
176. Greey, E., 1 vol., The wonderful City of Tokio, or further adventures of the Jewett family, Boston, 1882.

177. Greey, E., 1 vol., The Golden Lotus and other Legends of Japan, Boston, 1882.

178. Greey, E., 1 vol., Description of a Collection of Japanese, Chinese, and Korean porcelain, pottery, faïence, made by Capt. F. Brinkley, New York, 1885.

179. Greey and Saito, 1 vol., The Loyal Ronins, (from S. Tamenaga), New York, 1880.

180. Griffis, W. E., 1 vol., The Yokohama Guide, Yokohama, 1874.

181. Griffis, W. E., 1 vol., The Tokio Guide, Yokohama, 1874.

182. " " 1 vol., The Mikado's Empire, New York, 1876.

183. " " 1 vol., Japan (in the American Cyclopedia), New York.

184. Griffis, W. E., 1 vol., Japanese Fairy World, Schenectady, N. Y., 1880, illustr.

185. Gring, Rev. A. D., 1 vol., An Eclectic Chinese-Japanese-English Dictionary, Yokohama, 1884.

186. Gubbins, J. H., 1 vol., Introduction of Christianity into China and Japan, pamphlet, Tokio, 1877.

187. Gubbins, J. H., 1 vol., Report on taxation in Japan, pamphlet, Yokohama, 1884.

188. Gundry, R. S., 1 vol., China and Japan, a retrospect of political and commercial events, 1868-77.

189. Gundry, R. S., 1 vol., Sketches of excursions to Chusan, Pootoo, Nanking and Kioto, *.

190. Guimet & Regamey, 1 vol., Promenades Japonaises, 4to, Paris, illustr.

191. Hall, Basil, A voyage of Discovery, Corea, Loochoo and other places in the Eastern Seas, 4to, London, 1818.

192. Halloran, A. L., 1 vol., A visit to Japan, London, 1856.

193. Harris's Navigantium atque Itinerantium Bibliotheca, v. Adams.

194. Harvey, 1 vol., Characters of new Algae, chiefly from Japan, collected by C. Wright, 1859.

195. Hawks, F. L., 3 vols., Narrative of the American Expedition under Commodore Perry, to Japan, 1852-54, New York, 1856, with maps and illustr.

196. Heine, W., 1 vol., Japan und seine Bewohner, Leipsic, 1860, illustr.

197. Hepburn, J.C., 1 vol., Japanese-English and Eng.-Jap. Dictionary, Shanghai, 1876.

198. Hepburn, J. C., 1 vol., Jap.-Eng. and Eng.-Jap. Dictionary, small edition, New York, 1876.

199. Hepburn, J. C., 1 vol., New Testament (in Japanese), Yokohama, 1880.

200. d'Hervey de Saint Denys, 1 vol., Mémoires sur l'histoire ancienne du Japon, Paris, 1872.

201. Hibiya and Sato, 1 vol., Japanese and German Dictionary, revised by Lehmann, Tokio, 1877.

202. Hildreth, R., 1 vol., Japan as it Was and Is, New York, 1855.

203. Hoey, Mrs. C., 1 vol., Japan and the Japanese (translated from Humbert), London, 1874, illustr.

204. House, E. H., 1 vol., The Japanese Expedition to Formosa in 1874, Tokio, 1875.

205. House, E. H., 1 vol., Kagoshima, Tokio, 1875.

206. " " 1 vol., The Shimonoseki Affair.

207. " " 1 vol., Japanese Episodes, Boston, 1881.

208. Houette, M. A., 1 vol., Chine et Japon; Notes Politiques, commerciales et militaires.

209. Hoeven, J. v. d., 1 vol., Dets over den grooten zoogenoemden Salamander van Japan, Leiden, 1838.

210. Hoffmann, Dr. J. J., 1 vol., Memoire sur la porcelaine du Japon, traduite du Japonais, Paris, 1855.

211. Hoffmann, Dr. J. J., 1 vol., Das Tzian-dzu-wen, oder Buch von tausend Woerten, Leiden, 1840.

212. Hoffmann, Dr. J. J., 1 vol., Das Buddha Panthéon von Nippon (überzetst von), Leiden, 1851.

213. Hoffmann, Dr. J. J., 1 vol., Geschichtstabellen von Japan, aus dem original überzetst.

214. Hoffmann, Dr. J. J., 1 vol., The Japanese Treaties concluded at Yedo in 1858, Hague, 1862.

215. Hoffmann, Dr. J. J., 1 vol., Japanische Spraakleer, Leiden, 1876.

255. Lambert, C. J., 1 vol., The Voyage of the "Wanderer," edited by G. Young, *, London, 1882.
256. Lange, Dr. K., 1 vol., Alt-japanische Frühlingslieder aus der Kokin Wakashu.
257. Langegg, Dr. J. A. J. von, 1 vol., Fusô Cha-wa, Japanische Thee Geschichte, Wien, 1884.
258. Langegg, Dr. J. A. J. von, 1 vol., Feudal Fealty, Leipsic, 1880.
259. Langsdorff, C. W. von, 4 vols., Reis om de Wereld, 1803-1807, *, Amsterdam.
260. Lanman, C., 1 vol., The Japanese in America, London, 1872.
261. " " 1 vol., Leading Men of Japan, Boston, 1883.
262. Lawrence, J. B., 1 vol., China and Japan, and a Voyage thither, Hartford, 1870.
263. Latroùe, E., 1 vol., Le Japon, Géographique, Physique, Politique, Économique, Paris, with plan and maps.
264. Laùts, G., 1 vol., Japan in zijne Staatkund, Amsterdam, 1847.
265. Le Gendre, Gen., 1 vol., Progressive Japan, Yokohama, 1878.
266. Lehmann, 1 vol., Wörterbuch der Japanische und Deutsche Sprache.
267. Liggins, J., 1 vol., One thousand Familiar Phrases in English and Romanized Japanese, New York, 1867.
268. Liebscher, G., 1 vol., The Financial Condition of Japan, London, 1882.
269. Liebscher, G., 1 vol., Japans Landwirthschaft, etc, Leipsic, 1882.
270. Lindau, R., 1 vol., Un voyage autour du Japon, Paris, 1864.
271. " " 1 vol., Japan, naar het Fransch, Leyden, 1865.
272. Longford, J., 1 vol., Summary of the Japanese Penal Code, Tokio, 1873.
273. Lowder, J. F., 1 vol., Conversations in Japanese and English, 1867.
274. " " 1 vol., Legacy of Iyeyasu, 1874.
275. Lucy, H. W., 1 vol., East by West, a Journey in the Recess, *, London, 1885.
276. Lühdorf, A. F., 1 vol., Acht monate in Japan, Bremen, 1857, illustr.

277. de Lynden, 1 vol., Souvenir du Japon, vues d'après nature, Hague, 1861.
278. Lyman, B. S., 1 vol., Geological Survey of Japan, Tokio.
279. " " 1 vol., Yesso Geological Survey, Tokio.
280. " " 1 vol., General Report of Geology of Yesso, Tokio.
281. " " 1 vol., Report of the 2nd year's Progress of the Survey of the Oil Lands of Japan, Tokio, 1878.
282. Maeda Masana, 1 vol., Les Laques Japonaises, Yokohama.
283. MacFarlane, Chas., 1 vol., Japan, Geographical and Historical, London, 1852.
284. Malte Brun, 1 vol., Japanese Islands, Edinburgh, 1822.
285. Marshall, D. H., 1 vol., Notes on some of the Volcanic Mountains of Japan, pamphlet, Tokio, 1878.
286. Matsugata and Maeda, 1 vol., Les Laques et la Céramique au Japon.
287. Matsumura, J., 1 vol., Nomenclature of Japanese Plants in Latin, Japanese and Chinese, Tokio, 1884.
288. Marron, Dr. H.. 1 vol., Japan und China; Reiseskizzen.
289. Mayers, Dennys, King, 1 vol., The Treaty Ports of China and Japan, London, 1867.
290. Mayers, Dennys, King, 1 vol., China and Japan; a complete guide to, London, 1876.
291. McClatchie, T. R. H., 1 vol., Japanese Plays Versified, illustr.
292. " " 1 vol., Japan (in the Encyclopedia Britannica).
293. McClatchie, T. R. H., 1 vol., The Castle of Yedo, pamphlet, Tokio, 1877.
294. McLeod, N., 1 vol., Epitome of the Ancient History of Japan, Nagasaki, 1875.
295. McLeod, N., 1 vol., Korea and the Ten Lost Tribes of Israel, with Japanese drawings, Yokohama, 1879, illustr.
296. McCartee, Dr. D. B., 1 vol., Japan (in the American Cyclopedia).
297. Medhurst, W. H., 1 vol., (Philo-Sinensis) Comparative Vocabulary of the Chinese, Corean and Japanese Languages, 8vo, Batavia, 1835.
298. Medhurst, W. H., 1 vol., Japanese-English and English-Japanese Vocabulary, 8vo, Batavia, 1839.

299. Meiklejohn, R., 1 vol., Meiklejohn's Japan Directory, annual, 8vo, Yokohama.

299A. Menzel, 1 vol., Flora Japonica.

300. Metchnikoff, L., 1 vol. l'Empire Japonais; pays, peuple, histoire, Genève, 1881.

301. Meylan, G. F., 1 vol., Japan in Schetsen over de zeden en gebruiken van dat rijk, Amsterdam, 1830.

302. Meylan, G. F., 1 vol., Geschiedkundig overzigt van den handel dem Europezen op Japan, Batavia, 1833.

303. Meerdervort, P. van, 1 vol., Vijf Jaren in Japan, 1856-63, Leyden, 1867.

304. Melchior, 1 vol., Arte de la Lingua Japonica, 1610 (?).

305. Meyer, Dr. H., 1 vol., Eine Weltreise, *, Leipsic, 1885.

306. Mermet de Cachon, 1 vol., Les Ainos.

307. Mitford, A. B., 1 vol., Tales of Old Japan, London, 1871, illustr.

308. Millet Murean, M. L. A., 2 vols., The voyage of "La Perouse" Round the World in 1785-88, *, London, 1798.

309. Michel, E., 2 vols., Le Tour du monde en 240 jours, *, Paris, 1882.

310. Miyasato Masayasu, 1 vol., A Chemical and Mineralogic Dictionary in English and Japanese, Tokio, 1874.

311. Miquel, F. A., 1 vol., Prolusio Florae Japonicae, Amstelodami, 1866.

312. Miquel, F. A., 1 vol., Sur les affinités de la Flore du Japon avec celles de l'Asie et de l'Amerique du Nord, 1867.

313. Miquel, F. A., 1 vol., Sur les Caractère et l'origine de la Flore du Japon, 1867.

314. Miquel, F. A., 1 vol., Flora Japonica. Sectio II (en continuation de Siebold et Zuccarini), 1868.

315. Montanus, A., 1 vol., Gedenkwaerdige Gesantschappen der Oost-Indische Maetschappy aen de Kaisaren van Japan, Amsterdam, 1669.

316. Montanus, A., 1 vol., Ambassades de la Comp. Holl. des Indes Or. vers l'Empereur du Japon, Leiden, 1686.

317. Morse, E. S., 1 vol., Japanese Homes and their Surroundings, Boston, 1886, illustr.

318. Mounsey, A. H., 1 vol., The Satsuma Rebellion of 1877, London, 1879.

319. Mossman, S., 1 vol., New Japan, the Land of the Rising Sun, London, 1873, with map.

320. Mossman, S., 1 vol., Small Handbook of Japan.

321. Morris, J., 1 vol., Kotaka, a Samurai's Daughter; a Japanese tale, London, 1885.

322. Max Müller, 1 vol., Anecdota Oxoniensia. Aryan Series. Buddhist Texts from Japan, London, 1881.

323. Murray, A., 1 vol., Pines and Firs of Japan, London, 1863. illustr.

324. Muramatsu, M. Y., 1 vol., The Meiji Kwaiwa Hen, A Treasury of Conversation in English and Japanese, Tokio, 1886.

325. Mourier, Dr. P., 1 vol., Étude complète de l'éducation des vers à soie, par Shimidzu K., Paris, 1868.

326. Munroe, 1 vol., Geological Notes on Yezo.

327. Nagai, K., and Murai, J., Japan; International Health Exhibition, Descriptive Catalogue by, London, 1884.

328. Netto, C., 1 vol., Mining and Mines in Japan, published by the University of Japan, Tōkiō.

329. Ninagawa Noritane, 1 vol., Art Céramique.

330. Nordenskjöld, A. E., 2 vols., The Voyage of the "Vega" round Asia and Europe (translated by A. Leslie), *, London, 1881.

331. N . . . H. W., 1 vol., Calcutta to Liverpool by China, Japan and America, in 1877, *.

332. Oda, Fudji & Sakurai, 1 vol., Deutsches-Japanisches Taschen Wörterbuch, Tokio, 1872.

333. Ogilby, J., 2 vols., China and Japan, London, 1670, with maps and illustr.

334. Okuyama, 1 vol., Medical Vocabulary in English and Japanese, Tokio, 1877.

335. Oliphant, L., 1 vol., Lord Elgin's Mission to China and Japan in 1857-59, London, 1859, illustr.

336. Oliphant, L., 2 vols., (translated by Guizot) La Chine et le Japon; misson du Ct. Elgin, Paris, 1860.

337. Oliver, 1 vol., Notes upon a few of the Plants, collected near Nagasaki, etc., by R. Oldham.

338. O'Neil, J., 1 vol., A first Japanese Book for English Students, London, 1874.

339. Ooi, K., 1 vol., Modern English and Japanese Conversation, Tokio, 1885.

340. Ory, P., 1 vol., L'Arbre à laque (traduit du Japonais), pamphlet, Paris, 1875.

341. Osborn, Capt. S., 1 vol., A Cruise in Japanese Waters, London, 1859.

342 " " 1 vol., Japanese Fragments.

343. Palmer, A. H., 1 vol., Documents and Facts about Japan, Washington, 1857.

344. Pagés, L., Histoire de la Réligion Chrétienne au Japon, de 1598 à 1651, 2 vols., 8vo. Paris, 1869.

345. Pagés, L., 1 vol., Histoire des 26 Martyrs Japonais (1597), Paris, 1862.

346. Pagés, L., 1 vol., Dictionaire Japonais-Français, Paris, 1868.

347. " " 1 vol., Bibliographie Japonaise depuis le 15me siècle, Paris, 1869.

348. Pagés, L., 1 vol., Essai de Grammaire Japonaise de J. H. Donker Curtius, Paris, 1860.

349. Paravey, C. de, 1 vol., Mémoire sur l'origine Japonaise, Arabe et Basque, des peuples du plateau de Bogota, *, Paris, 1838.

350. Paravey, C. de, 1 vol., Illustrations de l'Astronomie hiéroglyphique et des planisfères etc., retrouvés en Egypte, Chaldée, Inde et Japon, *, Paris, 1835.

351. Parry, S. H. J., 2 vols., My Journey Round the World, *, London, 1881.

352. Pauthier, E., 1 vol., Le Livre de Marco Polo, *.

353. Pearson, G. C., 1 vol., Out of Bounds, a Trip to Shinshiu, Yokohama, 1878.

354. Pearson, G. C., 1 vol., Flights Inside and Outside Paradise; Sketches of Travel in Japan and elsewhere, *, London, 1886.

355. Petitjean, Evèque, 1 vol., Lexicon Latino-Japonicum, Roma, 1870.

356. Pfizmaier, Dr. A., 1 vol., Japanese Chrestomathy, Vienne, 1847.

357. Pfizmaier, Dr. A., 1 vol., Japanese, German and English Dictionary, Wien, 1851.

357A. Pfizmaier, Dr. A., Beitrag zur Kenntniss der ältesten Japanischen Poesie, 8vo, Wien, 1852.

357B. Pfizmaier, Dr. A., Kritische Durchsicht der von Davidow Wörtersammlung d. Sprach der Aino's, 8vo, Wien, 1852.

358. Pfizmaier, Dr. A., 1 vol., Aino Vocabulary (Vocabularium der Aino Sprache), Wien, 1854.

359. Pfizmaier, Dr. A., 1 vol., Untersuchungen über den Bau der Aino-Sprache, Wien, 1852.

360. Pfizmaier, Dr. A., Die Sprache in den botanischen Werken der Japaner, Wien, 1866.

361. Pfizmaier, Dr. A., 1 vol., Zwei Reisen nach dem Westen Japan in den Jahren 1869-1889, Wien, 1881.

362. Pfizmaier, Dr. A., 1 vol., Erörterungen und Aufklärungen über Aino, Wien, 1882.

363. Pfizmaier, Dr. A., 1 vol., Contributions to the Knowledge of Aino Poetry.

364. Pfizmaier, Dr. A., 1 vol., Uber den Text eines Japanischen Dramas, Wien, 1870

365. Pfizmaier, Dr. A., 1 vol., Werke aus den Zeiten der Zweitheilung Japans, Wien, 1882.

366. Pfoundes, C., 1 vol., Fuso Mimi Bukuro; a Budget of Japanese Notes, Yokohama, 1875.

367. Pfoundes, C., 1 vol., Folk Lore of Old Japan.

368. " " 1 vol., Art of Japan and its Meaning.

369. " " 1 vol., Japanese People, their Origin and the Race as it now exists, London, 1881.

370. Pestalozza, A., 1 vol., Ibachi del Giappone, pamphlet, Milano, 1865.

371. Pidgeon, D., 1 vol., An Engineer's Holiday, or Notes of a Round Trip from 0° to 0°, *, London, 1883.

372. Pinkerton, J., 1 vol., Diary on the Coast of Japan in 1673, London, 1808-14.

373. Pitman, E. R., 1 vol., Central Africa, Japan and Fiji. A story of Missionary Enterprise and Triumph, *, London, 1882.

374. Pruyn, M., 1 vol., Grandmamma's Letters from Japan, Boston, 1877.

375. Psalmanaazar, G., 1 vol., Description of Formosa, etc., *, London, 1704.

376. Psalmanaazar, G., 1 vol., A Dialogue between a Japanese and a Formosan, London, 1707.

377. Purcell, T. A., 1 vol., Our Neighbourhood, Sketches in the Suburbs of Yedo, Tokio, 1874.

378. Pumpelly, R., 1 vol., Across America and Asia. Notes of a Five Years' Journey Around the World, *, New York, 1871.

379. Prussian Government, 1 vol., Ansichten aus Japan, China und Siam, (edited by the) *, Berlin, 1864.

380. Randall, T., 1 vol., Memorials of the Empire of Japan, London, 1850.

381. Ragusa, V., 1 vol., Per l'inaugurazione del Museo Giapponese a Palermo, pamphlet, Palermo, 1883.

382. Radermacher, J. C. M., 1 vol., Bijdragen tot de beschrijving van Japan, Rotterdam, 1787.

383. Raud, E. A., 1 vol., All Aboard for Sunrise Lands, *.

384. Rein, J. J., 1 vol., Japan, nach Reisen und Studien, Leipsic, 1881.

385. " " 2 vols., Japan, Travels and Researches, London, 1884, with maps and illustr. (translated from the German.)

386. Reed, E. J., 2 vols., Japan, its History, Traditions and Religion, London, 1880, with maps and illustr.

387. Regamey, F., 1 vol., Okoma, roman illustré d'après le texte de Takizawa Bakin, Paris.

388. Riemer, G., 1 vol., Reise S.M.S. "Stosch" nach China und Japan, 1881-83.

389. Rosser, W. R., 1 vol., Sailing Directions for Japan, London, 1871.

390. Rodriguez, 1 vol., Elements de Grammaire Japonaise, Paris, 1825.

391. Rochechouart, J. de, 1 vol, Excursions autour du Monde; les Indes, la Birmanie, le Japon, etc, *, Paris.

392. Rosny, L. de, 1 vol., Introduction à l'Étude de la Langue Japonaise écrite, Paris, 1856.

393. Rosny, L. de, 1 vol., Dictionaire Japonais, Français et Anglais, Paris, 1857.

394. Rosny, L. de, 1 vol., Manuel de la Lecture Japonaise, Paris, 1859.
395. " " 1 vol., La Civilization Japonaise, Paris, 1860.
396. " " 1 vol., Recueil de textes Japonais, Paris, 1868.
397. " " 1 vol., l'Education des vers à Soie au Japon (par Sirakawa), Paris, 1866.
398. Rosny, L. de, 1 vol., Mémoire sur la chronologie Japonaise, Paris, 1867.
399. Rosny, L. de, 1 vol., Dictionaire des signes Chinois avec leur prononciation usitée au Japon, Paris, 1867.
400. Rosny, L. de, 1 vol., Thémes faciles et gradués pour l'étude de la Langue Japonaise, Paris, 1869.
401. Rosny, L. de, 1 vol., Cours de Japonais, Paris, 1869.
402. " " 1 vol., Anthologie Japonaise, avec texte original, Paris, 1871.
403. Rosny, L. de, 1 vol., Introduction au Cours de Japonais, Paris, 1872.
404. Rosny, L. de, 1 vol., Textes faciles et gradués en Langue Japonaise et vocabulaire, Paris, 1873.
405. Rosny, L. de, 1 vol., Elements de la Grammaire Japonaise (langue vulgaire), Paris, 1873.
406. Rosny, L. de, 1 vol., Tai-kau-ki; histoire populaire de Taikau sama (traduit du Japonais), Paris, 1875.
407. Rosny, L. de, 1 vol., La Réligion des Japonais; quelques renseignements sur le Shintauisme, Paris, 1881.
408. Rosny, L. de, 1 vol., Question d'Archéologie Japonaise, Paris, 1882.
409. Rosny, L. de, 1 vol., Histoire des Dynasties Divines, Paris, 1884.
410. " " 1 vol., Guide de la Conversation Japonaise, Paris.
411. " " 1 vol., Études Asiatiques, Paris.
412. " " 1 vol., Histoire de la Grande Paix, Paris.
413. Salman, v. G., 1 vol., Hedendaagsche Historij of Tegenwoordige Staat, *, Amsterdam, 1729-31.
414. Sandwith, J. H., 1 vol., A Trip into the Interior of Japan, Yokohama, 1872.
415. Satoh, S., 1 vol., Anglo-Japanese Conversation Lessons, Tōkiō, 18mo, 1885, 3 parts.

416. Satow, E. M., 1 vol., Kinsé Shiriaku, History of Japan from 1853 to 1869 (translated from the Japanese), Yokohama, 1869.
417. Satow, E. M., 2 vols., Kwaiwa Hen, or Exercises in the Yedo Colloquial, Yokohama, 1873.
418. Satow, E. M., 1 vol., The Introduction of Tobacco into Japan, pamphlet, Tokio, 1877.
419. Satow, E. M., 1 vol., Notes on the Early History of Printing, pamphlet, Yokohama, 1881, Trans. A. S. J.
420. Satow, E. M., 1 vol., Japanese Chronological Tables.
421. Satow and Hawes, 1 vol., Handbook for Japan, Yokohama, 1881, London, 1884, with maps and plans.
422. Satow and Ishibashi, 1 vol., English-Japanese Dictionary, London, 1875.
423. Savio, P., 1 vol., La prima Spedizione Italiana nell' interno del Giappone, Milano, 1870.
424. Savio, P., 1 vol., Il Giappone al giorno d'oggi, Milano, 1875, illustr. and maps.
425. Savatier, Dr. L., 1 vol., Kwa-wi. Botanique Japonaise (traduit du Japonais), Paris, 1874.
426. Serrurier, L., 1 vol., Encyclopédie Japonaise. Quadrupèdes et Oiseaux, Leyde, 1875.
427. Severini, A., 1 vol., Guida della conversazione Giapponese (tradotto dal Francese di L. Rosny), Firenze, 1866.
428. Severini, A., 1 vol., Uomini e Paraventi, racconto Giapponese (tradotto da), Firenze, 1872.
429. Seward, W. H., 1 vol., Travels Round the World, etc., *, New York, 1873.
430. Scheube, Dr., 1 vol., Die Japanische Kakke.
431. Schies, G. H., 1 vol., Elementa Linguæ Japonicæ classicæ, 1875.
432. Schliemann, 1 vol., La Chine et le Japon, Paris, 1867.
433. Scherzer, Dr. K. von, 1 vol., Berichte über die Ost. Ung. Exped. nach Siam, China und Japan, *, with maps.
434. Shore, H. N., 1 vol., The Flight of the "Lapwing," a naval officer's jottings in China, Formosa and Japan, *, London, 1881.

435. Shoberl, F., 1 vol., Illustrations of Japan (translated from Titsingh), London, 1859.

436. St. John, Capt. H. C., 1 vol., Notes and Sketches from the West Coast of Nipon, Edinburgh, 1880, with maps and illustr.

437. Shufeldt, M. M., 1 vol., The "Ticonderoga's" Cruise Around the World, *, illustr.

438. Simpson, W., 1 vol., Meeting the Sun. A Journey all Round the World, *, London, 1874, illustr.

439. Siebold, P. F. von, 1 vol., De Historiæ naturalis in Japonia Statu Batavia, 1824.

440. Siebold, P. F. von, 1 vol., Over de Japansche Vroedkunde, Batavia, 1825.

441. Siebold, P. F. von, 1 vol., Einige Wörter über den Zustand der Botanik auf Japan, Desima, 1825.

442. Siebold, P. F. von, 1 vol., Synopsis plantarum œconomicarum universi regni Japanici, Batavia, 1826.

443. Siebold, P. F. von, 1 vol., Epitome Linguæ Japonicæ, Batavia, 1826.

444. Siebold, P. F. von, 1 vol., Voyage au Japon, Corée, Liu-Kiu, etc., en 1823-30, *, Paris, 1830..

445. Siebold, P. F. von, 1 vol., Over de Afkomst der Japanners, Batavia, 1832.

446. Siebold, P. F. von, 1 vol., Over de Acupunctuur, Batavia, 1833.

447. " " 1 vol., Fauna Japonica. Reptilia elaborantibus, 1838, illustr.

448. Siebold, P. F. von, 1 vol., Manners and Customs of the Japanese in the XIX century, London, 1841.

449. Siebold, P. F. von, 1 vol., Isagoge in bibliothecam Japonicam, 1841.

450. Siebold, P. F. von, 1 vol., Flora Japonica. Crustacea elaborante, 1850, illustr.

451. Siebold, P. F. von, 1 vol., Urkundliche Darstellung der Bestrebungen v. Niederland und Russland zur Eröfnung Japan's, für die Schiffart u. d. Seehandel aller Nationen, Bonn, 1854.

452. Siebold, P. F. von, 1 vol., Pogingen door Nederland en Russland gedaan tot openstelling van Japan, 1854.

453. Siebold, P. F. von, 1 vol., Aardrijks en volkenkundige Toelichtingen tot de ontdekkingen van M. G. Vries, Amsterdam, 1858, Trans. into English by F. M. Cowan, royal 8vo, map, 1859.

454. Siebold, P. F. von, 1 vol., Open brieven uit Japan, Desima, 1861.

455. " " 1 vol., Sur l'état de l'horticulture au Japon, etc., 1868.

456. Siebold, Temmink, Schlegel & de Haan, Fauna Japonica, Batavia, 1850.

457. Siebold & Zuccarini, 1 vol., Flora Japonica, Sectio I, continens plantas ornatui, 1835.

458. Siebold & Zuccarini, 1 vol., Plantarum, quas in Japonia collegit Dr. P. F. von Siebold, genera nova, München, 1843.

459. Siebold & Zuccarini, 1 vol., Flora Japonica, familia naturales adjectis generum et specierum exemplis selectis, München, 1843.

460. Siebold, J. Ph. von, 1 vol., Sept mélodies Japonaises, Yokohama.

461. Siebold, H. von, 1 vol., Ethnologische Stüdien über die Aino, Berlin, 1881.

462. Siebold, H. von, 1 vol., Japanese Archæology, 1881, with plates.

463. " " 1 vol., Beschreibung von Japan, nebst Atlas.

464. Siebold, P. F. von, 1 vol., Japan and the Japanese.

465. Simmons, Dr., 1 vol., Beri-Beri or the Kakke of Japan, pamphlet.

466. Smith, G., 1 vol., Ten Weeks in Japan, London, 1861.

467. Spalding, J. W., 1 vol., Japan and Around the World, New York, 1855.

468. Stock, E., 1 vol., Japan and the Japan Mission of the Church Missionary Society, London, 1879.

469. Steinmetz, A., 1 vol., Japan and her People, London, 1849.

470. Stamkart, Z. J., 1 vol., Meteorologische waarnemingen op het eiland Desima, Amsterdam, 1850.

471. Suringar, W. F. R., 1 vol., Algæ Japonicæ Musei Botanici Lugd. Batavia, Harlem, 1870.

472. Suyematsu, K., 1 vol., Genji Monogatari, London, 1881.

473. Talbot, W. H., 1 vol., Meteorological Observations, Yokohama, 1877.

474. Tamenaga, S., 1 vol., The Loyal Ronins, translated by Saito and Greey, New York, 1880.

475. Tavernier, 1 vol., Rélation du Japon et de la persécution contre les Chrétiens en, 1680.

476. Tavernier, Johan Baptista, Bericht von Japan und von der Ursache der gransamen Verfolgungen d. Christen in selbigen Inseln; in the "Sechs Reisen," by the same author, fol. Genf. 1681.

477. Taylor, B., 1 vol., Japan in Our Day, New York, 1872, with map and illustr.

478. Tayler, Dr., 1 vol., Studies on Japanese Kakke, Osaka, 1886.

479. Temminck, C. J., 1 vol., Coup d'oeil sur la Faune des Iles de la Sonde et du Japon, Leide, 1835.

480. Temminck, C. J., 1 vol., Einige geslachten van zoogdieren, een deel der Fauna van Japan, Amsterdam, 1842.

481. Thorpe, P., 1 vol., History of Japan, London, 1885.

482. Thunberg, C. P., 1 vol., Flora Japonica, Leipsic, 1784, illustr.

483. " " 1 vol., Icones Plantarum Japonicarum, Stockholm, 1784.

484. Thunberg, C. P., 2 vols., Voyage au Japon (traduit par Langlès), 8vo, Paris, 1796.

485. Titsingh, I., 1 vol., Cérémonies usitées au Japon pour les mariages et funérailles, fol., Paris, 1819.

486. Titsingh, I., 1 vol., Illustrations from Japan (translated from the French by F. Shoberl), London, 1822.

487. Titsingh, I., 1 vol., Annales des Empereurs du Japon, révues par Klaproth, (traduit par), Paris, 1834.

488. Tilley, H. A., 1 vol., Japan, the Amoor and the Pacific, *, London, 1861.

489. Tizard, T. H., 1 vol., Contributions to the Meteorology of Japan, London, 1876.

490. Tomes, R., 1 vol., The Americans in Japan, New York, 1857.

491. Tronson, J. M., 1 vol., Personal Narrative of a Voyage to Japan, Kamtchatka, Siberia, Tartary, etc., *, London, 1859.

492. Tursellinus, H., 1 vol., De Vitae Franc. Xaverii in India et Japonia, *, Antwerp, 1696.

493. Turretini, F., 1 vol., L'Histoire des Taïra (translated from the Japanese), Geneva.

494. Turretini, F., 1 vol., L'activité humaine, Contes moraux, Genêve, 1871.

495. Trübner, American and Oriental Literary Record, monthly.

496. T., G. W., 1 vol., Verses from Japan, London, 1878.

497. Uchida, S., 1 vol., Notes on English Letter-Writing, compiled for use of Japanese students, Yokohama, 1881.

498. Valentyn, F., 1 vol., Beschrijvinge van den handel en vaart der Nederlanderen op Japan.

499. Van Buren, T. B., 1 vol., Labor in Japan; Report on Topography, soil, climate, laws, etc., pamphlet, Yokohama, 1881.

500. Van Buren, T. B., 1 vol., Labor, and Porcelain, pamphlet, Yokohama, 1881.

501. Van Buren, T. B., 1 vol., The Trade of Japan, pamphlet.

502. " " 1 vol., The Food of Japan, pamphlet.

503. Vareni, B., 1 vol., Descriptio Regni Japoniæ et Siam, Amsterdam, 1629.

504. Vareni, B., 1 vol., Tractatus in quo agitur de Japoniorum Religione, Amsterdam, 1649.

505. Van de Polder, L., 1 vol., Biographie du Ministre Iwakura Totomi, pamphlet, Yokohama, 1884.

506. Van de Polder, L., 1 vol., La Pairie Japonaise, pamphlet, Yokohama, 1885.

507. Verbeck, G. F., 1 vol., History of Protestant Missions in Japan, pamphlet, Yokohama, 1883.

508. Vries, M. G., 1 vol., Reize naar de Eilanden van Japan in 1643, Amsterdam, 1858.

509. Vries, M. G., 1 vol., Geographic and Ethnographic elucidations to the discoveries of M. C. Vries in 1643, Amsterdam, 1859.

510. Wallstroem, 1 vol., Plantarum japonicarum novæ species, Upsaliae, 1824.

511. Wallace, A. R., 1 vol., Island Life, *, 8vo, London, 1880.

512. White, W. J., 1 vol., Sen ji mon; 1,000 Chinese characters of constant occurence in Japanese literature, Yokohama, 1883.

513. Whitman, C. O., 1 vol., Zoology in the University of Tokio, Yokohama, 1881.
514. Whitney, W. N., Notes on the History of Medical Progress in Japan, Trans. Asiatic Society of Japan, vol. xii, pt. iv., 1885.
515. Whittingham, B., 1 vol., Notes of a Visit to Japan, London, 1856.
516. Wilkinson, H., 1 vol., Sunny Lands and Seas: Voyage in the "Ceylon," *, London, 1883, illustr.
517. Wiley, J. W., 1 vol., China and Japan, a Record of Observations, etc., New York, 1878.
518. Woolley, W. A., 1 vol., Historical Notes on Nagasaki, Yokohama, 1881.
519. Wood, W. M., 1 vol., Fankwei, or the San Jacinto in the Seas of India, China and Japan, *, New York.
520. Wurmb, de, 1 vol., Ower eenige japansche Fossilia, pamphlet, Batavia.
521. W., 1 vol., Voyage dans le Nord du Japon, Yokohama, 1880.
522. Yamamoto, K., 1 vol., A Guide to the celebrated places in Kioto, illustr.
523. Young, J. R., 2 vols., Around the World with General Grant in the years 1877-79, *, New York, 1880, illustr.
524. Yule, Col. H., 2 vols., The Travels of Marco Polo.

PERIODICALS.

525. Petermann's Geographische Mittheilungen, *, Gotha.
526. Mittheilungen der Deutschen Gesellschaft für Natur und Völkerkunde Ostasien, *, Tokio.
527. Oesterreichische Monatsschrift für den Orient, *, Wien.
528. Transactions of the Asiatic Society, Tokio, 1872.
529. Transactions of the Seismological Society of Japan, Tokio.
530. Journal of the North China branch of the Royal Asiatic Society, *, Shanghai.
531. Journal de la Société Asiatique, *, Paris.
532. The Phœnix, a monthly magazine, edited by Rev. J. Summers, 3 vols., 4to, *, London, 1870-73.
533. The Chinese and Japanese Repository, edited by Rev. J. Summers, 3 vols., 8vo, *, London, 1863-64.

579. Otto Schütt, Topographische, Orographische Skizze des Vulkan's Fuji, Tōkiō, 1881.
580. A. Farsari, Environs of Yokohama, Tōkiō, 1879.
581. " Plans of the Yokohama and Bluff settlements, Tōkiō, 1880.
582. A. Farsari, Treaty Limits of Tōkiō, Tōkiō, 1883.
583. Stanford, Map of Japan, London.
584. Yamatoya, New Map of Tōkiō, Tōkiō, 1882.
585. A. Keith Johnston, Map of China and Japan, London.
586. Col. Kimura, Map of Japan, Tōkiō.
587. — A native Map of Japan, with the names in romanized Japanese, Tōkiō.
588. J. Perthes, Atlas of Japan, Gotha, 1885.

ADDENDA.

589. Aduarte, D., 1 vol., Historia de la provincia del S. Rosario, Japan and China, *, Manila, 1640.
590. Amati, S., 1 vol., Historia del Regno di Voxu (Oshiu) del Giappone, ecc, Roma, 1615.
591. Bartoli, D., 1 vol., Dell'istoria della Compagnia di Gesu, *, Roma, 1660.
592. Cardim, A. F., 1 vol., Relatione della provincia del Giappone, Roma, 1643.
593. Caron, F., 1 vol., Beschrijving van' het machtig Koningsrijke Japan, Amsterdam, 1649.
594. Chamberlain, B. H., 3 vols., A Romanized Japanese Reader, London, 1886.
595. Collado, F. D., 1 vol., Ars Grammatica Japonica, Roma, 1632.
596. " " 1 vol., Latin, Spanish and Japanese Dictionary, Roma, 1632.
597. Collado, and Orfanel, 1 vol., Historia ecclesiastica de los successos de la Christianidad de Japon en 1602-1620, Madrid, 1633.
598. Conn, W., 1 vol., Japanese Life, Love, and Legend, from "Le Japon Pittoresque" of M. Dubard, London, 1886.
599. Crasset, F., 1 vol., Histoire de l'Eglise du Japon, Paris, 1689.

600. Greey, E., 1 vol., The Bear Worshippers of Yezo and the Island of Karafuto, or the Adventures of the Jewett family 8vo., Boston, ...

601. Greey, E., 1 vol., A Captive of Love, a Japanese Romance, illustr., Boston, 1886.

602. Giles, H., 1 vol., Glossary of reference on subjects connected with the Far East, *, Shanghai, 1886.

603. Gualtieri, G., 1 vol., Relationi della venuta degli Ambasciatori Giapponesi a Roma, Roma, 1586.

604. Guerriero, F. F., 1 vol., Relacion annual de las cosas en la India Oriental y Japon, en 1600 y 1601, *, Valladolid, 1604.

605. de Guzman, L., 1 vol., Historia de las Missiones, etc., en la India Oriental, China y Japon, *, Alcala, 1601.

606. Güsbertz, R., 1 vol., Histoirie der Martelaaren die in Japan, etc., 1622-1629.

607. Hayus, J., 1 vol., De Rebus Japonicis, Antwerp, 1605.

608. Hugone & Spinola, 1 vol., Vita P. Caroli Spinola, *, Antwerp, 1630.

609. Linschooten, J. H., 1 vol., Le grand Routier de la Mer, *.

610. Martinez, D. J. de la Puente: Compendio de las Historias conquistos etc. [Dedicated to Don Henry of Portugal. Chap. VII contains a brief account of Japan.] Madrid, 1681.

611. Morin, P., 1 vol., Histoire de ce qui s'est passé au Japon en 1619-1621, Paris, 1625.

612. Machault, J. B. de, 1 vol., Histoire de ce qui s'est passé au Japon en 1621-1622, Paris, 1627.

613. Morejon, P., 1 vol., Historia y relacion del Japon en 1612-1615, Lisboa, 1615.

614. Morejon, P., 1 vol., Historia y relacion del Japon en 1615-1619, Lisboa, 1621.

615. Orano, A. P. J., Japonica Sinensia Mogorana, 16mo, Leodii, 1601.

616. Pasio, F.. 1 vol., Tre lettere annue degli anni 1603, 1604, 1605, Bologna, 1690.

616A. Pozze, L, delle, 1 vol., Lettere annue del Giappone al Generale della Compagnia di Gesu, Milano, 1621.

617. Pineyro, L., 1 vol., Relacion del Successo de nuestra Santa Fé en Japon, 1612-1615, Madrid, 1617.

618. Pistorius, 1 vol., Bijdrage tot de geschiedenis van Japan, Amsterdam, 1849.

619. Purchase, His Pilgrims and Pilgrimages, 5 vols., fol., *, London, 1624.

620. Riccio, M., 1 vol., Literae Japonicae anni 1606, Antwerp, 1611.

621. Ribadeneyra, F. M. de, 1 vol., Historia de las Islas del Archipelago, y Reinos de la Gran China, Tartaria, etc., y Japon, *, Barcellona, 1601.

622. Sande, E. de, 1 vol., De Missione Legatorum Japonensium ad Roman Curiam, Macao, 1590.

623. Sancta Maria, F. J. de, 1 vol., Relacion del Martyrio que seys padres descalcos etc. padecieron en Japon, Madrid, 1601.

624. San Francisco, D. de, 1 vol., Relacion de la persecution y martyrios que padecieron en Japon 15 religiosos 1613-14, Manila, 1625.

625. Solier, F., 1 vol., Histoire ecclésiastique des Isles et Royaumes du Japon, Paris, 1627.

626. Schotto, A., 1 vol., Literae Japoniae, annorum 1609-1610, Antwerp, 1615.

627. Ten Rhyne, W., 1 vol., Excerpta ex observationibus Japonicis, Gedani, 1678.

628. Ten Rhyne, W., 1 vol., Dissertatio de Arthritide: Mantissa Schematica, de Acupuncture ecc., *, Londini, 1683.

629. Trigaultio, N., 1 vol., Rei Christianae apud Japonios commentarius, annorum 1609-12, Augusta, 1615.

630. Trigaltio, N., 1 vol., Rei Christianae apud Japonios commentarius, annorum 1612-20, Monaco, 1622.

631. Vankattendijke, 1 vol., Wittreksel uit het dagbock van ..... gedurende zijn verblijf in Japan 1856-59, Hague, 1860.

632. Willman, O. E., 1 vol., Short account of Japan (in Swedish), Wiisingsborgh, 1667.

633. W. W., 1 vol., A brief relation of the Persecution made against the Catholics in Japan, in 1619, London, 1619.

634. A Vocabulary of terms, Biblical, Religious, Moral, etc., in English, Japanese and Chinese, by a Committee, Tōkiō, 1885.

THE ART OF LANDSCAPE GARDENING IN JAPAN.

By J. Conder, F.R.I.B.A.

[*Read May 5, 1886.*]

Fidelity to nature in Japanese gardening.

No art in Japan has been followed with greater fidelity to nature than that of Landscape Gardening. There are numerous arbitrary rules and quaint conceits connected with this art, but the results achieved invariably possess the merit of natural picturesqueness, such artifice as is resorted to not unduly asserting itself, but only contributing unobtrusively to effects apparently artless. Whilst supplying the materials with which the landscape gardener constructs, nature also serves him as a model in arrangement and distribution. In this respect the principles adhered to contrast somewhat with those followed in Europe, and in order to duly appreciate the contrast it will be interesting to consider briefly the chief characteristics of Western horticultural arrangements.

Contrasts between European and Japanese gardening.

Landscape gardening as practised in Europe is subjected to greater formalities of design than in Japan, and in theory it harmonizes less closely with the features and disposition of real scenery. It is more of a science and less of a fine art than in this country. The French gardens, which are noted for their magnificence, are remarkable for their adherence in plan

to geometrical lines and symmetrical arrangements. General flatness of level, straight walks distributed in parallel or intersecting right lines, lawns and water basins of regular figures, flower beds and shrubberies of geometrical patterns, and formal avenues and plantations of trees are some of the principal features of such gardens. Examples of the same type are numerous in England; but generally speaking our gardening is characterized by greater variety and less adherence to mechanical forms, and this distinction has on the continent obtained for the English method the name of the *Natural style*. In this style, undulations in level are admitted, pathways wind and interlace, and lawns and plantations are disposed with studied irregularity. Stricter geometrical treatment is, however, introduced in the form of a terrace or parterre immediately in conjunction with the residence. This subordination of a part, at least, of a garden to the lines of the building which it adjoins is an important principle in European gardening generally, and is insisted upon by practitioners and writers alike. "Large or small," says a well known art critic, "a garden should be both orderly and rich. It should by no means imitate either the wildness or the willfulness of nature, but should look like a thing never to be seen except near a house." Houses being objects exhibiting formal and geometrical lines, it is maintained that such lines should be repeated to a greater or less extent in the adjoining garden in order to produce an appropriate combination.

Subordination of lines of European gardens to the building.

Regularity in details.

The same regularity which is followed in the general arrangement of European gardens is also applied to the details. Trees and shrubs are often selected for their uniformity of size and shape, and are grouped in equidistant rows and phalanxes. Flowers are planted in geometrical patterns of colour,

often resembling the arrangements in a kaleidoscope. It is not long since the custom prevailed of shearing trees in a manner quite at variance with their natural growth, and even cutting them into such forms as verdant statues, rampant lions and tea-cups. Architectural ornaments, such as balustrades, vases, and statuary, are largely introduced, with the object of adding to the artificiality of the garden and connecting it still more with the building which it adorns. The garden in short is made as much a stage for fashion and social conventionalities as the reception rooms of the mansion itself.

Architectural ornaments used to connect garden with the building

Luxury and display being everywhere required, the Western horticulturist includes in one design botanical specimens from all parts of the vegetable kingdom. The perfection to which the details of horticulture, as applied to exogenous plants, has been brought in Europe is certainly unapproached in Japan. The careful acclimatization of rare and tender plants, and the cultivation of tropical trees and fruits is here almost unknown. A complete European garden becomes a repository for collections of rare and beautiful specimens from all parts of the world—in fact a sort of museum of horticulture. As an encyclopedic science of this kind, Japanese landscape gardening can make no boast, but the absence of such artificial refinements is considerably to its advantage as a fine art. Just as a mixture of heterogeneous elements is destructive of æsthetic harmony in architecture, painting, or music, so must it necessarily be in the artistic composition of gardens. Constructing only with materials native to the country the designer is able to follow consistently the arrangements suggested by nature, the landscapes he seeks to reproduce being in all cases identical with the natural types that are familiar to him. He is not tempted by

Use of exogenous trees and plants.

Heterogeneous elements destructive to art.

the use of exogenous products, with the real distributions and surroundings of which he is unacquainted, to create artificial and hybrid combinations.

Heterogeneous character of garden architecture in Europe.

Again, the European landscape gardener further embellishes his grounds with architectural constructions of most heterogeneous character. Greek temples, ruined arches, funereal urns and monuments, obelisks, rustic cottages, Italian bagnios, Turkish kiosks, and Chinese bridges are capriciously interspersed in the most celebrated gardens. All forms associated, in poetry or romance, with the picturesque and the fantastic are introduced with very little regard to congruity or appropriateness. Such eclectic principles contrast in a marked manner with the purely native character which pervades the designs of Japanese horticulturists.

Simplicity of Japanese gardens.

Superior grandeur of European gardens.

It must undoubtedly be acknowledged that the gardens of this country are on a scale far less imposing than those of the West. There is little here to compare in gardens to our spacious English parks, with their wide, grassy slopes, tree-bordered lakes, broad drives, avenues, and limitless expanses of verdure. We miss here, too, many legitimate features of the art as practised in Europe. The Japanese artist confines himself to narrower and humbler lines, but it must be recognized that within his limits he produces results unrivalled in natural beauty and loveliness.

Unnatural regularity avoided in Japanese gardening.

In the native landscape gardening, unnatural regularity is generally most studiously avoided, but the variety obtained is the result of well considered arrangement and by no means that of hazard. Contour, form, and proportion receive primary attention, and combinations of colour follow rather as a natural result than as a premeditated arrangement. The fundamental difference between the Japanese and foreign methods

of adjusting culled flowers has been often remarked. With us the general idea is to produce a bouquet in which the richest variety of colour can be obtained—a sort of crush concert of hues in which individual form and beauty are almost lost. The Japanese florist on the other hand prefers to display the natural lines of stems and branches, and to exhibit the subtle shapes and colours of each bud and blossom in an open and well balanced composition. The same subordination of colour to form and the same simple naturalness as opposed to ostentatious artificiality are to be observed in even the minutest details of Japanese gardening. Grouped masses of similar flowers are not wanting in some parts of the native gardens, but there is no attempt to arrange them into colour patterns and geometrical designs.

Subordination of colour to form.

Gardening, like certain other peaceful arts in Japan, is said to have first become seriously cultivated as an art during the regency of the famous Ashikaga Shōgun Yoshimasa (1449-1472). The same tranquil and prosperous times which advanced so considerably the literary arts of poetry and penmanship, and which first stimulated the cultivation of the polite tea ceremonies, also brought patronage to the art of the landscape gardener. The æsthetical arrangement of gardens became in fact one of the most important accessories to the refined pleasures of the *cha no yu*,[1] and the name of Shosetsusai Sōami, a famous *cha jin*[2] of this period, is associated with these early horticultural designs. The theory of landscape gardening, like that of the tea ceremonies, was introduced from China, though in its later developments it diverged considerably from the style followed in the latter country. The gardens of China, as they exist at present, abound more in little kiosks and balustraded

History of Japanese gardening.

Derivation from China.

Differences in Chinese gardening.

[1] Tea-drinking ceremonies. [2] Professor of the tea-drinking cult.

galleries; they have large complicated rockeries honeycombed into caves and grottoes, and are more profusely decorated than are the Japanese gardens with flowering plants. The stone lanterns and miniature stone towers or *pagodas* found in the gardens of this country appear to be of purely Japanese invention.

Gardening previous to the fifteenth century.

It can hardly be supposed that until the middle of the fifteenth century the Japanese were unaccustomed to introduce horticultural arrangements into their grounds. Fine monasteries, temples and palaces had existed for many centuries before, and were surrounded by plantations which remain to the present day. It is rather to be inferred that the principles of gardening first became theorised in the time of Yoshimasa, and that rules were then established bearing more especially upon the severer type of composition suited to the gardens of literary recluses.

Historical examples.

Such ancient gardens as that of the Ginkakuji (Silver Pavilion) in Kyōto, and those constructed in the compounds of many old conventual establishments, some of which with their aged trees and moss-covered rocks look like the handiwork of primeval nature, remain as a testimony of the skill of the early designers. These masterpieces have served as models for later artists, and the chief differences in execution which more modern practitioners have introduced consist merely in a more servile adherence to traditional rules. The theory of the art as it is to be found in books is enveloped in an accumulation of abstruse terms, secret meanings, fancies, and superstitions, which render it highly complicated. Punctiliousness in the smallest matters is one of its principal characteristics. As is well known, most of the arts and trades of Japan have been handed down traditionally through the medium of apprenticeship and kept with some secrecy from the outer world. Such

books as are published are often purposely made incomplete and vague, with a view of puzzling the uninitiated student. The information which they contain is often condemned by practitioners as the writings of people with but little practical knowledge. Whether that accusation against such works upon Japanese gardening as have been consulted in preparing this paper be true or not, it is difficult to say, but so much that is interesting and instructive has been found in the midst of a good deal that is quaint and abstruse, that the results have at any rate seemed worth recording.

Native books on gardening.

First as regards the theory of Japanese landscape gardening. It is usual to divide garden compositions into three styles expressive of their general character. These divisions are called Shin, Gio, and Sō, which in the present context may be translated as Finished or laboured style, Intermediate style, and Free or bold style.

Theory.

Three styles, Shin, Gio and So.

In practice these styles are not sharply divided, but a garden according to its rough or elaborated character may generally be classed under one of the three heads. The styles most often employed in modern times are the Sō and Gio, the Shin or highly elaborated style being less often resorted to. The above classification refers only to the manner, free or delicate, which is exhibited in the composition, and to some extent in the nature of the materials used, and it is an important law that whatever character is decided upon, it should be consistently followed throughout. A mixture of two conflicting styles would necessarily produce incongruous results, and the scale and harmony of the composition would be destroyed. There are other guiding principles which the landscape gardener applies to his designs, such as suitability in character to the pursuits and rank of the proprietor

Consistency in style is necessary.

Character of a garden.

for whom he constructs, and the expression in his compositions of some predominating sentiment. The garden is regarded as a poem or picture intended to arouse particular associations and inspire some worthy sentiment.

Sentiment in a garden.

Sometimes the suggestion of some natural scene of mountain forest or river may be intended; sometimes a purely abstract sentiment is to be conveyed, such as the idea of patient retirement from the world, meditation, or ambition. If, for example, a garden be designed for a poet or a philosopher, its general disposition should express dignified seclusion, solitude, virtue, or self-abnegation. The habit of regarding a garden as an ornamental appendage to a building, and constructing it with a view of boasting rare collections of plants and stones and making a display of wealth, is much condemned by Japanese writers as leading invariably to an effect of vulgarity.

Love of nature and absence of ostentation.

Gardening, it is said, should be undertaken from a genuine love of nature and with a desire of enjoying the beauties of natural scenery, and gardens should be so arranged that the four seasons may each contribute in turn to their artistic excellence. They should be pleasant retreats for hours of leisure and idleness; and, as one writer has poetically expressed it, "places to stroll in when aroused from sleep." The ethics of the art as thus propounded are undoubtedly of a high order. In western designs the idea of displaying wealth and luxury is paramount, and our gardens are principally regarded as resorts for the pleasures of society and fashion; whereas in Japanese gardens the prevailing intention is rather that of a place exempt from public haunts and fitted for unrestrained ease and meditation. Among the various sentiments which the horticultural artists have professed to express in their works, the following may be

Various sentiments suggested in gardens.

enumerated: The Happiness of Retirement, Long life and Happiness, Modesty, Fidelity, Peace, Gentleness and Chastity, Connubial Felicity and Old age. In the main these fanciful conceits rely for their perception upon the shades of emotion aroused in all by natural scenery—be it awful, placid, gay, or solitary, such emotions being inspired differently in different men according to their particular culture and temperament. Their value is however largely dependent upon occult meanings, historical or philosophical, which are associated with many of the arrangements followed, and which those unacquainted with Japanese history and philosophy cannot of course appreciate. More especially is this the case in connection with the gardens of religious buildings. As an example may be named the garden attached to the Abbot's Palace at Tokuwamonji, specially designed to convey an idea of the "power of Divine truth." This garden consists almost entirely of stones arranged in a fanciful and irregular manner in a small enclosure, the sentiment expressed depending for its value upon acquaintance with the following Buddhist legend, somewhat reminding us of the story of Saint Francis and the birds. A certain monk Daita ascending a hillock and collecting stones began to preach to them the secret precepts of Buddha, and so miraculous was the effect of the wondrous truths which he told that even the lifeless stones bowed in reverent assent. Thereupon the Saint placed them upon the ground around him and consecrated them as the "Nodding Stones."

Example of historical motive.

This may be taken as a fitting, though perhaps an extreme instance of a sentiment appreciable only by means of historical association, and as an example of what has been referred to as philosophical meaning may be mentioned another design professing to express "connubial felicity and longevity." This latter idea

Example of philosophical motive.

is conveyed by means of a picturesque old well in the centre of an otherwise bare enclosure, surrounded by a few appropriate shrubs and stones. Water, being the nourisher and preserver of all living creatures, has been taken in this case to suggest the intended idea.

Practice of designing gardens.

Passing from theory to practice, there are a few general principles laid down as a guide to the designing of landscape gardens. As a preliminary education it is necessary to take every opportunity of visiting good scenery and of making notes and sketches. These sketches cannot of course be closely followed in preparing designs, but will supply suggestions and lead to originality in composition. Considerable practice is necessary in observing and sketching scenery for the purpose of applying it to the art of garden-making. Any attempt to copy in entirety an extensive and complicated view must end in failure and confusion. Having obtained a good subject for sketching, the best method is to consider the scene in parts and study separately the contours and peculiarities of these parts. Thus, observing as much of the view immediately in front as can be fully taken in from one point of sight, the several striking contours of hill, stream, rock and valley, with the forms of the principal trees both in foreground and distance should be sketched. Then turning a little to the left, sketch those forms which now appear most striking, in the same way, and repeat the same process on turning to the right.

Sketching as an aid to designing.

The training to the eye and hand thus acquired is invaluable, and the sketches themselves are of no small value in providing suggestions for the preparation of designs upon paper; but such designs, as well as the sketches from which they are made, can only form a general guide for the subsequent execution of the

work. The detailed elaboration is subject to constant variations; such variations being governed principally by the accidental facilities of the site and the nature of its surroundings, and secondarily by the size, form and character of the stones, trees, and lanterns which can be collected as materials to work with. Any attempt to follow too closely the details of a real scene must result in a false and unsatisfactory appearance.

Execution subject to variations.

Certain rocks and boulders, for example, which in nature are stable and which satisfy the mind as such by means of their immense size and age, would, if artificially imitated on a small scale, produce unstable and *bizarre* results. In gardening, as in other arts, an effect of repose should above all be aimed at.

Before proceeding to execute a landscape garden, a careful survey of the site and its surroundings is necessary. If it be a bare and level area, the designer, is free to arrange his composition in any way that he may please, according to its size, bearing in mind the locality, surroundings, and the character of garden suited to the particular proprietor. But if it be a site possessing natural facilities, such as fine trees in prominent positions, hillocks, a stream, or even a natural cascade, the artist will consider how such natural features can be utilized and worked into his design. Similarly, a neighbouring view may be cleverly taken advantage of, and the garden so arranged as to harmonize with it, the distant landscape when seen from the rooms of the house actually appearing to form part of the whole composition. Aspect must be considered as well as prospect, and a high wooded bank forming a boundary to the north or north-west of a garden site is a great natural advantage, as is also a picturesque open view to the south or south-east.

Survey of proposed site.

Utilizing a neighbouring view.

The aspect of a garden is important.

Adaptation of existing features.

If a garden be made in a place where fine trees already exist, other trees of the same character should be planted beyond them, so that they may naturally blend into the whole composition. The same rule should be followed with regard to any existing rocks or boulders of a picturesque character; they should be utilized and "supported" by additional stones arranged so as to compose well with them and connect them with the rest of the artificial scenery introduced. In taking advantage of a neighbouring view in order to impart the idea of expanse to a garden, it is a good plan to plant in the garden some of the same kinds of trees as can be seen in the distance, the heights of these trees being gradually lowered so as to lead the eye by degrees to the scale of the distance, and harmoniously unite the whole. Just as in landscape painting, so in garden designing, conflicting rules are laid down by different professors of the art as to the part of the composition which should be first worked upon. Some writers hold that the foreground should first be finished, others assert that the distant portions should receive primary attention. All agree that the mid-distance or central area is subsidiary and should be finished last. The best method is no doubt that recommended by one author, of roughing out at the same time and improving alternately step by step both the foreground and the distance; for though it is universally admitted that the background or distance takes the rank of first importance in the landscape, its true value is best secured by accommodating it in every way to the features of the foreground.

Relative importance of different parts of garden.

Rikiu's method.

The system of composition taught by the renowned "*chajin*" Rikiu was that of planting the large trees in the front part of the garden and lower ones in the further parts, thus adding to the perspective of distance. In the same way Rikiu taught that, the

hinder hills should be lower than the nearer ones, and distant water higher towards the background. This was called the *Distance lowering method* (*saki-sagari*).

Oribe's method.

Another famous authority named Oribe advised an exactly opposite treatment, called *Distance raising* or *saki-agari*. He recommended that the larger trees and higher hills should be placed in the distance, and that objects should be gradually lowered towards the foreground. Rikiu's theory as to the disposition of trees and water in an artificial landscape seem admirable, but the idea of lowering the distant hills seems contrary to the more general effects of natural scenery, where the distant mountains from their proportionate size overtop the lower and nearer hills. Supposing the garden hills, however, to represent prominences of similar magnitude, or even supposing that we are regarding scenery from the mountains towards the plains, in either of these cases Rikiu's theory of hill composition seems quite tenable.

Scale of a garden to be carefully considered.

Great care is recommended in considering the scale of a garden. If a small garden be arranged on the same plan as a larger model, it will look weak and unsatisfactory; and in a similar way, if a large garden be designed upon the lines of a smaller model it will loose all its grandeur. For example, the arrangement of two or three large rocks in front of a clump of fine trees in a large garden will look more imposing than a greater number of smaller ones. Multiplicity of detail within a small compass is however necessary in a little garden in order to give it interest and add to its apparent scale.

Effect of coolness in a garden.

It must be borne in mind that a garden is above all a place for summer enjoyment. During the winter, but limited amusement can be expected from it, and an attempt to import much interest into it during the colder months will be to its detriment as a summer

retreat. A garden must therefore by all means look cool and refreshing, but such coolness is not produced by planting trees too densely and crowding the area with many objects. A few masses of foliage judiciously arranged in the background can be made to impart a fresh and cool effect. The presence or the suggestion of water is necessary, but it must be remembered that clean, shallow and running water looks much cooler than deep, stagnant or weed-covered pools. The total absence of litter and untidiness added to the presence of water produces the most refreshing effect. A garden therefore should have large open spaces cleanly kept, with stretches of white sand or gravel in the foreground and moss in the background.

The presence of clear water is productive of cool effect.

Contours of a garden demand first attention.

Having considered the general æsthetic codes which should guide the landscape gardener in his work, we may pass on to study the particular features of his designs. In large compositions the distribution of contours and areas demands the first attention. In some cases advantage will be taken of natural elevations and depressions in the ground. Sometimes the site may possess a stream, cascade, or natural inlet of water. Supposing no such facilities exist, the aspect and prospect which the plot possesses will be carefully studied and the best positions for hill and dale, lake and waterfall, determined. It often happens that water cannot be obtained, and if the character of the scene to be represented requires it, it is not unusual to arrange the hills, rocks and plants in such a way that the idea of water may be suggested. Sometimes a stretch of bare beaten earth or of well-raked sand will indicate a lake or sea, and a meandering pebbly bed a river, the surrounding rocks, plants and piles further assisting the delusion. Though the distribution of the several contours and features of a

Idea of water in a garden fictitiously conveyed.

garden is not confined to any invariable rules, there are several general principles which guide the designer in his arrangements. The garden, it must be remembered, is more than an artistic distribution of trees, flowers, shrubs and stones. It is, in Japan, a real picture composition, intended to represent some imaginary landscape.

Hill garden

In the Tsuki yama Niwa or Sansui Niwa (garden of artificial hills), in which hills form the most prominent features, these eminences are intended to represent actual mountains, and their distribution, form and character are arranged with the idea of connected mountain scenery. The distant peak, the broad sweeping contour of the nearer mountain, and the low rounded hills of immediate foreground are all meant to be expressed. The respective sizes of the trees and shrubs, and the scale and character of rocks employed as accessories are, in the best gardening, considered with a view to helping the effect of such an imaginary picture. The principle of suggesting to the imagination the idea of space by means of blanks and obliterations, so common in Japanese pictorial art, is followed also in such horticultural compositions. A hill, it is said, should never be constructed touching an outer fence or boundary; a space behind it, however small, will produce an idea of greater extension of the garden. By a similar theory, the spaces immediately behind the nearer hills should be left open and not filled with detail. There are five principal hills specified for gardens of the Tsukiyama type, in the *shin* or finished style. Hill No. 1 forms the most central feature of the nearer distance, and should be placed after due consideration of the other parts of the landscape, such as cascade, lake, stream and other hills. As it represents a near mountain of considerable size, it should have broad sweeping sides,

Mountain scenery suggested.

Use of blank spaces.

Five principal hills in the Shin style.

Hills represent the different mountains of a landscape.

and may have a pathway and a little house or pavilion upon it. Hill No. 2 should be placed adjacently to No. 1, a cascade and rocks often dividing the space between the two. It is secondary to No. 1 and should be somewhat smaller and of different character. Hill No. 3 is placed upon the other side of No. 1, near to the base of its broad slope, and more in the foreground; it suggests the idea of a lower hill divided from the main mountain by a depression. This depression may be supposed to be occupied by a hamlet, road or stream, in which case its sides should be clothed with a few thick foliaged trees or shrubs to add to the impression of a sheltered and inhabited dale. No. 4 is a small hill generally introduced into the near foreground; it should have none of the characteristics of a large mountain, should be low, rounded and covered with much detail in the form of stones, shrubs and flowers. Hill No. 5 is in the remotest part of the garden, and as it represents a distant mountain it should be steep and mysterious, without much detail.

Covering of garden hills.

The use of turf in Japanese gardens is of comparatively recent introduction. The level portions were formerly finished in beaten earth kept carefully weeded, or spread with white sand or broken shells. The hills were partly covered with different kinds of green moss. The mosses used were numerous, but the principal kinds were Mamezuta (Drymoglossum carnosum) and Himebitai (?).

Of late years turf has become much employed, and it is now usual to find the garden hills covered with it.

Hill garden "Gio" style.

The Sansui of the Gio or intermediate style preserves the same idea of mountain scenery as in the finished style, and a somewhat similar composition is employed, though the individual features are simplified and the appended detail of rock and trees is abbreviated.

In the Sō or rough style some of these features are omitted. Hill garden "So" style.

No Sansui garden is considered perfect without its waterfall, real or suggested, and the cascade occupies the most prominent point in the background. The idea of sex is often applied to a waterfall, and in connection with the main torrent, called the *On daki*, there should be a minor fall separated by some distance and called the *Me daki*, or female waterfall. Waterfalls.

The position of the cascade is generally between Hills No. 1 and No. 2. When water cannot be obtained, the existence of a cascade is often suggested by the construction of a rocky outlet backed with hills and overhung with growth, and a pebbly bed strewn with boulders will be arranged below. Just as with the hills so with the waterfall, the gardener takes as his model some natural landscape. There is no lack of fine falls in Japan, but it is a favourite fancy to depict a famous cascade in the province of Chiang-so, South of China, called by the Japanese, Rozan. This fall is near to a high mountain called Riumon, and both the waterfall and mountain are much sung by poets. For this reason it is often customary to introduce into a garden a high hill opposite to the cascade. In temple grounds the priests delight to associate such scenery with a famous landscape at the foot of the Himalayas, renowned in Buddhist lore for its cataract, lake, and four rivers issuing from the lake. In accordance with the fancy of portraying in a garden natural scenery of a grand scale, rules exist as to the veiling of portions of the fall so as to suggest greater height. A tree should be placed so that its branches hide the outlet of the cascade, which should also be surrounded by thick foliage to impart to it a solitary and profound appearance. Position of the waterfall. Models for garden falls.

Lake scenery and the model followed.

In water landscape, whether the water be real or suggested, the following methods exist. The beau-ideal of designers is a famous large lake in the province of Che Chiang in China, called by the Japanese *Seiko* and famous for its lotuses. To help the imagination to appreciate this conception, a garden lake, when constructed in a limited area, should never be completely visible from any one point of view, but parts of the outline should be intercepted and hidden by shrubs and plants placed in suitable positions. We find here again this important principle of suggesting limitless space by the partial obliteration of bounding lines.

Island scenery.

The Elysian Isle.

Four important islands are introduced into water scenery. The first is called *Horai-shima* or the Elysian Isle, in allusion to the Elysian Isle of Chinese classics, supposed to be one of three islands existing opposite to the coast of China in the Eastern sea, and being "the dwelling place of genii whose lustrous forms were nourished upon the gems abounding upon its shores and from a stream of life forever flowing on its banks." The poetical figure is maintained in so much that the idea of its being an island in the sea must not be lost. No bridge should therefore connect it with the mainland. Its beach should have sand, pebbles and shells, and the use of fresh water plants in connection with it should be avoided. A fancy has arisen in connection with the tortoise as an emblem of longevity, of making this island somewhat in the form of a tortoise and adorning it with rocks and stones representing the head and members of this animal. This island is placed nearly centrally in a garden lake.

The idea of an island in the sea must not be lost.

The Wind-swept Isle.

The second island goes by the name of *Fukiage-shima* or the Wind-swept Isle, and is also used to represent a sea island. It should therefore never be placed

in a running stream (though it may be placed in a lake which by a stretch of imagination may be supposed to represent the sea). It should not have moss or any other characteristics of a lake or river island upon it. Its beach should be spread with shells, sand and shingle.

Master's Isle and Guests' Isle.

The two remaining islands, called respectively *Shujintō* and *Kyakuzintō*, are lake islands, and are introduced almost invariably into garden scenery when water is employed. The Shujintō or Master's Isle is so called because it is specially dedicated to the proprietor of the garden. It is placed in the foreground of the landscape, easily reached from the bank by a bridge, or a picturesque combination of bridge and boulders. The various stones with which this island is adorned have names implying functions of ease and recreation. The Kyakuzintō or Guests' Isle receives its name in honour of visitors to the garden. It is placed more in the background of the scene, is approached by bridges, boulders and stepping stones, and is adorned with rocks specially suited to the polite functions of hospitality.

Importance of stones in Japanese gardens.

One of the most striking differences between the native and foreign systems of landscape gardening is the great importance given in the former to the use of natural unhewn stones and boulders of various form. In a few of the most remarkable European gardens, such as the Buttes Chaumont, Paris, we have rock scenery of considerable grandeur introduced, and it is very common to arrange rockeries and even grottoes in comparatively small gardens. With rare exceptions, however, such designs consist of formless blocks of slag and broken rock massed together with the assistance of earth, the hollows forming the receptacles for ferns and creeping plants. The form of individual pieces is not considered, and the shape

of the constructed mass is left almost to hazard. According to Japanese professors, proper judgment in the selection and arrangement of stones is one of the first principles of gardening. The sizes and proportions of the different stones employed governs, in many cases, the scale of the trees and shrubs used in juxtaposition. Some writers go so far as to say that stones constitute the skeleton of the garden, that their form and distribution should receive the first attention, and that the trees and shrubs should be placed afterwards in such a way as to emphasise and "*support*" these stones and connect them into one harmonious composition. It is important to preserve an appropriate scale in their employment, and for this reason it is necessary to avoid using very large stones in a small garden, or small stones in a large one. The principal boulders of an artifical landscape being arranged to represent natural rocks, it is often customary to describe their altitude by fictitious measurements applicable to the grandeur of real scenery. This custom not only helps to keep up the imaginary illusion, but no doubt assists the designer in a consistent preservation of the character of all subsidiary parts. Another favourite conceit is to apply to stones the idea of the male and female elements supposed to exist in all natural creations. Probably an explanation of this poetical fancy is to be sought in the creed or legendary cult of the early Japanese, in which, as recorded in the Ko-ji-ki, all nature is produced by the union of the male and female elements.

Scale to be kept in employing stones.

Fictitious dimensions given to stones in a garden.

Sex in stones.

In accordance with such an idea, rocks and stones are often arranged in pairs,—not pairs of resemblance, but pairs rather of contrast. Nor is such a fancy merely capricious; it is well worthy of note as indicating an important æsthetic principle, namely,

that of antithesis in composition, and also the principle of supporting prominent masses by lower forms. Some stones, in which the nature of the two sexes is said to be united, are used singly. There are many important rocks, such as those used on the banks of lakes or streams, as well as all auxiliary stones used in giving finish and connection to the landscape, to which the idea of any sexual character is not applied.

The chief thing to be kept in mind in arranging garden stones is to make them appear as if nature had placed them in position. Some of the wilder freaks of nature in her lithic structures must however not be copied, for, if artificially imitated on a comparatively small scale they would be suggestive of instability and danger, and destructive to the general repose required in an artistic composition. It is the immensity, antiquity and adamantine solidity of the overhanging rocks and towering pinnacles of natural landscape which reconciles us to their threatening appearance.

Necessity to avoid copying the wilder of nature's freaks in a garden.

A general rule exists that no stone should be used in gardening which is larger at the top than at the base. This rule is apparently often violated, but such exceptions are generally to be accounted for by some extenuating circumstances. The primary reason for such a rule, namely the desire to secure an impression of stability and repose, no longer exists if the rock or boulder be flanked by a cliff or hill, or if its overhanging portion be supported by a companion stone. Other errors to be avoided are pointed out, such as the erection of a vertical slab-shaped stone, having its principal axis rectangularly directed towards the building (literally—so as to cut the building) unless it be behind some distant hill or in a valley, below the level of the foreground. Certain maxims with regard

to arrangements adopted are founded upon what custom has sanctioned as auspicious or condemned as ominous.

Ominous and propitious shapes.

There are sacred spots in a garden, such as the Guest's Island and the Proprietor's Island, where particular care is necessary to avoid the introduction of stones suggestive of ominous forms or association. Other stones of a propitious character consecrate the garden, and without them it is not considered complete.

Nomenclature of garden stones.

The nomenclature applied to garden-stones is extremely complicated. Some names indicate merely the geological character of the stone and the locality which produces it. Such terms are *Mikage-ishi*—a kind of granite from the village of Mikage in Yamashiro, and *Sado-ishi*—a kind of jasper rock of a deep red colour and abundant in the Island of Sado. *Mikaye-ishi*, and other kinds of granite, white, grey and reddish in colour, coming from Ōsaka, Hōki, Sanshiu and Bingo are used for wrought stone slabs and steps, for *tōro* (lanterns) and for *chozubachi* (water basins).

Locality of production.

Geological character.

The irregular shaped rocks employed for the other parts of the garden are either limestones which have been subject to the action of water, or scoriatious lava shaped by igneous action. The blue and white limestone rocks come principally from Chichibu mountain in Bushu, Yoshino river in Kishiu, and one of a yellowish tinge comes from Iyo. Some of these stones have white veins, a favourite kind being that in which the veins somewhat resemble the grain of wood. Large slabs of stone are sometimes used vertically in gardens, being placed on their edge. These are slates or schists; and they are either of a dark grey or sometimes of a reddish colour. Nebukawa village in Sōshiu is the source of much of this kind of stone. A favourite kind of rock containing numerous

holes and cavities is found both on the sea-shore and on mountains; the two kinds are slightly different in character. The sea-rock comes from Odawara in Sōshiu and the mountain-rock from Kawanu in Idzu. Care must be taken to use water rocks only in connection with water-landscape, using the mountain rocks on the hills. Round reddish stones are brought from the Kamogawa, Kyōto, and the Tenringawa in Enshiu. There is a rare kind of stone called Shokuaseki coming from India, which is very valuable; it is said to be petrified pine and is used on hills.

Names indicating position of stones.

Other terms refer to the position which the stones hold in a garden, such as "*Mountain summit stone*," or *Wayside stone*. The particular function of individual stones often accounts for the name, such as the *Angling stone*, or the *Torrent-breaking stone*. In the gardens of religious buildings, rocks and stones invariably receive the names of saints or deities, according to the order of the arrangement and the particular conception of the designer. Even in ordinary gardens there are generally a few stones possessing the names of certain Buddhist divinities, the use of which is considered propitious. A large number of the names used refer to the form of the stone or to some imaginary resemblance which such form suggests; many of the names of this character are not general but merely local, having been invented at the caprice of famous men and applied to the features of ancient gardens. They are therefore seldom used by modern gardeners, and may be regarded as purely historical appellations. The following is an enumeration of the different stones referred to in works upon the subject, arranged according to the position in which they are generally to be found.

Stones named after Buddhist deities.

Hill Stones.

Stones used on various parts of garden hills.

Sancho-seki.—Mountain-summit stone.

Reikyaku-seki.—Mountain-base stone.

Sanshō-seki.—Mountain-side stone.

Hyō-in-seki—Mountain-path stone.

Keiun-seki.—Propitious-cloud stone.

Mu-in-seki.—Mist-enveloped stone.

Sei-getsu-seki.—Clear-moon stone.

Getsu-in-seki.—Moon-shade stone.

Teito-seki.— } Cave stone.
Taido-seki.— }

Kannon-seki.—Stone of Kannon (Buddhist deity).

Stones Adorning a Lake or Stream.

Stones used to adorn water scenery in a garden.

Eno-seki.—This name is given to a pair of stones used upon a beach and suggesting the forms of the male and female mandarin duck (*anas galericulata*). These water-fowl when paired shew great attachment, and in Chinese classics are taken as emblems of conjugal fidelity and affection (see Mayers). These stones are often used upon the beach of an island.

Sui-jyo-seki.—Water-diverting stone. This stone is placed at the mouth of a stream to divert the current and add interest and variety to the stream.

Sui-cho-seki.—Angling stone. This forms a suitable prominence for fishing from.

Sui-mon-seki.—Water-gate stone. This is placed at the mouth of a stream or the outlet of a lake.

Raku-sui-seki.—Falling-water stone. This stone is used at the base of a cascade to receive the torrent and break it into spray.

Rō-shu-seki.—Wave-receiving stone. Is placed in the current of a stream to give it variety.

Ō-shuku-seki.—Water-fowl-dwelling stone.

Sui-cho-gan.—Water-fowl stone.

Do-tō-seki.—Wild-wave stone. This is placed at the extreme edge of the water of a lake.

Suibon-seki.—Water-tray stone. This name is given to a flat stone placed in a lake so that its upper surface is just above the water level on ordinary occasions, but may be slightly covered when the water rises. It should be within an easy step from the bank.

Jū-gyō-seki.—This name is given to a pair of stones placed on the edge of a stream or lake and hollowed out below, so that the water may ripple beneath them.

Stones of a Cascade.

Stones used in connection with the cascades of a garden.

Fudō-seki.—Stone of Fudō. Fudō is a Buddhist deity represented as holding a sword and surrounded with flames. Cascades are specially dedicated to him, and at the outlets of some natural torrents, such as the *Urami* waterfall at Nikkō, his form is sculptured on the overhanging cliff. In garden waterfalls there is always one vertical stone which is supposed to represent this god.

Dō-shi-seki.—Childrens' stones. This name is applied to eight smaller stones surrounding the Fudōseki and supposed to represent children attendant upon Fudō.

Nami-wake-ishi.—Wave-dividing stone. This is used in the torrent at the base of a cascade.

Mizu-wake-ishi.—Water-dividing stone.
Mizu-uke-ishi.—Water-receiving stone.
These are similar to the above and of similar use.

Shugo-seki.—This stone has several other names, one being the Immovable stone. It often forms the rocky cliff over which a waterfall pours and is generally paired with another stone.

Taki-tsubo-ishi.—Waterfall-vase stone. Placed to receive the fall of water.

Stones of the Elysian Isle (Horai Shima).

Stones used upon various islands in a garden.

Elysian Isle.

The conception of this island has been already explained. Being made to represent the form of a tortoise, the stones which adorn it have reference to the members of this animal.

Kitō-seki.—Tortoise-head stone.

Ryō-shu-seki.—Fore-legs stone.

Ryō-kyaku-seki.—Hind-legs stone.

O-saki-seki.—Tail stone.

These stones are all placed with great care, and a pine tree is planted in the centre of the island, growing as it were out of the back of the tortoise. Sometimes this pine tree is replaced by a stone in the form of a smaller tortoise.

Stones on the Master's Isle (Shujin-tō).

Master's Isle.

Ankyo-seki.—Stone of easy rest.

Yukyo-seki.—Stone of amusement.

Yōsoku-seki.—Stone for resting the loins upon (sitting stone). The above names refer to the recreation of the proprietor and the functions which the stones fulfil to that end.

Stones on the Guests' Isle (Kyakuzin-tō).

Guests' Isle.

Shaku-hai-seki.—Guests-honouring stone.

Taimen-seki.—Interviewing stone, or stone of obeisance.

Ridatsu-seki.— } Shoes-removing stone.
Kutsu-nuki-ishi.— }

The above names refer to the functions of hospitality. In addition to these, the following are often placed on the Guest's Isle.

Ōshuku-seki.—Water-fowl-dwelling stone.

Suichō-seki.—Water-fowl stone.

Stones of honor.

Another important stone used sometimes on either the Master's or the Guests' island is the *Jō-za-seki* or

Yazen-seki, meaning Best-seat-stone and intended as the seat of honour for the proprietor or his principal guest. It is said to represent a famous large rock near to a sacred tree in India, and for this reason should have a fine old tree planted near to it. The same stone is sometimes called *Shyo-gaku-seki* or *San-kai-doku-san-seki*.

Other stones often used upon islands are the

Fude-ishi, Pencil stone, referring to the hair pencil used for writing with.

Renyō-seki or *Kenteki-seki*, Ink stone, referring to the stone used for preparing the Japanese writing ink. This is always placed in conjunction with the *Fude-ishi*.

Hikka-seki.—Brush-rest stone.

Stones in Connection with a Water Basin.

Stones used in connection with a garden water vase or basin.

Kagami-ishi.—Mirror stone. This should be a bluish stone and polished to give reflection.

Ishi-dai-ishi.—This name is given to the rough stone supporting the hewn stone basin.

Shozō-ishi.—Standing stone. This stone is stood upon while using the water in a basin.

Mizu-kumi-ishi.—Water-filling stone. Upon this stone the servant stands to pour water and assist.

Mizu-age-ishi.—Water-raising stone. This stone is higher than the others and is used for filling the water basin from.

Sui-komi-ishi.—Water-drain stones. The name given to several round stones placed to cover the drain outlet.

Stones in Connection with the Tea Ceremonies.

Stones peculiar to the tea ceremonies.

Yutō seki.—Kettle stone. This stone, as its name implies, is used for placing the hot water utensil upon, for tea making.

Teshoku-ishi.—Candle-stick stone. Upon this the hand-lamp or candlestick is placed.

Maye-ishi.—Front stone. A stone placed in front of the above.

Tsukubai-chozubachi-ishi.—The name of this stone implies that it is a low hewn stone basin or hollowed stone which is used in a crouching attitude.

Katana-kake-iski.—Sword-hanging stone. This stone is a double stepped stone mounted in hanging the sword upon a sword rest which is attached to the wall.

Names of stones peculiar to a particular garden.

The following names of stones are taken from the description of the famous garden of Daisen-in in the temple of Daitoku-ji designed by Sōami. The names cannot be all considered as general names, being probably in most cases specially applied to the rocks of this particular garden as suggested by their shapes.

Gagyū-seki.—Lying-ox stone.

Kiko-seki.—Tortoise-shell stone.

Chō-sen-seki.—Long-ship stone.

Kotō-seki.—Tiger's-head stone.

Sembō-seki.—Genius's-hat stone. Probably so named after the hat of a *sennin* or genius supposed to dwell in the wilds.

Meikio-seki.—Clear-mirror stone.

Daruma-seki.—Daruma stone. So named after the first patriarch of the Chinese Buddhist church, represented as a hooded crouching ascetic. It is popularly asserted that he sat in religious contemplation until his legs rotted off, and he is therefore often represented in toys and snow images as having no legs.

Fudō-seki.—Fudō stone. (See previous explanation.)

Kannon-seki.—Stone of Kannon. (See also previous explanation.)

Amba-seki.—Saddle-shaped stone.

Butsu-ban-seki.—Buddhist-paten stone.

Chiukō-seki.—Faint-smell stone.

Stones named after Buddhist deities.

In connection with monastery gardens, stones are used to represent different Buddhist deities or saints, such as Ragora the son of Sakya Muni or, Anan, one of the famous Rakan (Arhat).

To enumerate these would take us too far beyond the immediate subject of gardening.

Stones used in Plains, Valleys and Roads.

Stones used in plains, valleys, and roads, and common to most gardens.

Ni-jin-seki.—Stones of the two gods. } These are two
Ni-ō-seki.—Stones of the two kings. } similar stones placed near to the entrance of a garden and intended to represent the guardians of the site, just as two statues of Buddhist kings or devâhs are placed at the entrance of temples.

San-jin-seki.—Stones of the three deities. Sometimes used in place of the above.

Reihai-seki, or *Hai-seki.*—Stone of worship. This stone is always placed near to a sacred stone such as the above. It is broad and flat in form and is intended for prostration upon.

Hikai-seki.—This name is given to a boulder, generally somewhat conical in shape, which is placed in some prominent part of the garden near to the central hall of the residence.

Shōzō-seki.—View-receiving (lit. taking) stone. The meaning of this term is not clear, but it appears to signify that this stone marks the point from which a fine view of the garden can be taken.

Taijō-seki, or *Taitō-seki.*—View-completing stone. The name probably refers to its paramount importance as a garden feature.

Aishirai-ishi, or *Jiyai-seki.*—Setting-off stone. The meaning is probably similar to the above.

Mikoshi-iwa.—Distancing-rock. This name is gen-

seki and *Shigyoku-seki*. This group is often used at the mouth of a waterfall, when it is called *Takizoe-gumi* (waterfall screening combination). It is also sometimes used at the side of a hill or island pathway.

Shinshitai-no-hō.—Grouping of *Taitō-seki*, *Shigyo-seki* and *Shintai-seki*, the two former being connected. Such a combination is used often at the foot of hill or on an island.

Shintaikyaku-gumi-kata.—Grouping of *Taitō-seki*, *Ri-kyaku-seki* and *Shintai-seki*, used near to a garden entrance. This combination sometimes replaces the *Ni-ō-seki* and receives its name.

The whole five varieties sometimes used in combination.

Sometimes the above five stones are used in one group in combination with trees and plants, and there are three different arrangements corresponding to the formal, intermediary, and free styles formerly explained.

Level parts of a Japanese garden.

Use of sand, gravel and earth.

It has been already mentioned that turf is not used to any large extent in Japanese gardens. The plain open portions are spread with gravel or sand, or, what is very common, a firm beaten surface of well-swept and well-weeded earth is preserved. As this is kept slightly damp it presents a very cool and pleasant surface. For the preservation of such earthy or sanded areas, and also as a comfort to the pedestrian in wet weather, a pathway is often constructed of raised stepping stones called *tobi ishi* or *sutai ishi*. In the gardens attached to tea-rooms these stepping stones constitute one of the most important features of the garden; and in all gardens without exception they are used to some extent. In such arrangements we find for the first time the use, in some places, of hewn and squared stones. Nothing could be more distasteful than a formal row of stones used as steps in this way. Every one has remarked the difficulty

Pathway of stepping stones.

of keeping balance in walking upon stones placed exactly in a row: it is like walking upon a very narrow bridge; and in addition to this, such regularity would be highly inartistic. We are then not surprised to find carefully considered rules as to the disposition of such stones in a garden. The Japanese have several stones and groups of stones more prominently important than the rest which have special shapes and sizes specified for them, but even the ordinary intermediate stepping stones are carefully arranged with a studied irregularity and convenience. The system of arrangement differs: sometimes in fours and threes, sometimes in threes and twos, then broken by hewn *Tanzaku-ishi*, or other narrow hewn stones. The laying of such stones should commence from the building, and here is generally placed a stone broader and higher than the rest, serving as an easy step from the verandah. This stone is sometimes called the *Kutsu nuki-ishi* (stone on which boots are taken off). Between this and the verandah there should be space sufficient to place a pair of sandles or clogs hidden from view. From this point irregular flat stones are placed in a zigzag formation and generally in a curved line. Convenience in stepping is carefully considered, but at the same time the stones being different in size and shape the intervals are very irregular. Sometimes a line of such stones will branch off in two directions, and at the point of junction a large stone is placed, which is called either the *Fumi-wake-ishi* (Step-dividing-stone) or the *Karan-seki* (Snail-stone), from a supposed resemblance to a snail. *Garanseki*, spelt with different characters, means a pedestal for a Buddhist statue, and this name is sometimes used because Sōami, an ancient connoisseur, is said to have used such a pedestal for this purpose.

Art of arranging such stepping stones, for convenience in walking and for variety of effect.

In some places, such as in front of a verandah or

Use of hewn strips of stone.

a flower bed, a long rectangular strip of hewn stone is used or a combination of pieces of hewn stones of irregular sizes arranged in a long oblong strip. Such an alternating arrangement of square stones is called the *chōbankaku*, or long and short pattern. Such stones have wide joints filled in with a kind of mortar and earth. Sometimes these oblong strips are formed of a number of irregular slabs of stone, with intermediate spaces filled in with large pebbles laid in mortar. Sometimes two long strips of hewn stone called *Tanzaku-ishi*, from the resemblance to the *Tanzaku* or cards employed for writing verses upon, are used together, placed side by side, so that the ends overlap about two-fifths of their length.

Large slabs of hewn stones are also used separately as steps to a verandah, and in some cases one of the posts of the verandah rests on the edge of such stone or is dowelled into it. Other narrow strips of stone sometimes employed go by the name of *Obi-ishi*, meaning litterally *girdle stone*, named after the long, narrow belts used round the loins.

Manner of grouping stones around lanterns.

Groups of stones around lanterns and water basins are disposed in a similar way to the combinations explained, the lantern or stone basin being regarded as taking the position of the principal stone of the group.

Sand used as an ornamental feature.

A favourite way of ornamenting flat gardens is to spread such portions with sand, which is kept carefully raked. The raking is sometimes made in patterns. A common treatment is to rake the loose sand in lines, conventionally representing water. Gardens consisting of such areas of raked sand, with a few stones representing rocks and islands, are not uncommon.

Use of trees and shrubs in connection with stones.

Garden stones can only properly fulfil their office by the suitable arrangement of trees, shrubs and grasses in connection with them. In some cases these are planted so as to branch over and partly

hide the stones which they adorn, in other cases they form a background of thick foliage behind them. As a rule such planting is determined after the principal stones have been placed in position. The gardeners appear studiously to avoid regularity in the arrangement of shrubs and trees. In connection with the temples there are many magnificent avenues and groves of fine trees arranged with the same formality as is employed in Europe. Some of the avenues of cryptomeria and of *Enoki* (Celtis cinensis) lining the country roads and temple approaches are hardly equalled in grandeur by any avenues in the west. But in landscape gardening such arrangements are seldom if ever resorted to. In cases where trees are grouped together in numbers they are generally of different species and specially selected to contrast with one another. Form and line receive primary attention, as in the case of flower arrangements. Such contrasts as that which the rugged pine (*matsu*), with its scrambling angular branches, forms with the spreading cherry, or the drooping willow, with its curving boughs, are purposely designed. An established rule is that when several trees are planted together they should never be placed in rows but in open files, so that the majority of the group may be seen from many different points of view. Trees and plants should not be used in positions contrary to their natural habits of growth; for example, a hill-side plant should not be placed in a valley nor should plants peculiar to low sheltered spots be placed on high ground. As a general rule trees which shed their leaves and look bare during the winter should not be planted in the foreground of a garden; an exception to this rule, however, is in the case of the plum tree, which on account of its early blossoms is placed in the front of the grounds. Reference has

Avenues of trees.

Trees of contrasting forms juxtaposed.

Natural habits of growth considered.

been made to the artificial practice at one time much in vogue in European gardening of shearing trees into curious unnatural shapes. The habit of clipping and shearing trees and shrubs is a common one in Japan, but it is seldom done in a manner inconsistent with the general character of the particular trees thus dressed. The Japanese have a remarkable power, noticeable also in Europe during the middle ages, of seizing upon the characteristic and fundamental forms of natural objects. Just as in their writing they have made a sort of shorthand representation of Chinese characters in the *kana*, so they have in their arts, as applied to the uses of every-day life, created a sort of shorthand or contracted representation of many natural forms. A characteristic example is the native pine (*matsu*) which, with its apparent rugged irregularity, will be found to group its foliage into clumps of a flat foliated form slightly arched below. This prevailing outline of trefoil or cinquefoil shape is copied in a conventional representation often to be seen upon industrial objects. Generally in the formal trimming of trees the gardener in a similar way aims at an exaggerated display of some such characteristic forms, and seldom produces shapes entirely at variance with nature. The garden pine goes through a thorough surgical treatment in the nursery, with the idea of producing a shape of acknowledged beauty as displayed in some of the finest natural trees. Its branches are bent, broken, bandaged and bound with cords and splints until it grows into the fancy shape required. Other dwarf trees are sometimes trained into curious bent and spiral forms.

Clipping and shearing of trees.

Methods of training the *matsu* or pine.

Forced training of trees.

The *matsu* or pine is the favourite garden tree, and severals methods of arranging its branches are adopted. The style called *tama tsukuri* or ball-shaped treatment consists in cutting the branches into the form of a

number of discs or balls. Another favourite method is called the *Fuse tsukuri*, which consists in training the different branches upon numerous horizontal strips of bamboo so that the foliage arranges itself in lines and ridges. There is still another style of treatment called the Kōrin style, so named after a famous painter named Kōrin. This style consists in training the branches in a pendent arched manner supposed to represent the lines of a cascade.

Rounding of shrubs and grouping in masses to represent hills.

With regard to the training of low shrubs, they are generally cut into hemispherical forms, so that they represent rounded masses of variegated greens placed upon the hill-sides and between the rockeries. Various kinds of juniper and the *Chabo hiba* (dwarf Thuya obtusa) are treated in this manner. Such spherical masses are frequently arranged in groups towering one behind the other so as to suggest the forms of green hills. This art was carried to perfection in some of the ancient gardens.

In the Abbot's garden at Henjoshiu In, Hachijo, Kyōto, designed by the priest Musokokushi, the trees are thus piled in spherical clumps intended to suggest a picture of the scenery of Rozan in China, before referred to as remarkable for its mountain and torrent.

This garden being waterless, the idea of the scene depicted has been further expressed by trees with weeping branches to suggest the waterfall, and by means of white sand spread below like running water.

The composition is perhaps a strained one, relying implicitly upon the powers of imagination possessed by the observer; but it is interesting as showing the immense importance given to form and line in Japanese horticultural designs. The most purely artificial arrangement applied to trees is to be seen in the boat-shaped forms into which bushes are occasionally cut so as to resemble a ship or junk in full sail.

Rules as to trees in certain position.

The following rules exist with regard to trees in certain positions. Large trees should never be placed on a hill unless very near to its base; they are best planted behind it, so that their branches partly overhang it.

Trees near lakes or streams.

Trees planted near lakes or streams should be so placed that the sun shadows may be cast on the surface of the water. Similarly those planted near to a well should be arranged to cast a shadow on the surface of the water and keep it from the rays of the sun. The Pine, Plum, and Willow are all suitable trees for a well-side, but the roots of the willow are apt to push out the stones of a rubble-lined well.

Trees suitable for a water basin.

A water basin also should be shaded by a clump of bamboo or some tree or high shrub, taking care that the foliage reaches one foot or eighteen inches above the level of the water in the basin. Plants infested by noisome insects, which are apt to get into the basin, are to be avoided; the following plants are suitable for such a position, and great care is necessary in arranging them artistically: Nanten (Nandina domestica), Shoku (?), Misawaki (?), Aokiba (Aucuba japonica), Nishikige (Enonymus alatus), and Asebo (?).

Trees suitable for bridges, cascades, and for the surrounding of tea rooms.

A tree planted near to a bridge should be placed so that the branches project over the bridge and the shadow of the tree should fall on the surface of the water. A tree should be planted so that its branches come in front of the mouth of a cascade and produce a shady and gloomy view. Trees should be planted near to the verandah of a house or tea-room, at the highest point in a steep road, and in the middle of a steep path, so as to provide a shady place for resting in. The best trees for such positions are the *Matsu* (Pine), the *Kurinoki* (Chestnut), *Kiri no ki* (Paullownia imperialis), and the *Kaki no ki* (Persimmon). Certain superstitions

Ominous plants.

exist forbiding the use of particular plants, such as the *Omoto* (Rhodea japonica) and the *Shichiku*. The *Shichiku* is a kind of spotted bamboo, and its parti-colored appearance is historically attributed to the tears of blood wept by the daughters of Yao, an ancient king of China, on the decease of their father. Fragile reeds and rushes easily broken by the wind should not be used in a garden.

The shrubs most used upon hill-sides and around the principal rocks of a garden are various kinds of Rhododendron, Azalias, and Junipers. For hedges *Chabohiba* (Thuya obtusa), *Mokkoku* (Ternstrœmia japonica) and *Mōchi* are preferred. There are many species of bamboo, of which the species called *Kumazasa* and *Chigozasa* (Bambusa senanensis and Bambusa variegata) are the best for the surrounding to a waterfall, and *Bugozasa* (bamboo from the province of Bungo) for planting in the flat part of a garden. In connection with fences, the shrubs most planted are *Hagi* (Lespedeza bicolor) and *Kuro-moji* (Lindera sericea). At a river side, *Kakitsubata* (Iris lævigata), Kohone (?) and *Ashi* (Phragmitis communis) are used. Among the principal large trees of a garden are the Pine, *Hinoki* (Thuya obtusa), *Chabohiba* (Thuya obtusa) *Shii* (?) *Kashiwa* (Quercus dentata), Maple, *Kaname* (Photinia glabra), *Maki* (Photocarpus macrophylla) and Camellia.

Names given according to position trees occupy.

Terms are often applied to the principal trees of a garden to indicate their relative functions and importance in the composition. The following may be taken as examples placed in the order of their importance.

No. 1. *Shōjin boku.*—The principal tree which should be placed in the most prominent position of the landscape. It should therefore be a fine large pine or oak tree of striking proportions and good shape. It may be surrounded by other trees which compare well

with it; in fact the term Shōjin boku is applied rather to the group, of which the central or principal tree should fulfil the above requirements.

No. 2. *Keiyō boku.*—The name implies "view perfecting tree" and it is only secondary to the Shōjin boku. It may be placed in some central part of a landscape. If in lake scenery, it may be on an island.

The form of its trunk and branches must be well studied with a view to harmony of line with adjacent objects, whether such features be a well, a cascade, or a water basin. This tree should contrast with No. 1, so that if the Shōjin-boku be a rugged pine tree the Keiyō boku should be a leafy tree of different character.

No. 3. *Sekizen boku.*—This means, "tree of solitude," and it should be placed so as to give cool shade and a solitary aspect to a portion of garden. It sometimes forms the principal feature of a continuous clump of trees planted in the background of the garden.

No. 4. *Taki-gakoye.*—This name is given to the tree or group of trees which forms a gloomy background to a cascade.

No. 5. *Seki yō boku.*—This term implies "tree of the setting sun." The Sekiyō boku is planted particularly with the idea of its appearance in the evening glow, and should be placed so that the setting sun may be seen through its branches. Some tree which reddens in the autumn is preferred, such as the maple.

The plum and cherry are often used. If an evergreen be used it should always have a maple or some red-leaved tree with it; in such case the name is applied to the group of trees.

No. 6. *Mikoshi-matsu.*—This means literally "distancing pine." The idea intended is that this tree should suggest distance, and it should be behind the further hills of the garden and may be rendered

indistinct in outline. In a small garden the Mikoshi-matsu may even be outside the fence. A pine or oak is generally used.

No. 7. *Nagashi-matsu.*—Sometimes called Enko-matsu. Both names refer to the long stretching arms of the bent pine tree. This tree should be placed over a lake or stream. It should lean out horizontally, and its long stretching branches may be supported upon props or upon piles erected in the water. A kind of juniper is sometimes used instead of the pine.

The above technical terms may be taken as referring to important features in the horticultural composition of a garden. Numerous other trees are used whose office is to strengthen and add interest to such features, and others are planted to connect the whole composition and blend it all into one harmonious whole.

Flowering trees.

The flowering trees and shrubs so abundant in Japan supply to the gardens an ever-changing variety of rich colour, and for the most part the landscape gardener depends upon them and certain trees of brilliant foliage for his colour effects. The plum, peach, cherry, camellia, wisteria, many-coloured azalia, rhododendron, and others, follow in regular succession from spring to autumn, and in the fall come the convolvuli, lespedeza, and other flowering shrubs and grasses. In public gardens or grounds which it is necessary to throw open to sight-seers, such flowering trees are often massed together in great numbers. Some gardens are noted for their groves of cherry trees or plum trees, and others for their banks of azalias. As a general rule, however, the horticulturists prefer to distribute the flowering trees in such a way that they shall come between the foliage of evergreens, in which position they are shown off to much greater advantage. In a *Sansui* garden flowering plants are

Groves of flowering trees.

little used; perhaps the only exceptions are the iris, which is planted on the edge of a stream, and the lotus, which is placed in the lakes.

Flower beds.

The *Hana batake* or flower bed, however, exists in another part of the grounds independent of the landscape garden, and is generally placed in a flat area opposite to the ladies' appartments. Such arrangements partake more of the nature of a flower show, flowers of the same kind being arranged together, with rarely any attempt to make geometrical combinations of colour.

Flowers most used in beds.

The flowers thus cultivated in separate beds are peonies, irises, dahlias, and chrysanthemums. The wisteria is also displayed upon trellises. Roses have been introduced of late years, but the attempts to cultivate them in Japanese gardens have not met with very great success. The culture of the chrysanthemum is by far the most successful, and the Japanese horticulturists have obtained endless varieties of shape and colour as well as marvellously prolific specimens, in some cases four or five hundred flowers being produced from one stem. Flower gardens do not however take the same position of importance in Japan as they do with us; they are considered an effeminate taste. One might visit many gardens in this country and come away with the impression that the Japanese did not go in for flower beds at all.

Lanterns.

Arrangement of lanterns in a garden.

Stone lanterns form an important feature of Japanese gardens. It is recorded that the first stone lantern erected in Japan was built by order of Prince Iruhiko, on the edge of a road-side lake at the village of Tanihiko in Kawachi, as a protection against robbers which infested the spot. Whether this popular story be true or not, it is anyhow certain that the

stone lantern is of Japanese invention. In China, whence the Japanese drew for their early ideas of gardening, such ornaments do not exist. In modern times standard lanterns of porcelain have been made and are to be seen in some gardens, but whatever may be their value as specimens of keramic skill, their appearance ill accords with the landscape. Bronze lanterns abound in connection with the temples, and antique examples of this kind are sometimes introduced into gardens as *objets d'art*, just as bronze Buddhas and saints are often employed. The ordinary material however is granite or syenite, of which stone many kinds exist in Japan. These stone lanterns or *tōro* are placed in various parts of the garden. The usual positions are at the base of a hill, upon an island, near a well, and at the side of a water basin. The size and proportion of lanterns is of great importance, and must be carefully considered according to the general character of the garden. The following rules are laid down as to the proper use of such ornaments. A lantern should be placed near to a garden lake in such a way that the light may be reflected in water. If a lantern square in plan be used, it should be placed diagonally with reference to an adjacent building, for the reason that all parallel and rectangular lines are to be avoided. A garden lantern should be what is technically called *supported* by trees, shrubs, and stones placed around it; a shelter should also be placed near to it in the form of a leafy tree so as to partly dim the light and impart a mysterious, solemn effect to the view. The idea of a lantern is not to illuminate the garden, but to produce a calm and serene appearance.

Material of which lanterns are constructed.

General rules as to disposal of lanterns.

Stone lanterns are chiefly valued for their age, and hence there exist various methods for imparting an aged appearance to those which cannot boast real

Stone lanterns valued for their age.

antiquity. Green moss or white lichen are purposely made to grow upon such lanterns. Patches of velvet moss are sometimes attached by means of a solution of rice and water. One trick is to stick over the lantern fallen leaves by means of bird-lime, and when these become decayed by the rain, dew, and frost, a white moss will appear below. Another trick is to smear with the slime of snails, which when kept in the shade and continually wetted is said to produce a white lichen upon the stone.

Different shapes of garden lanterns.

There are many different shapes of garden lanterns. Some are named after their form and others after the localities where they originated.

Kasuga-gata (Kasuga-shape), so named after a Shintō deity called Kasuga, to whom one of the early temples in Nara is dedicated. It is possible that this form was first used in connection with this temple. The lantern has a long cylindrical standard with a hexagonal lamp and base, and is crowned with a curved stone roof tilted at the eaves, and surmounted by a flame-shaped ball. Two faces of the octagonal head are open to admit the oil lamp, and the other faces of the hexagon are carved with the representations of a buck, a doe, and the sun and moon respectively. Shapes very similar to this, but differing in the carved ornament, are the *Shiratayu-gata*, the *Yunoki-gata*, the *Nigatsu-do-gata*, and the *Uzumasa-gata*. Of these the *Nigatsu-do-gata* has a slightly carved standard and the *Yunoki-gata* has a small mushroom-shaped cap instead of the usual ogee curve.

Marugasa-roppon-ashi-yuki-mi-gata.—The name refers to the form of the cap, the number of the legs and the office which the lantern fulfils in the landscape. The cap is a broad mushroom shape similar to the large rush hats worn by country laborers. The body of the lantern is hexagonal or octagonal in

plan, and is supported upon six low legs of a curved form. Such lanterns are broad and low in their general proportions and are mostly overshadowed by the stretching branches of some dwarf tree; they become extremely picturesque when covered with snow, and hence the word *Yukimi* applied to them. There are many varieties resembling this, some with three legs called *Yedogata*, others with four legs. In some shapes the ogee roof-form of cap is used instead of the mushroom shape. Some have a spherical head instead of a square or octagonal one.

Rankei-to-gata.—This is a peculiar kind of lantern invented by Taishin, and is constructed so that the lamp head is supported upon a slender curved stone strut dowelled into a flat stone. It is placed on the side of a lake, stretching out over the water, and should have a crooked pine or some irregular tree reaching out horizontally over it. The form has a curious and unstable appearance and is not often used.

Michi shirabe gata.—This, as its name indicates, resembles a stone mile-post. In one side of the post a hollow is formed to hold the light, and upon the other faces some inscription is generally chiselled.

Riotō gata.—Dragon shape. The form has no resemblance to a dragon except that it has a very attenuated and somewhat crooked standard. The head is spherical with a curved cap. This lantern is generally attached to a high tree.

Miya dachi gata.—The name of this kind of lantern implies that it resembles a temple or shrine in outline. It is square in plan and has a cap like a temple roof.

Oribe gata.—This shape is named after a famous *Chajin* called Oribe, at whose tomb it is used. It is square in plan, the top is similar to the Shihōtoro, but

its standard is peculiarly chamfered at the bottom and it has no base. A rude carving representing a saint is executed upon one face of the standard.

Enshin-gata.—Enshin-shape. Named after the place where it was first used. It is peculiar as having a short cylindrical standard and an elongated head and cap suggesting the more ordinary form stretched or pulled out.

Daibutsu-gata.—Daibutsu-shape. The form resembles more a lamp-post; the standard is long and square in plan and has no base. The head is small and has a small roof of little projection. Its name is derived from the temple of Daibutsu in Kyōto.

A small low lantern consisting only of bowl and cap, and with a small plate-shaped base but no legs or standard is used in connection with the low water basins placed in a crouching position (called *Tsukubai toro*).

Wooden lanterns.

Wooden lanterns are also used in connection principally with summer houses or resting sheds on a garden road. They are simply wooden posts supporting a square framed lantern with paper doors and a roof of board or rushes; generally a rustic form is adopted. Hanging lanterns of bronze are sometimes used suspended to the eaves of the verandah in place of the above, generally for an upper floor. A favourite ornament in Japanese gardens of the better class is the stone tower or pagoda. It consists of three or five stories and is similar in shape to the wooden pagodas, though naturally of ruder proportions and without much detail. Such stones pagodas are often supported upon curved stone legs. They are surmounted by a long stone finial consisting of several rings and a crowning ball. The name given to them is *Korai-to* or Korean tower, from which it would appear that the idea came from Korea. They have a very

Hanging Bronze lanterns.

Miniature stone, *pagodas.*

picturesque appearance amidst the foliage of gardens, and assist in imparting to the composition an idea of real landscape on a diminutive scale. Lanterns require to be assisted by trees, plants, and screen fences, and further adorned by means of rocks and stones placed near them. The grouping of surrounding stones is arranged upon the supposition that the lantern occupies the position of the central stone of a group or *kumi kata*. Thus for example if the *Rei shi dō kumi kata* be applied to a *toro* the lantern itself takes the place of the *Taito seki*.

WATER-BASINS.

Water basins in gardens.

The different water basins used in gardens are numerous. Their purpose is to provide water for rinsing the hands, and they are generally placed beside the verandah of the house. In some cases a rock, flat and hollowed on the top, is used. This form is often adorned with a little wooden roofed construction resembling a small shed, which protects the surface of the water from the sun. This kind is called the *Kazari Chozubachi* or Ornamented Water basin. Other kinds are as follows:—

Various shapes of water basins employed.

Natsume-gata.—Date shape, being somewhat like an oval vase in form.

Hashi-gui-gata.—Bridge-post shape, being like the cylindrical pillars used for stone bridges, hollowed out at the top to form a basin, and having an oblong slit in the side representing the mortise into which the bridge railing is fastened.

Doko-gata.—So named from its resemblance to a Japanese cooking stove, cubical in shape, with a curved hollow in the side representing the fire hole. The top surface is hollowed out to form a basin.

Ishi no bin gata.—Stone-bottle shape, being of a form very much resembling Lipscom's filters, with small hands carved on the sides.

Enshoshiku gata.—Named after a star. The form is merely a long cylinder hollowed out at the top.

Kesa gata.—Resembles a rude oval vase or bowl.

Genkai gata.—A curious slender bridge-shape form, with a basin hollowed out in the crown. The idea is that of the curve of the stormy waves of Genkai straits.

Naniwaji gata.—Named after a temple where it exists. It is of a flat octagonal form in elevation and a long oblong in plan. One of its broad sides has a carved inscription. It is supposed to be suitable to be placed at the base of an ivy-clad tree.

Hojo shiku gata.—Also named after a constellation. It is a long parallelopeped in shape.

Seki sui tsubo.—Stone water basin. This is of oval vase-shape, broader at the top than at the base.

Shibo hotoke gata.—This is of a rude oval shape, broader below than above. It has four Buddhist images roughly carved upon it.

Waku tama gata.—This is of a flattish ball shape.

Tetsu no hachi kata.—Meaning *Iron bowl* shape. It is very similar in shape to the preceding one.

Kara fune-gata.—This is rudely shaped, somewhat like a Chinese junk.

Fuji-gata.—This is a basin shaped like the famous volcano Fuji san, the hollow crater serving as water holder.

Anko-gata.—This is shaped like a flat fish, from which it receives its name.

Shiba-Onko-gata.—So named after a Chinese sage for reasons unknown. It is in shape like a rugged hollowed stone, rough on the outside but smooth in

the hollow. It is suitable to be placed on the ground to be used in a crouching attitude. Water basins so used are called *Tsukubai Chozubachi.*

Some water basins are of stone, others of bronze, some bowl-shaped, some vase-shaped, and some like an urn, provided also with a bronze lid. These are variously adorned in relief. Attached to the basin is always a small wooden spoon (*shaku*) for pouring water over the hands.

Water basins are adorned with trees, shrubs, stones and fences. The main idea is to give privacy to this feature of the garden and screen it from other parts of the house.

Garden Bridges.

Garden bridges.

There are many kinds of garden bridges, some in stone, some in wood, and others covered with earth. The stone bridges are often formed of a large rough slab of stone or schist, but more generally of a fine piece of wrought granite slightly arched. Such stone bridges are only used for level positions. Elaborate stone bridges constructed of several spans of stone, supported upon intermediate stone piles, are used in some important gardens, and these are provided with moulded or carved stone parapets and posts.

Stone bridges.

Wooden bridges.

Wooden bridges are of various design. A favourite and quaint form consists of large single planks arranged in a zigzag and supported upon wooden stakes. This kind of bridge is called *Yatsubashi.* Other wooden bridges consist of planks laid crosswise and supported upon arched beams, with an intermediate trestle support from the bed of the lake or stream. When the bridge is long and no intermediate support can be obtained, the curved bearers are strengthened by an arrangement of wooden bracketting from the two banks. This kind is called *Rankan bashi.* So-

Bracketted bridges.

called earth bridges (*Dobashi*) are built of bundles of faggots or rows of small logs laid across a timber framework and covered over with earth. The edges are planted with turf and bound with strips of bamboo and cord to prevent the earth falling off or being washed off at the edges by rain.

Earth bridges.

Some bridges are built of piles of logs arranged in an arch and secured below with leaning timbers, the top surface being covered with earth. This kind of bridge (called *Genkaido bashi*) is employed when the soil is so hard as not to allow piles to be driven in. A rustic bridge is sometimes constructed of a single decayed baulk of timber, or a row of parallel logs, or the side of an old boat. A combination of bridge and stepping stones is sometimes used in a stream or lake, and in such a case a favourite form for the bridge is that of a half-curve arranged so that the outer end shall be higher than the shore end, presenting an appearance as if the bridge had been cut through at some distance from the centre. The section must however be made at a point a little beyond the centre of the rise, after the opposite fall has commenced. This is called the *Nozokibashi*.

Combination of bridge and stepping stones.

Garden Walls, Fences and Hedges.

Use of walls, fences and hedges in Japanese gardens.

Gardens may be bounded by walls, hedges or fences. When walls are used they serve more as a general enclosure to the property, and belong rather to the province of the builder than that of the gardener.

Ordinary enclosing fences.

Such walls are of tiles and mud in alternate layers, of wooden posts and plates wattled and plastered, or simply of wooden palings. They are invariably coped with a projecting roof of boards or tiles. Hedges as garden enclosures are not uncommon, but are more used in rural districts. Such hedges are generally of some kind of cypress or oak and are

carried to a considerable height and thickness. In some of the historical gardens these hedges have been cut into square battlemented forms like the walls of a stronghold.

Framed gateways are sometimes fitted into enclosing hedges, in which case the form of the door opening is occasionally rounded in the Chinese style. Under the general terms of fences and railings may be included most of the constructions employed by the gardener. Fences are used, not only as enclosures, but also in short lengths, are employed as screens to divide one part of the garden from the other, to screen privies, or to hide some unsightly object from view. A very common way of employing fences is to erect two portions parallel and overlapping, leaving a space of about four or six feet between the two for a passage. This arrangement screens the direct view of one portion of a garden from the other, but without forming a closed division. The materials of which garden fences and railings are constructed are bamboo of various kinds and sizes, wooden stakes and boards, twigs, rushes, and reeds. These materials alone or in combination are subjected to various different artistic treatments. We shall divide the different kinds of constructions employed into *enclosing fences*, *screen fences*, and *railings*.

Materials employed for garden fences.

Common boarded fences are sometimes made of close boarding nailed horizontally across vertical posts, very much like a European paling, with or without the addition of a simple Japanese roof. Generally, however, a lighter and more ornamental construction of light frames with vertical strips of boarding is used. These boards are seldom carried quite to the ground, but a space varying from six inches to one foot or more is left open at the bottom, so that the feet only of those immediately outside may be observed. In

Board fences.

addition to this the boards overlap and have an open space between them, which arrangement is produced by nailing each plank alternately on different sides of the thin central ties or cross-pieces. Such fences are often finished above the planking with light open trellising, consisting of intersecting diagonal strips of wood. Above this trellis is sometimes a horizontal plate, which carries cross-pieces supporting a projecting roof of boards, forming at the same time a finish and protection to the whole. The gateways of these paled fences are a continuation of the fencing, the gateposts being merely thicker than the other posts and carried up higher, being surmounted by little copings of boards. The boarding of fences is in some cases ornamented by a method of removing the softer parts of the wood to some depth by means of sand, leaving the natural grain in high relief, which gives a very effective marking to the wood. Another treatment is that of charring the wood in patches, thus giving it a piebald appearance.

Methods of ornamenting the woodwork.

Bamboo fences.

Common bamboo fences consist of strips of split bamboo arranged vertically in two courses so as to present the back of the bamboo on either face. Care is required to allow the knots of the bamboo to alternate; the whole is held together by horizontal half-sections of large bamboo arranged at various intervals and tied with hemp cords to the body of the fence. The ends, corners, and sometimes the tops of these fences are finished with bamboo pipes or half-pipes tied by cords. Another method of arranging the vertical strips which form the body of the fence is to thread them alternately in and out of similar horizontal strips placed between the two faces, so as to form a sort of bold plait.

Importance of tying in fences.

The cord used to tie together such fences and the manner of tying is a matter of no small importance;

sometimes vine or wisteria tendrils are used, and sometimes hemp of a deep brown or black colour.

Bamboo fences are occasionally constructed consisting of thin strips of bamboo diagonally plaited together, forming a sort of ratan work, and strengthened with large horizontal rounds of bamboo and a bamboo border tied to the body of the fence. Other fences are made of small bamboo branches not split, but packed closely together and held between horizontal strips of large size. Thin twigs of a birch-like wood are sometimes employed in a similar manner in combination with large posts and horizontal bands of large bamboo; in such fences the top is left rough and irregular to produce a rustic appearance. Bamboo fences have a very trim and picturesque appearance when new, the bamboo presenting a green polished surface; but they require frequent renewal, as the green colour soon changes to a dirty yellow and the surfaces crack and split.

Gateways and doors in fences.

Gateways introduced into such fences are of various kinds. Every garden should have two gateways; one as an entrance and one called the *Sōji guchi* for clearing away sweepings and rubbish. The *Sōji guchi* is a wooden gate of the simplest kind. The Entrance Gateway consists generally of two vertical posts, with a cross-tie some little distance from the top. Occasionally an extra cross-piece of bent wood is added below to impart a rustic character, also the posts are often rough and of different lengths.

Garden gateways are to be seen in which the cross-tie is purposely broken off at one end to give an appearance of age and decay.

Other gateways exist in which the posts carry a ridge-piece and cross-pieces supporting a rustic thatched roof. In such gateways a tablet of some

piece of decayed wood containing an ancient inscription is placed in the open panel just under the roof. The gate itself consists of boarded doors ornamented at the top with a trellis of diagonal strips.

It is very common to plant a pine or some picturesquely bent tree at the side of a gateway, so as partly to overhang it.

Some gates are partly or wholly constructed of bamboo and rushes and some are of plaited bamboo work (*Ajiro do*). The tea gardens especially abound in quaint rustic form of gates.

Screen fences and their use.

Screen fences are short fences of various shapes used to screen one portion of a garden from another or hide some object. They are principally used against the verandah of a house, behind the water basin, and are then generally about five feet high and three or four feet wide. In form they are sometimes rectangular, sometimes curved at the top on one or both corners, and occasionally they are of irregular shapes. The designs are various.

Various materials used in screen fences.

The grandest style is considered to be that constructed of large vertical tubes of bamboo, placed at narrow intervals and bound together with horizontal bands of smaller bamboo by means of hemp cord of black or brown colour. Tubes of bamboo are sometimes alternated with fasces of reeds or small bamboo, or with round poles of cedar or some other wood which has been parti-coloured by burning. Other kinds consist of various designs in bundles of reeds or bamboo arranged on a skeleton frame and tied together in open bar-work or lattice-work. In one kind the lower part will be of lattice-work and the upper portion in parallel bars, or the same arrangement will be reversed. In another kind the division between the different kinds of work will be diagonal; or a horizontal band of open-work will be introduced in the middle

of a fence otherwise composed of close rush-work. A favourite design consists of a lattice-work fence cut through in the middle with a circular hole or window, sometimes fitted with cross-bars. Some of these fences are made to span the verandah and touch the ground below, and are for that reason curved at the bottom in a quadrant. For the most part they are finished with a border of similar bound reeds or bamboo, but some exist in which a wrought and framed wooden border finished with a framed trellis is used, much resembling the border of a house screen or gallery doorway. Occasionally part is filled in with boarding.

Fences having window openings.

The names of the different kinds employed are the following:

Japanese names for various screen fences.

Chasen bishi Sodegaki.
Yaye Sodegaki.
Korai Sodegaki.
Hosogetsu Sodegaki.
Yoroigata Sodegaki.
Koshi Korai Sodegaki.
Teppo Sodegaki.
Fusuma Gaki.
Enjo Sodegaki.
Kicho-gaki.
Ensobishi Sodegaki.
Nozoki-gaki.
Mokusa-goshi Taimatsu no Nijugaki.
Koboreme Sodegaki.
Mitoshi Gaki.
Komachi Gaki.
Kasane Gaki.
Tatte ai Gaki.
Enso kicho Gaki.

Railings placed round gardens are generally of narrow standards of whole bamboo placed with intervals and connected by cross-pieces of wood by bamboo

Garden railings.

tied to them. The bars are of alternating heights. Creepers and climbing scented flowers are planted against such railings, but not so thickly as to hide the open bamboo-work. Another kind of railing consists of bamboo branches with the leaves on, crossing diagonally and tied at the crossings with hemp cord, presenting a rude kind of lattice work.

Movable screen fences.

In the gardens of the nobility sometimes high movable screen fences are used for the purpose of forming a temporary enclosure for games of ball and other sports. These are called *Mari-oki*. They are framed of wooden bars of considerable height and finished at the top with ornamental open lattice-work. Such screen fences are often lacquered or ornamented in colour.

Common gardens.

Next to the *Sansui-niwa* are what are called *Hira-niwa* or Common Gardens. These gardens have no artificial hills, but the stones and rounded shrubs are sometimes grouped so as to suggest mountain scenery. The distribution of these groups is somewhat similar to that in the *Sansui* gardens, and the same names are applied to the principal stones. The *Hira-niwa* is also divided into three styles of *Shin*, *Gio* and *So*, according to the rough or finished character displayed.

Gardens of this type, when level, may be supposed to represent either a mountain valley or a sea beach; in the former case the surroundings should be steep, thickly planted, and imposing; in the latter case the landscape may be open and placid. A *Hira-niwa* of the *So* or rough type sometimes consists of little more than a central group of boulders, trees and lantern around a picturesque well, with one or two smaller groups of stones and plants, the flat open portion of the garden being ornamented with meandering lines of curiously shaped stepping stones. The principal stones of such a garden are, however,

distinguished by the same names as in the more complete and finished examples. The Shigoseki, Haiseki and Nijinseki are invariably introduced.

Tea gardens.

The *Cha niwa* or gardens for tea ceremonies come next in order. They are generally remarkable for their extreme simplicity and barrenness. The ceremonies necessitate that the guests repair to a sort of resting shed some distance from the tea room, and the ground is chiefly occupied with quaintly arranged path stones, sometimes wrought and sometimes irregular in shape. In connection with these path stones are various accessories, such as water basin and surrounding stones, lantern, and a high stone called the *katana kake ishi*, because by its means the guests are enabled to hang up their swords on a high bracket attached to the wall. A few shrubs, and little groups of leafy trees are also introduced, and sometimes a picturesque well. In character these *Cha niwa* are generally made purposely somewhat wild and irregular. Moss is much cultivated in them; and in the lanterns, fences, gates and other accessories an appearance of age and ruggedness is sought after.

Special style of tea garden.

The *Tamagawa Cha Niwa* is a special style of *Cha niwa* containing a stream running through it. The name originated from the garden of a famous *Chajin* named Rosha, who established a *Cha niwa* on the banks of the Tamagawa. Such a garden contains a narrow winding stream lined with various stones and crossed by a plank bridge. There will be one stone lantern and a group of larger boulders, grasses and trees, and the plain parts of the garden are crossed by the usual stepping stones arranged in an irregular winding manner.

Passage ardens.

The *Roji niwa* is another kind of garden used for narrow courts or passages. The design is very simple, consisting of a continuous row of stepping stones and an occasional group of trees and shrubs.

SITUATION DE LA VIGNE DANS L'EMPIRE DU JAPON.

D'APRÈS LES RAPPORTS DE M. FOUKOUBA YAHITO, DIRECTEUR DES VIGNOBLES D'HARIMA, ET LES RAPPORTS OFFICIELS DU MINISTÈRE DE L'AGRICULTURE DU JAPON, ET TRADUITS DU JAPONAIS

PAR J. DAUTREMER,

INTERPRÈTE DE 2e CLASSE À LA LÉGATION DE LA RÉPUBLIQUE AU JAPON.

[*Read Juin, 1886.*]

La vigne se trouve répandue un peu partout, mais c'est surtout dans la province de Kôfou, au centre de l'île Nihon, qu'on s'occupe de sa plantation. Depuis les temps anciens, d'ailleurs, les habitants de cette province ont toujours récolté le raisin.

Si l'on en croit la tradition, la découverte de la vigne remonte à 700 ans, (sous le régne de l'Empereur Gotoba) (1185 c.à.d. 2e année de Bounzi) et a été faite par deux paysans dans les montagnes du Kôfou, canton de Yassirô, village de Kamiivasaki. Aménomiya, et Kagayou (c'etaient les noms de ces deux individus,) ayant un jour remarqué dans la montagne un plan de vigne sauvage, et ne sachant ce que c'était, le prirent et le transportèrent à Ziô-Seï-zi, jardin qui leur appartenait; ils y donnèrent tous leurs soins et s'efforcèrent de le cultiver. Au bout de cinq ans, à force de précautions et de soins donnés, la vigne était déjà grande et elle poussa des branches qui ne tardèrent pas à donner des fruits. Etonnés et joyeux à la fois de la découverte qu'ils avaient faite, Améno-

miya et son ami, n'en continuèrent que mieux leurs soins à la plante qu'ils trouvaient extraordinaire et songèrent au moyen de la propager, de sorte qu'en 1193, ils en possédaient déjà treizo plants.

Plus tard, ayant développé cette culture, et étant parvenus à avoir un nombre considérable de ceps, ils en plantèrent des champs entiers, et c'est de cette façon que commença le raisin de Kôfou qui était, et est encore aujourd'hui fort estimé.

La province de Kôfou, est donc absolument le berceau de la vigne Japonaise, et, bien que la vigne se rencontre partout plus ou moins à l'état sauvage, les vraies plantations de vignobles actuellement en exploitation, proviennent généralement de là.

La vigne est de deux espéces : la *Vitis vinifera* et *la Vitis labraska ;* mais, en réalité on ne cultive que la première. Elle est, en effet, tres-renommée pour les fruits qu'elle donne : la seconde, bien qu'encore fort supérieure à celle que l'on trouve en Amérique, n'est pas si bonne que la *vinifera ;* on la trouve partout dans les montagnes, elle y pousse comme l'herbe. Les provinces où on la rencontre en plus grande quantité sont : Etsiou, Kaga, Noto, Hida, Moutsou, Ouzen, Ougo et le Hokkaïdô.

Dans l'Etsiou et le Kaga, aussi bien qu'au Hokkaïdô, la variété de vignes à l'état sauvage est considérable ; ou en rencontre jusqu'à 12 espèces différentes, et parmi elles se trouvent des pieds fort gros datant de plusieurs dizaines d'années. Visitant un jour avec un de mes amis les montagnes du Kaga, il m'est arrivé de voir un plant ayant 1^{m}, 80^{c} de tour, et dont les branches couvraient une superficie d'un hectare 20^{c}, et ayant donné 1200 kg. de fruit. Les pieds de vigne de cette dimension ne tout pas très-rares et j'en ai vu encore plusieurs exemples a Miyakézima dans la province d'Idzou. Il n'en est pas de même en Europe où une vigne comme celles d'Oran ou de la Kasba, en Algérie, d'un diamêtre de 0.24^{cm}, couvrant une superficie de 120m. et donnant 1000 kgs. de fruits, est chose tout à fait prodigieuse. Malheureusement les Japonais, ignorant, autrefois toutes les propriétés de cette plante, la laissaient pousser naturellement comme les autres arbres, sans lui donner les soins speciaux qu'elle réclame pour arriver à produire des résultats satisfaisants ; ce n'est que dans ces derniers temps qu'on a commencé à s'occuper de cette plante précieuse et qu'on prend intérêt à ses produits.

La *Vitis vinifera* cultivée au Japon, donne des produits de trois

sortes : rouges, semblables au " *Châblis;*" noirs, comme le *Frankenthal;* et blancs, comme le *Riesling*. Ces trois espèces sont répandues dans le Kôfou. Le raisin noir se trouve également dans les environs de Kiôto, et c'est le meilleur raisin noir qui existe au Japon.

Autrefois on ne cultivait la vigne que pour manger le raisin comme fruit. Le plant sauvage offre une très-grande vitalité et le rendement est considérable. Mais depuis qu'on fait des essais de culture sérieuse, on a cherché à le greffer et à le transplanter, pensant qu'entre les différentes variétés on arriverait à en trouver une capable de fournir de bonnes récoltes et une qualité de raisins à vin.

Pour propager la vigne, on emploie deux moyens également usités en Europe. La 1ere manière consiste à mettre en terre des branches détachées des ceps, autrement dit à bouturer ; la seconde est la plus usitée et elle réussit, d'ailleurs beaucoup mieux ; c'est celle qui consiste à provigner les branches tout en les laissant encore fixées au pied. C'est, au reste, le moyen dont se servent en France les vignerons pour renouveler leurs plantations.

Les Japonais choisissent pour leur vigne de préférence des terrains en pente, et pierreux ou sablonneux, et voici comme ils precédent pour la plantation : après avoir creusé un fossé profond de 1^{m}, 20^{cm} et large d'environ 2^{m}, et avoir fait des canaux de façon que les eaux puissent s'écouler à l'entour, ils remplissent le fossé de fumier et de terre et plantent. La plantation se fait de préférence en automne, sauf dans les endroits excessivement froids du Hokkaïdô, où on la fait de préférence au printemps. Pour fumer, ou se sert de poussière d'os, d'écorce de riz, de fumier en poudre, de marcs de saké (vin Japonais) ou de marcs d'huile, enfin d'engrais humain. Mais ces fumiers ont chacun leurs propriétés spéciales. Ainsi la poussière d'os, l'écorce de riz et le marc de saké donnent au raisin un goût sucré et en augmentent le volume. Le fumier proprement dit, et l'engrais humain donnent plus de force aux arbres et serrent davantage les grappes qui sont, par suite, plus fournies. Il est donc indispensable d'employer un mélange du tout pour obtenir de bons résultats.

Taille.—La taille est pratiquée en automne, de manière à laisser au pied une hauteur de 1^{m} 80^{cm} et de façon aussi à laisser, en dessous de la section, naissance à deux ou trois branches pour le printemps

prochain. L'été venu, on coupe les feuilles et les jeunes pousses de façon à laisser pénétrer jusqu'aux grappes le plus d'air et de soleil possible. Quant aux soutiens des branches, on les fait avec des bambous, également à la hauteur de 1m 80cm, sur lesquels on étale les branches des ceps. Cette manière de procéder, est, d'après les Japonais bien préférable à celle employée en Europe.

Essai de vin.—La première idée que les Japonais eurent en plantant la vigne, ce fut, naturellement d'en récolter les raisins et de les manger tels quels. Toutefois il est dit, dans les livres anciens que les habitants du Kôfou s'en servaient pour faire une liqueur (probablement une sorte de vin). Dans quel but, on l'ignore; car il est certain qu'ils ne le buvaient pas.

Ce n'est qu'en 1875 qu'un habitant du Kôfou résolut de faire du vin de raisin ; mais, outre qu'il ignorait les anciens aussi bien que les nouveaux procédés, les raisins qu'il employa n'étaient pas en maturité suffisante et il ne réussit pas. L'année d'après (1876) un, nommé Oto Matsougoro, revenant de Californie où il avait étudié la manière de faire le vin, voulut aussi faire un essai à Kôfou ; et, bien que le produit qu'il obtint ne fût pas fameux, cependant il était bien supérieur à celui de son prédécesseur. Aujourd'hui ce même vigneron fait chaque année 200 hect. de vin blanc et autant d'alcohol. Mais ce vin ne doit pas être bon ; car il m'est arrivé de goûter plusieurs fois et de différentes espèces de vins de Kôfou, chez le Ministre de l'Agriculture, et je dois avouer qu'il était détestable. A l'heure qu'il est, dans le Hokkaïdô, ainsi que dans les provinces d'Harima et d'Ovari, on fait plusieurs milliers d'hectolitres de vin, et cependant les plants n'ont encore que 5 ou 6 ans, et les grappes sont naturellement peu fournies. Il n'est donc pas douteux que, dans deux ou trois ans, la production ne se chiffre par 20 ou 30,000 hectolitres. Mais ce qui est douteux c'est que le vin soit buvable d'ici longtemps. Ainsi celui qu'on récolte actuellement est mêlé par les marchands Japonais avec un vin européen quelconque, et ce mêlange est ensuite vendu aux Japonais pour du plus pur Bordeaux.

VIGNES D'EUROPE ET D'AMERIQUE IMPORTÉES AU JAPON.

La première vigne européenne transplantée au Japon fut donnée au Shiôgoun par l'Empereur Napoléon III en 1868. Il en vint ensuite de

Isabella et Concord en Amérique; puis on importa le Frankenthal d'Autriche, ainsi que d'autres vignes de France, que M. Maeda Masana rapporta lui-même. Enfin la Californie fournit au Japon un nombre considérable de plants, et l'on peut dire qu'en moyenne, il en est entré plus de 200 sortes au Japon.

Les essais de culture ont été généralement faits à Tokio (Yédo) dans le jardin botanique de Mita, mais tous n'ont pas réussi. Ainsi pour la vigne européenne, le terrain de Tokio est beaucoup trop humide et boueux, et la vigne, quoique y devenant très-grande et y poussant fort bien, ne donne aucun fruit; elle pousse tout en branches et en feuilles. La vigne américaine seule rapporte à Tokio; mais les grappes, bien que superbes, ne sont pas de premier choix; elles sont mêmes, certainement très-inférieures aux raisins Japonais purs. Aussi, maintenant, en a t-on abandonné la plantation qu'au premier moment on avait essayé partout. On a compris que le seul moyen d'avoir de la vigne, était d'introduire des ceps d'Europe; que ceux-là seuls pouvaient donner un produit convenable. Actuellement, c'est la seule importation vignoble que l'on fasse.

Les principales plantations se trouvent dans le centre, à Harima et aussi à Kiousiou. Dans cette dernière île, le *Muscat Pinot* et *le Chasselas* réusissent à merveille, grâce à la constitution géologique du sol; sec, et par suite, très-favorable à la vigne. Le *Chasselas* réussit fort bien dans la province d'Harima et y donne des grappes d'un gros volume et très-fournies.

Le raisin de Palestine n'est planté que depuis deux ans, et donne déjà de très-beaux résultats. L'année dernière, M. Foukouba Yahito, directeur du jardin école de Harima en a donné une grappe à M. Sarazin, Conseiller au Ministère des Affaires Etrangères, qui lui-même en a fait présent à M. le Ministre de France; la grappe pesait plus de 8 kgs, et c'était la première belle grappe récoltée.

Les écoles de viticulture au Japon.—La vigne réussissant au Japon, et le terrain se prêtant fort bien à sa culture, le Gouvernment a encouragé les cultivateurs à se livrer à la récolte du raisin. Il a donné lui-même l'exemple en créant des écoles de viticulture, et en faisant venir d'Europe un nombre considérable de jeunes plants. Il n'est donc pas douteux que d'ici peu le Japon ne devienne un pays vignoble. On a

introduit dans l'Ecole d'Harima le *Gamay de Bordeaux* et le *Pinot Noirien*, et on espère pouvoir sous peu en faire des plantations suffisantes pour en tirer du vin.

Le jardin d'Harima a une superfie de 80 hectares :

Celui d'Ovari, 50 hectares,
Celui du Hokkaïdô, 40 hectares.

Les vignes qui réusissent le mieux dans ces endroits sont les plants *Pinot Gris* ; cependant on y trouve également :

Gamay de Bordeaux
Bordeaux Blanc
Baltet noir
Meslier blanc
Meslier noir
Frankenthal
Folle Blanche
Charbonneau
Muscat de Frontignan
Zinfindal
Riesling
Malvoisie, etc., etc.

Maladies de la Vigne.—La maladie n'a pas épargné la vigne au Japon et l'*Oïdium* et la *Brouissure* existent dans les vignobles. Ces maladies ont commencé à germer en 1867, et depuis, les pieds de vignes en ont plus ou moins souffert. On emploie pour l'*Oïdium*, le remède ordinaire, c'est à dire le soufre ; quant à la *Brouissure* on n'a pas encore trouvé moyen de la guérir. La grande fréquence de ces maladies au Japon vient de ce que les pieds sont taillés beaucoup plus grands qu'en Europe, et sont, par conséquent plus difficiles à soigner.

Les insectes ont aussi leur bonne part dans la maladie de la vigne ; mais ils sont rélativement faciles à détruire quand on a soin des plantations, et surtout quand on n'a pas affaire au *Phylloxera Vastatrix*. Ce dernier insecte n'était pas encore apparu ici ; mais l'année dernière (1885), il a fait son entrée, et il a fallu, pour s'en préserver les années suivantes bruler tout le terrain occupe par les pieds attaqués. Le

reméde est radical ; mais peut être ainsi les autres vignobles seront-ils préservés. Les Japonais croient que cet insecte a eté apparté d'Amerique lors de l'importation de vignes en 1881.

Rendement.—Avant l'apparition de l'oïdium, ou récoltait de 17000 à 20000 kg. par hectare dans les provinces de Kôsiou (Kofou) Kavatsi et Yamasirô ; mais à partir de 1867 le rendement est tombé immédiatement de 3000 à 3,500 kg. Cependant, à l'heure qu'il est, la culture de la vigne reprend, et il est à espérer que, dans peu de temps, grâce aux soins que l'on donne, la maladie disparaissant, la production augmentera.

Les qualités de vignes qui rendent le plus sont : *Zinfindal et Folle Blanche.* La moyenne est en effet de 18.000 kg. pour un hectare après 5 ou 6 ans de culture. Ces plants sont bien supérieure aux plants Japonais et leur résistance à la maladie est également très-grande.

L'année 1885 a été peu favorable, et les rendements ont été faibles. Il n'y a guère que dans le Kôsiou et le Hokkaïdô que la vigne ait réussi. Les grandes pluies qui sont tombées à l'époque de la floraison dans les vignes de Kavatsi, Karima, Ovari, et les inondations qui suivirent, détruisirent presque tont ce qu'il y avait, et les vignobles souffrirent beaucoup.

SITUATION DU JARDIN VITICOLE D'HARIMA,

Dirigé par M. Foukouba Yahito en 1883.

La pousse a été tardive et les bourgeons ont été très-en retard sur ceux de l'année précédente, les fleurs n'ont paru qu'en Juin. Malgré cela, la maladie a été presque nulle et le climat ayant été favorable, on peut dire l'année a été bonne.

Vers le mois de mars on a fait de nouvelles plantations de ceps.

13.000 ceps dans le 1re division
7.600 " dans la 2e "

JAPO

Les endroits en couleur indi

où se trouvent l

rem
pré
qu

à
Ya
me
la
soi

Bla
5 o
Jap

Il r
Les
le
dét
bea

ce
ce
pe

ces deux espèces de ceps sont les bons ; il en restait environ 18.000 qui n'étaient pas de première qualité on les a entouré de soins spéciaux et plantés à part ; car ils paraissaient si faibles qu'on croyait n'en pouvoir faire aucun usage. Cependant tel n'a pas été le cas, et bien fumés, ils sont devenus très-forts. Les vignobles d'Harima comprenaient alors : 85,951 ceps dans un espace de 1800 m.q ; mais le terrain n'est pas entièrement occupé et il reste encore actuellement 1100 m.q. à planter, quoi qu'il en soit, les espèces dont les noms suivent sont représentées à Harima :

Aramon	*Bordeaux blanc*
Noir Hambourg	Burger
Noir Malaga	*Cot à queue vert*
Noir Zinfindal	Counonhal muscat
Bourgogne noir	*Chasselas de Fontainebleau*
Lambard noir	
Muscat noir	*Cleirette blanche*
Prince Noir	*Charboneau*
Jura Noir	Catowba
Zante noir	Delaware
Raltet noir	Diana
Bordeaux noir	Feher Zagos
Fendant rose	Isabella
Tokay couleur flamme	Johannisberg Riessling
Gutedel	Larga bloom
Hambourg d'or	*Meslier blanc*
Vert Hongrois	*Meslier noir*
Chasselas doré	Mission
Gamay noir	Moscatel
Harness muscat	Muscat Hambourg
Hartford prolific	*Muscat de Frontignan*
Malaga moscatel	Orléans Riesling
Préio de Malingre	*Damas pourpre*
Palestine	Prince Albert
Pæriana	*Pinot noirien*
Pinot blanc	*Pinot noir hâtif*
Pinot gris	*Pied de Perdrix*

Red cormchon	Red Munson
Hongrois rouge	Sultane
Malaga blanc	White nice
Muscat d'Alexandrie	
Tokay blanc	Napoléon blanc

Les vignes Japonaises du Kôfou y sont aussi représentées et soumises à des cultures spéciales.

Des différentes espèces qui précèdent, on avait en 1882 planté 50,900 ceps ; mais les deux tiers seulement ont réussi ; le reste a péri ; on a fait à l'automne 106,750 boutures, dont on espère beaucoup de bien pour l'année prochaine.

MALADIES ET INSECTES.

Un tout petit insecte, le Kin Ki Si (petite tortue dorée) avait fait son apparition en 1882 ; mais cette année, grâce à la température beaucoup plus froide de l'hiver, il a disparu entièrement. Les insectes ne font, d'ailleurs, pas ici de grands ravages, et sont faciles à éviter ou à faire disparaître. Seules, les maladies de la vigne, telles que l'*oïdium* et la *pourriture* sont à craindre. Cependant, sous ce rapport aussi, la vigne à Hacima est bien partagée. Est-ce grâce à la formation du sol, au climat, qui fait que la vigne est plus résistante ici qu'ailleurs ? Quoiqu'il en soit, les maladies de la vigne sont généralement rares et, en tous cas faibles. Il n'y a jamais, à Hacima, de grandes pertes à déplorer de ce fait. Le coulage est assez sérieux, et il est fort probable qu'il faut l'attribuer à la trop grande humidité du climat. On y remédie autant que possible en fumant beaucoup la terre, et dès le commencement de la floraison, on arrose les pieds avec du fumier liquide.

RENDEMENTS.

Les rendements sont nécessairement encore très-faibles. Les seules plantes âgées de 4 ans, ont représenté donné :

Jurisseur noir	132 kg. 50
Foulse noir	106 kg.
Sumyma vert	52 kg. 50

Les résultats sont peu brillants ; mais il faut tenir compte de la jeunesse des ceps. Les grappes, d'ailleurs, bien qu'en petite quantité, étaient bien fournies. Le *Baltet noir* a donné le plus, mais la proportion été faible, un cep donnant en moyenne 1 hectg. 89.

Le terrain d'Harima est cependant très-favorable à la vigne, et le raisin y est très-bon. Si la production jusqu'à présent est si peu considérable, c'est que les ceps sont la plupart encore impropres à donner avant quelques années. Par exemple le *Pinot Noirien* et le *Gamay noir* n'ont pas encore rapporté une grappe.

Somme toute l'état actuel du jardin viticole d'Harima peut être considéré comme prospère et, il est, en ce moment en voie d'amélioration continue. Il est à espérer que les ceps qui en sortiront seront en assez grande quantité pour former de vignobles, et assez bons pour que le Japon puisse un jour faire du vin sinon aussi délicat que le vin de France, du moins bien supérieur à celui que l'on fabrique actuellement en Californie.

AN AINO-ENGLISH VOCABULARY.

COMPILED BY THE REV. J. SUMMERS.

Note.—The following contractions have been used in parentheses: D. (Dixon); Den. (Dening); H. (Horobets Dial.); Kam. (Kamtchatka Dial.); Kl. (Klaproth, in *Asia Polyglotta*); Kr. (Krafto, Sagalien Dial.); S. (Saru Dial.); Sch. (Scheube); Sieb. (Siebold); U. (Usu Dial.); Y. G. (Yezo Gosen 蝦夷語箋); B. (Batchelor); Db. (Dobrovski); Pf. (Pfizmaier); Dv. (Davidoff); MS. (Matsumai MS.).

A.

A (variation of Ya), An interrogative particle (final).
A, One (Db.), a contraction for Ari.
Aan mi kara (S.), Defeated.
Aanga (Kr.), The winter duck (Kam. aangich).
Aapa, Mother (Kam).
Aara, Name of a bird.
Aba (Apa), Doors; door.
Aba ashi, Shut the door.
Aba biraspa, To open the door.
Aba ru, The threshold.
Aba shia, Entrance.
Aba shirara, Push open the door.
Abas-op, Hook to land harpooned fish.
Aba uspe, Door.
Abe (Ibi, Ibe), Fire.
Abe ari, To make a fire (B.).
Abe bushi, Flying fire.
Abe guru (B.), To draw near the fire.
Abe hetoku, To get fire; 生 produce fire by friction of wood.
Abe kamoi, The fire-god.
Abe keshi (kes.), A firebrand.
Abe meri meri, A spark (B.).
Abe ni, Fire-wood (B.).
Abe nipek (B.), Flame of fire (m, as Abe-pusi or Bushi.
Abe oi, A fire-place.
Abe op, A small fire.
Abe rui, The fire is burning; (S.) flame.
Abe sam, Fire-place (Sch.) (S.).
Abe shakunto, A kind of bronze (Db.).
Abe tsügu ni, A billet of wood (Db.).
Abe unji, To make a fire.
Abe ush, The fire is out (B.).
Abe uvari, To break up the fire (Db.).
Abiru, To ripen.
Abu, To vomit.
Abukashi (Jap. ayumu), To walk, same as Ap'kash, Ab'kash'.
Achabo (S.), Parents; father; (Sch.) *met.* an old man; designation of father's brother (B. Achapo).

Achi-an guru, A visitor; a guest.
Achi kite riki, To hop (S.).
Achi uno, Throwing a spear at a stag.
Achiu wa, One who stabs; cf. Op'achiu, to throw a weapon.
A-e (S.), To eat.
A'-echi korobe, Red prawns.
Aën-kik, To be struck (Kr. and S.).
Aën no ikiri, Life time 生涯.
Afunka (or Apunka), A shuttle on which the thread is wound.
Afunke, To cause to enter; to put in.
Ahane e aikap, Cannot enter (S.).
Ahanra sambe, An owl (B.).
Ahesi yakun to, Violet coloured copper.
Ahuha (v. ohak), Shallow shore; very shallow.
Ahun, To enter.
Ahunke rochige, To put in prison.
Ahupp, A present; or, Ahupp kara pei.
Ahupp kara, To receive (B.); Machi ahupp kara, To take a wife (B.).
Ahuppte, To bring for us.
Ahupu kara, To give; to bestow.
Ahupu karambe, A thing received (B.).
Ai, An arrow; a thorn.
Ai-ai, An infant.
Ai-ai chish an, A child crying.
Aibi or Aibe, Mother-of-pearl fish (Jap. awabe).
Ai-kanji, The lowest part of an arrow; the notch for the string.
Aikap, Cannot (var. Aigapp).
Aikap na, Could not.
Ai-na, To roast.
Aï-nan, The shin bone of the stag, used in making arrows.
Ai-ne, Finally 終.
Ai-ne shiriki (shikareba), Indeed 然.
Aino, A man.
Aino butta, All men.
Aino moshiri, The island of the Ainos (Yezo), e.g. Aino-moshiri nuburi isho poronno an, 'There are many bears in the island of Yezo.'
Ainu betne, To enjoy one's self, to rejoice.
Airamasho (S), Fond of.
Airamasho wa a-e, Fond of eating.
Ai rapp, The feathers on an arrow.
Airo 鮭, A perch (Labrax Fam.).
Ai seta, My dog (Kr.).
Ai-shupara, Lower part of an arrow.
Ai-sopp, Tube for arms; a quiver.
Ai-suwe (S.), To lie down.
Ai tu nō, The cuttle fish.
Aï ya, Called; e.g., Nekona aï ya? What is this called?
Ai-yen kechi, A kind of fish.
Aji (Jap. oji), An uncle; an old man.
Akara (A-akara), Are made (S.), passive form.
Akara kara (S.), To sew; cf., Yau ka-oka.
Akari (S.), Than, cf., Akkari.
Aken naku (sayō), Yes.
Aketek (Hotate), A bivalve; shell-fish, the nautilus.
Akianji (Akiaji), Salmon.
Akibets (Askibets), A finger.
Akik', To strike; to slap; (e.g. Arokai kik', I strike) cf., Kik.
Akik'-kane, A bell to be struck (S.).
Akisusu kuri, The bear feast in autumn (Sch.).
Akk' (Aku), To drink; cf., Iga, Iku.
Akk, To shoot.
Akkari, To exceed; surpass; (S.) v. Akari
Akke, To fall in quantities; to increase, (Db.).
Akkira (Adzukaru), To be intrusted with.
Akor (I-koro), A mine; riches, money (B.).

Akuré, To offer; or, I offer (wine etc.).
Ama (Amu), To place, to put down.
Amáma (Jap. mama), Boiled rice; rice; millet; bread.
Amáma chiri, A sparrow (Mos.).
Amáma chkapp', A sparrow (Db. in Matsumai only).
Amáma chupp, The eighth month.
Amáma tagi or tangi, A rice cup.
Amampa-ta-kiriri (Jap. kirigisu), The green field-cricket.
Amb', The thigh bone (Db.).
Ambai, A wooden float for large nets.
Ambai yaya, A crab-fish.
Ambe (cf. Wambe), Ten.
Ambe, State; condition? Jap. ambai.
Ambe, 3rd sing. of verb "to be" (B), (cf. an, be).
Ambi, Truth; the lower part or flap of the ear (S.).
Ambi, To become (S.).
Ambo chichi, To pinch (B.).
Ami, To cover (D.); to clothe.
Ami, A nail (Nagel) (Sch) cf. amu.
Ami-a huk (U.), To undress.
Ami bami, To dress.
Ami he sembi (S) (Pf.) A wedge.
Ami-kiku, To know.
Ami-kiri (S.), To remember (oboye); to recognize (as in the street).
Amip' (S.U.), Clothes, prob. for Amibe, 'clothing thing.'
Amoi nin (A), The lower part of the arm; cf. Amunin.
Ampa (Kl. Kr.), Dumb.
Amu, Finger-nails (contr. Am').
Amu-chit'pa, To pinch.
Amunin, The fore arms; maku-amunin, the upper part of the arm.
Amush'pe (S.), A crab; the pincer.
An, To have; to be 有, (like orimasu) (for pres. or fut.).
Ana goro, Was; did.
Anak (B.), Sign of the nom. case.
Anaki-ne (S.), The same as Anakune.
Ana ku-ne, Sign of nom. case.
Anatsuka (aritemo), Even if there is.
Ana wa, past tense of An, to be.
Anba, To clutch.
An-be-ne, It is indeed (Pfz.).
An chi kara 夜, Night.
An chi ki (arutoki ni), Sometimes.
Ande, Lying down (H.)
Ane, This; him; her.
Ane, Thin, lean, small.
Ane ampi, Small girdle.
Ane-kane, Thin metal.
Ane-kut, A thin girdle.
Ane-ōtta oman-de, To send to him.
Ane-oshaganke, To call this (him).
Ane-ru, A small road.
An-gara, To make; v. Kara.
An-guru, This man (Tan=this.
Angusu, Strict; severe; also (Sch.).
An-hime-karu.
Ani, With (Pfz.) (S.), Postposition 'with,' 'from.'
Ani e-ramu-petek (U.), You don't understand.
Anip-kara (S.), To sew; to make clothes =Amip-kara.
Ani-utare (? Ane-utare), They.
An koro ka (areba), If there is.
An koro kai ki (aredomo), Though there is.
An koto ma an (arukoto mo aru), Something there is.
An-koto-mambe, Right, proper.
An-koto-ma-se, It is so.
An-kunip-tek (S.), Will.
Annankora (arō), There will be.
Anne an, As if there was.
Annoshike (Jap. ya-chiu), Middle of the night.

Ánnu, e.g., Teta ánnu (S.), To set there.
An nu no a ach'ire, The man falls (in contest).
Ano (K.), Finger-nail, prob. for Amu, q.v.
Anodare, Man (Mensch), adult (S.), (kudare).
An-okai, You (v. Ogai, person, man).
Anokai, You (v. An-okai) and Tan-guru.
Anomare, To dye.
Anoshiki, Somewhere (S.).
Ano-ya-ne-nep, It is nothing.
Anoye, To twist (nejiru).
An-ramu-ochiuye, Tagai ni tokushiu, (hajiku), to agree together.
An-ronna-kushi-ne-na, He will have been murdered.
Anto shike, Middle of the night.
Anu (arinu), Have not.
Anukari, To see.
Anun, Another person.
Anun-i-koro piske wa, As one counts the goods of another.
Anushi ke, A harbour; to fasten up a ship.
Anushi ke (S.)? Bear's den.
Anu-wa, As something exists.
An'yakka, It may be, potential form.
Anz kari (K.), (Kl.), Night.
Aoin kari, 遊見 (sukimi).
Aoka (S.), (U.), I (S.), You; Aoka utare (U.), We.
Ap', Fish-hook.
Apa, (cf., Aba).
Apa or Apa-apa, Dumb; to converse by the hand in dumb show.
Apa maka (S.), Open the door, *i.e.*, push open the door.
Apa seshiki (S.), Shut the door.
Ape-tumbe (S.), Butterfly, large (? Admiral), leopard spotted, brown.
Ap'kashi, To walk.
Apotki, A kind of rush.
Apotki teshikau, To bind.
App'ashi (S.), He is come.
App'kashite arippa, Walking came.
Apto, Rain; Apto as, it rains, or Apto ash.
Aptō ashite, To cause to rain.
Apu, Ice.
Apuku, or Ap'ku (S.), Deer (buck).
Apundo, Gentle.
Araga (Araka), Pain; ache.
Araki, Semicircle, or segment (S.).
Aram'a (S.), Lizard.
Arapa, To come (S.), or go, v. ariki and ek.
Arapp, Pimples on the face.
Ararai yeye, To level off (as rice measured in the *Shō*); shōke.
Arashikaye oman, Walking without carrying anything.
Arawambe, Seven; Arawambe ikashima wambe, 17.
Árba ána, (cerem.) "Fare ye well" (Sch.).
Ari, To light.
Aria kitte (S.), Come here.
Ariki (Arigi) (K.), To come.
Ariki-gema (S.), Left leg; Ariki tek, left hand; cf. Hariki.
Arip' (Kr.), An egg.
Aririka (Kr.), A rope; Ane aririka, a thin rope.
Aririka sai kara, To coil a rope.
Ari-shiki, One-eyed.
Ari-shiui, Once; cf. Asbiui.
Aro-baigaru-ushi, Easy spring, v. paigaru.
Arokai chikuni toanta nogar, I set a tree there (Sch.).
Arui-kumbap, Red chrysalis (S.).
Aruka (cf. Araga), To itch? pain.

Aruwasi ikashima wambe, 17.
As, (Kl. Y.) Night.
Asabo (S.), Uncle, old man.
Asagi (asangi), Light blue colour (Jap.).
Asakara 麻, Hemp.
Asam (Asham), Inside surface, pet'-ashem, in the back, opposite.
Asara, A clam.
Ase seka (cf. Shesheka), To boil.
Ash', To fall (rain), v. ass' and hash'.
Ashapp'she (S.), To row (on river).
Ashi, To build (tateru); chisé ashi, to build a house or shut up a house.
Ashi (S.), Shut! Apa-ashi, shut the door; Nishatta ap'to ash', it will rain to-morrow.
Ashibets (S), Finger; Poro ashibets, thumb.
Ashi gi, To pull up.
Ashi kai-wa, Since something is.
Ashika no oman, Creeping along.
Ashiki, Five (ashiki-nepp).
Ashiki ne hott', 100.
Ashiki ne ikashima wambe, 15.
Ashiki ne papa, Five years.
Ashik ni (for Jap. nin) Five men.
Ash'iknu (S.), To live.
Ashi-maga-wa, Backwards (Pfz.).
Ashin, To go out; begin; Ashin no, in the beginning.
Ashin, 新 New.
Ashini, A funeral feast.
Ashin-ke, To begin (Kl.).
Ashinno, In the beginning; for first time; ..... tan nishipa ashinno nukara shite, I have seen this gentleman for the first time.
Ashino bikata, A sheep or goat; v. Kokobu.
Ashinru, Water closet.
Ashipa, Deaf; v. As'pee.
Ashipa-etunap, Kind of ant (S.).
Ashipi-kiji (Ashipi-tek) Finger.
Ashipiki sotke, To pout.
Ashir-an-be, News, (Pfz.).
Ashire, New; Ashire shake (S.), new wine; Ashire pa, the new year; Ashire ek, ... comes (S.),=spring.
Ashiri hike, 嫁 To marry (a husband).
Ashitapa (Kl.), An oar.
Ashito map', Fierce? (S.).
Ashiui, Once.
Ashiyuru, 号令, (gorei) The word of command.
Ashke chuypp, First decade of the month.
Ashkibet'kiná, Kind of plant with flowers like fingers.
Asimi, Tomb.
Ásini, Grave, monument (Sch.).
Asis-chupp, w. Pon-chupp, Half moon.
Aske, To braid.
Askibets, Finger.
Asneppu, An oar.
As'pee, Deaf.
Ass', To stand up, v. Hoshike.
Ass', To fall (rain), v. Ash, and Hash.
Asseriki, Admiration.
At', The elm-tree (Ulmus montana).
Ataye, Price (Jap. atai).
Ataye hanke, Cheap.
Ataye kara, To spend.
Ataye nuppuru (? naburi) Dear (high in price).
Ataye yukki, Expensive.
Ate, To hang.
Atem, 傍 The side of.
Athap, An article of food.
Atim, Short; opp. to Shinetim, long.
Atkochi, A tail.
At ni (Jap. ai yō).
Atoi nare or Atoinne.
Atosa', (Atsusa), Naked (S.).
Atoshashe'epp, Slug ?.

Ats', To hit (Jap. Ataru).
Atsush' (S.), A coarse cloth (or atu).
Atsush' a-i-o, The ornamental embroidering on clothes.
Atsute, To send; to cause to meet.
Att', Flying squirrel? Ak't'?
Atte, To use.
Attos', Garments made of the fibre of elm-bark.
Atui, The sea; Atui koru, to cross the sea.
Atui-kamoi, Sea-god; Neptune.
Atui kashita kayako, Sea-going.
Atui-no-to-an (S.), Smooth sea; Atui-pon, low tide out.
Atui rōko, Sea stone (? amber).
Atui-run-chip (S.), Sea boat.
Atui-shirano, The sea is calm.
Atu na o rera 北子 Horary char.
Atu sukarabi, A loom.
Atu ye tomo tuye, To go away.
Au, Tongue (D.) (prob.=Hauwe, voice.)
Aun rashambe, The horned owl; (S.) le Grand Duc.
Auta (Jap. tonari), Neighbour.
Awa (var. aba), Relations.
Awa-an, To sit, v. Kurum'shika.
Awame chkapp', Sparrow, v. Amama.
Ayakina, 文席 Decorated mats used in ceremonies.
Ayayam'ru, 糖 Sugar?.
Ayeshi yuru, 幽生 (yiu sei).
Ayushi ni, 山櫛 (sen).
Azá, Uncle, mat. or pat. side (oheim, Sch.)? Acha ef, Jap. oji, v. Achabo.

B. (v. under P.)

Ba or Pa, A year; Ef bai, to go.
Ba, (Krafto) Smoke.
Babashi, (S.) Upper lip, (S.)
Badoi, Lip (lower), (S.).
Bagambe kutara, Palm tree.
Bagesaru, Prone, head first.
Bai, To go (Db. Mos.).
Baigara, Spring (of year).
Baikai, To go here and there (Db.); to trade 往來.
Bakari (Jap. Hakari), To measure.
Bake, The head (Db.).
Bakekiyo, Nightingale (Db. Mos.).
Banjo, Carpenter (S.)
Banake, Down the river (Db.).
Banake ma, Down the river.
Barakara, Bitter.
Barakeu, A jay (Db.).
Baraki, A fly (Jap. Dani), (Db.).
Barawari (Ish) Instep? tongue.
Baro, Month (S.).
Barokina, A plant eaten by bears.
Barumbe, Tongue (Kl.) (S.)
Barunum, To kiss (B.).
Bas'bas', Ashes charcoal (B.).
Bas chip, Heavy boat (laden).
Base orushipi, Important news (B.)
Baskuro (Bashi kuro), A crow (Jap. karasu) (S.).
Basna, Dust made by working firesticks.
Bayashak, Stupid (Kl.).
Be, Thing (Jap. mono) (water, Db.).
Bebe-o, Large flat fish.
Bekere, A light (S.).
Bekere-chupp', The sun (Db.).
Bekere pikata.
Be-ma, In the water (Db.)
Be-ma-va, Who is in the water? (Db.)
Beni, The rain (Db.).
Benake, Up the river.
Benram, A chest.
Berabasui, A small spoon.

Beriba, To cleave, split (B.).
Beringe, Sticky.
Beroki, Herrings (nishin).
Beruba, Smoke or smite.
Be-seushi or Beshoshi, Sleet (Jap. mizore).
Beta, To untie (B.).
Betame, Fork of a river.
Bet-e-etoko, Source of a river (Pfz.),
Betne, Moisture.
Betne-ka, To make wet; moisten.
Bets (Bet', Pet', Pech'), A river (S.).
Bets-chya, Bank of a river.
Bets chyamu, Side of the river; var. Bets-shama, and Bets-shamaketa.
Bets-chyō (river-bird), Stork.
Bets-e-itok, Source of a river.
Bets futa, Over the river.
Bets-kashiu-shama (Pfz.), opp. bank of a river; var. Bets kushita.
Bets-oshiyoro, Bottom of a river, or angle of a bay.
Betsu no ka, The milky way.
Beturura, Steam.
Be-urep', A kind of bear.
Bi-e, Fat; corpulent (Pfz.).
Bikada, South on the compass.
Biko, A bullock (Jap. beko).
Bi-ni, The ash tree.
Binne, Pref. to male animals of some kinds.
Binne-chironepp, Male fox.
Bira, Broad (S.), Den.
Birashi-wa, To open (S.).
Bitara, The neighborhood of a river (Pfz.), Ms. Sayō, shore 濱 邊.
Bitasa tsepp, Fresh fish, (Pfz.)
Biuzi, Tinder (Sch).
Biyapa, Millet (S.).
Biye, Seed.
Bogi (vagina), Female; opp. to Chii, male.
Boho, Son.
Boki, Fem. parts; (Db.) Pudendum muliebre.
Bokna, Under; below (B.).
Bokna moshiri, Hades (B.).
Bokochakida mada ahup kara, To betroth while young.
Bokunashi, Hell.
Bokunashi-ne-ran, To descend into hell.
Bone (Pone), Bone.
Bone-its, Dist. betn. 1st and 2nd joint of first finger, for measurement.
Bopu, To bubble, seethe (Pfz.).
Bopu an be, Boiled thing (Pfz.).
Bopu rai-ke, To sweat.
Bopu rai-ke hetoku, To produce sweat.
Boso, To admit (rain.); v. Oboso, to make a hole.
Bukara, pl.
Buki, Bellows.
Buku sh'iya kina, A kind of plant, which is eaten. V. 18.
Bungara, The vine.
Bunki, To watch, guard (U.) Den.
Bunma, Rice (uncooked).
Buri or Puri, Very (B.).
Buri (Jap.), Manner, kind, nature (B.).
Bushi ne wa hott, 1,000.
Buto, (for Be-u-to), Going to the river.
Butta, All (obitta).

C.

Cha, To be strewn (v. Chari).
Cha (S.), (or Tsa), Branch or sprig or spray.
Cha cha, To saw, v. Shi che-cha.
Cha-cha, Familiar for "old man" (Dx.), grandfather (Kl.).
Cha hau ke, Strewn.
Chak'chak' (S.), Small bird like a wren.

Chakkeri, Deity.
Chakki, To open (Kr. Den.).
Chaku, Autumn, (prop. Chōk S.).
Chapu (Shaba), The head.
Chapu keri, Dirty.
Charaku (K.), A light.
Charange, To judge (B.).
Chari, To strew over (v. Cha).
Charō, Mouth; v. Barō.
Charum (var. Charō), The mouth; cf. Barō.
Chas', An enclosure, city.
Chas' karu, To build a city.
Chashi, A fence, cf. Chas'.
Cha-shiu, Tea kettle.
Chaza, Old (prob. Chacha, q.v.).
Che-kidai, Roof of house (Sch.). (Che is contr. for Chisei).
Chep, v. Tsepp', Fish.
Chepp', A boat; Chipp' guru.
Chepp' (Chepp or Tsepp'), Fish.
Chepp chiporo, Fish spawn.
Chepp hema, Fish roe.
Chepp' koike, To catch fish; — Sat' ke (Shat' ke), To dry fish.
Chepp ya etai, To take fish.
Chepu-ri, Fish; spawn.
Chi, An old man (S. Den.).
Chi, To cook (S.), (Tsi.), Chi amam', cooked rice; Chi chepp, (S.), cooked fish.
Chiai, A cork, a stopper (B.).
Chi-e-ne-nube, Cushion; pillow.
Chii, Male children; (Chiye, penis B.).
Chi ji kap' (? Chi chkapp'), A hawk.
Chike ne-wa, If; (cf. chiki,=when (cf. Ger. wenn if.) Ah! certainly (B.).
Chiki, Then; at the time; when.
Chiki kip, Animal (B.).
Chiki na, To blow, v. Uku.
Chi kinane, The foot.
Chiki rasam, Under the foot.
Chikir askm, Sole of the foot.
Chikiri (S.), The leg of a dog, perhaps of any animal.
Chikisa-ni, or Chi ki sha ni, The Elm (akadama) (S.).
Chiki sap', To steal.
Chikoi kipa, Kind of water rat.
Chikoro, Ours (B.).
Chikoro kotan shiri-shimoi isham, There are no earthquakes in our country.
Chikots, Ours (Pfz.) (S. or Kr.).
Chiku baba (S.K.), Black beetle.
Chikuni, Tree (S.) (U.).
Chikuni 回 復 Circuitous route.
Chikuni ham, Leaves.
Chikuni k'ashita, In the top of a tree.
Chikuni shat'ke, Dried tree.
Chikuni shen rik, Root; the wood is dry.
Chikuni tek, Branches.
Chikuni zueruru, Trunk of tree.
Chikupap, (S.), Stag-beetle.
Chi ma gu ni, Clothes.
Chimi (S.), The post on which the fibre for weaving is fastened.
Chimip, Articles of clothing.
Chinana, Dried fish in store.
Chini, To wither; dead wood (B.).
Chinita, A dream; nightmare (B.).
Chinita an, To rave in sleep.
Chinken (K.), Root of a tree.
Chioki-chepp, (S.), To sell fish in quantities (wholesale).
Chip' chip, To seek for.
Chiperi bane (S.), Fuel.
Chipiak, A snipe (B.).
Chipiaku (S.), A large snipe.
Chipo (S.), An oar.
Chipo-wa, As he rows.
Chipp'-aro ashin, To go ashore.
Chipp i-yak, Woodcock; v. chipiak.

Chipp iyangi, To haul up a boat on shore, (Chipp yan, B.).
Chipp' orun, To go aboard.
Chipp' yan.
Chirachi chikerep, A saucepan, or pot.
Chira mantep (S.), Tsura mantep, Bears, gen. name f. Kuchan, m. Shiyuk.
Chirai, Thread.
Chira mantep, Animals; wild beasts in general.
Chiramantep opa ni otke, To spear the bear with a spear.
Chiri, Generic for birds (small).
Chiri koike, Hawk (?).
Chiri ushi, Broad.
Chiro-bogi, Foot of mountain.
Chironup (S.), A fox (K. S, U.).
Chiroshi nei be, Kind of fish, v. VI. 9.
Chirunipp' kamoi, The Lightning and Fox god.
Chirup chup, January (B.).
Chisari, To burst.
Chīséi, A house.
Chīséi dai, A village.
Chīséi kashigi, Inside of roof (Den.).
Chīséi kidai (katai) (S.) Roof.
Chīséi koro guru, A householder; husband (Dg.).
Chīséi ne-mun', Cultivated plants (Pf.).
Chīséi otta hoshibi, I go home.
Chīséi un, In the house.
Chīséi un ahun, Enter a house.
Chīséi un ahupte (B.), To bring in doors (B.).
Chīséi yai yetoku oiki, To prepare a house.
Chiseparaka (K.), Roof; outside.
Chish' (U. S.), To cry.
Chishi (S.), To weep (Sheshiriki).
Chislin (S.), One's home.
Chitose take, N. of place; of a mountain.
Chiu mari, Fox (S.), syn. of Chironup.
Chiuri? Large cockle (S.).
Chiwente (K.), To be in pain.
Chkapp', Birds (large).
Chkapp' hirishiki, Full of birds, plenty of birds.
Chkapp' hobuni, Birds fly.
Chkapp' koi-ke, To catch birds.
Chkapp' oīshi, Tail of a bird.
Chkapp' opaī-o, Tail of a bird.
Chkapp' rapp-poronno, Bird's feathers.
Chkapp' to kan, Two birds.
Chkasei, A nest (D.); Chka-se-i, bird-dwelling.
Chōk', The autumn (S.), Shi-chōk'.
Chōkai, I, pers. pron.
Chōkai-koro-be, (sm. as Ku korobè), My property.
Chōkai napun no wakka iku, I will drink water presently.
Chōkai-ōtta, To me, towards me.
Chōkai ōtta enikōre, Give me, if you please.
Chōkai-utare, We.
Chōkai wakka iku, I drink water, ugu.
Chōkai-zakata, I myself.
Choro-baki, The floor.
Choro-bogi, Beneath the window.
Choropokikke, Under; Toitoi chòro-pakikke, under the earth.
Chosh cha, To shoot with a bow.
Chot-sa, To shoot (bears, etc.).
Chuku-un-pa, The autumn of the year.
Chupp', The sun.
Chupp abe patek, The sun is fire only.
Chupp' afunno wa homaka, The sun goes down.
Chupp' ahun, The sun sets.
Chupp' ahun ma isham, The sun has not yet set.

Chupp alion (S.), A star.
Chupp anakú ne kamoi, The sun is not God.
Chupp ishi, Every month.
Chupp' ka (ascend), East, Pfz.
Chupp' kamoi, The Sun-god.
Chupp' ke, A shadow (?) Pfz.
Chupp' ke-ai, Rays of the sun.
Chupp' kes, Burning out of evening (?).
Chupp' nube-an, Star (?).
Chupp' pe toko o ashi, Sunrise (S.).
Chupp' pok (descend), West, (Pfz).
Chupp' tek-ta ek, (about 7 a.m.) (?) (S.).
Chupp' ran, Sunset; 7th hour of evening.
Chü rupp', 12th month.
Chutti, Clubs of wood (Sieb.), the same as Shutti (S.).

D.

Daidanne, February.
Daike (Taike), Flea.
Dan, Above.
Dasun, Disease (v. Ikoni).
Deda (Teta), Here.
Deda ariki, Come here; Teta ariki or Teta ek (S.).
Deida, Ancient.
Dem, A mile.
Den, A stretch; arm's length.
Deni boku nashi, Second hell.
Deni kando, Second heaven.
Denna, Small adze to scoop out boats.
Denwa, Fern, eaten by Ainos.
Deriki (Teriki), To jump.
Desuma-ni, Mulberry tree.
Dō (Tō), A woman's breast.
Do (To), Noon.
Dogeshi, Afternoon.
Doi, Earth; soil 土 cf., Toi, Tōi-toi.
Doi-da, Garden.
Doi-moku, A worm.
Doku kone, A snake.
Dōkushi, A fish (v. mashu).
Doku shishi, A fish said to cause earthquakes.
Domi, War-fight; war.
Do-mon, Nipple.
Donkori, Musical instr. stringed like the samisen.
Do-non, To suck.
Doshiri (Toi-shiri), Grave.
Doye, To cut, saw, strike (with sword).
Dre (Rei), Name.
Drek (Rek), Bear.
Drehe (Reihe), Meaning.
Drui (Rui) tosh', Large rope (S.).
Drushi (S), Bear skin dried.
Dukkono-kamoi, The snake god.
Durek, To lead.
Durip (for Turepp. the mulberry), Lilium cordatum, juice of which is good for consumption.
Dusuniga, Squirrels.
Duwa, cf. desuma-ni, and denwa.
Dzeiwange, Implements.

E.

E, You, pref.=that one.
Eakk' (Den) v. akk', To shoot (U.).
Eäni (S.), You; opp. ku-anito, I.
Ebara (Den.), To blow (S.).
Ebera or Ebira hungry (Db.).
Eberushui, Hungry.
Ebi, To eat.
Ebuike (S.), Fruit.
Ebuiki, Flower; (Ibui).
Ebunki ni (S.), Take care!

Echi (S.), You.
Echinge-heporap (S.), Swallow-tailed butterfly.
Echinke, A tortoise (S.).
Echiya, An oar (Kr.)
Edoide amam, Millet, or rice; to sow.
E-en, Sharp (S.) opp. E-nokara, dull.
Ehan, To oppose (Kr.)
Ehomushi, To tie.
Ehu koshi (S.), To descend a mountain.
Ek', To come, v. Ariki, Arapa.
Ekam, To defeat.
Ekara, To get.
Ekashi, Grandmother (K.).
Ekashi, Uncertain.
Ekatai, Curious; Ikatai! Ikatai! on seeing for the first time.
Eken, A hill (S.).
Ekitari, You (Pl.).
Ekoba, Mistake (v. Ikoba).
Ekoka, You.
Ekon ruye, To have.
Ekor'kotan ōttá ókai-wambe an drufe an, Are there ten men in your village? (Sch.).
Ekoro, Your; — achabo, your father; onakta arapa, gone where?
Ekumbap, Caterpillar (S.).
Ekuroko, Black.
Emanda or kuerambe te ek, To ask.
Emauri, Irillium Sp. blackberries, used for food.
Embi (S.), Finger.
Emkoto (A. noon.) Soon.
Emontabiri, Careless; (S.) busy.
Emrui, (Jap. osou), To storm, attack.
Emushi (U.), A sword; — emus rimise, (Sch.), sword dance.
Emushi at, Sash for a sword.
Emushi-nip, Haft or handle of a sword.
Emushi-pe, Blade of a sword.
Emushi-shirika, Sheath of a sword.
En, p.p., Me (S.).
Enebakashnu, To teach (S.).
Enedarara, Anger.
Enedarara un sokeri, To become angry.
Enerusha (S.), To borrow, hire (boat).
Engaru, To see.
Engokandama (S.), To deceive.
Engoram guru, Agreement.
Enisokorite (S.), To borrow.
Enkore, (Jap. kureru) To give, present.
Enkōri, To give (Jap. kudasare).
Entō kamoi, 公議 kōgyi. ? the Shōgun.
Entokori, A priest (D.); Etoikuru (S.).
Entūra, To follow, accompany.
Enukara, Dull (S.).
Enum-noya (S.), A small bird like a tit-mouse.
Eodekara, To beg, ask (K.).
Eo dzatte, To praise, command.
Eo gu, To touch (S.).
Eomashinu (U.), All.
E-o-ya, Did you take? Chipp e-o-ya, Did you take the boat.
Epautenki (J.), To command.
Epechi, To stumble.
Epet'ke-ibe, Cuttle fish (?) (S.).
Epikiri (v. Bekere), Light.
Epirà, Hunger Db.
Epotara (S.), Sad, (shimpei) anxious.
Eppakashinu (K.), To learn, v. Enebakashinu.
Eppuriki, (U.) Leaf of a tree.
Eraman (S.), To know, remember.
Eraman-o-ya (S.), Do you know?
Eregus (S.), Erekoshi, A codfish.
Eri-kasu, Codfish.
Erimu, A rat, mouse.
Erum, A rat; — koike, to catch a rat.
Esa ureri an, To forgive, allow.
Eshaman (S.), River otter.
Eshin, Before (cf. ashin).
Eshina, Esuna, To sneeze; eshna (S.).

Eshingurare, To hold.
Eshi-riku, To throw down.
Eshokshō'ki, A woodpecker.
Esse an, To consent.
Etara (cf. Jap. ataru) To hit.
Etarashi (K.), To stand up.
Etashippi (S.), To do.
Etei, To draw a sword.
Etoe púni, heaped up (of rice in the measure) (S.).
Etoi-kuru, A priest (bonze).
Etoi-ta, To sow (seed), (U.).
Etokota (U.), Before (used for forenoon).
Eton napu, An ant.
Etop (U.), Hair.
Etori, Mucus from the nose.
Etori rap'-ki pu, Polygonatum Sp.
Etoro, To snore (Jap. ibiki).
Etsuki (S.), Do not.
Etu, (Edu) Nose.
Etufu (S.), Nose of a dog.
Etu kemu, Blood from the nose.
Etuki kamu shipe, Bill of a bird.
Etuku (S.), To be born, v. Hetuku.
Etuku-su, The beak of a bird.
Etun, To trust.
Etunap, Ant, (G.).
Etu nupp', A cup with a spout for wine.
Etu piriba, To wipe the nose.
Eturu baku summiki, To disagree.
Eturu baku tamau, To agree on.
Etutani, Mosquito; Etutan' (S.) Etutara (U.).
Euniga, To hurt, pain.
Ewaji, To lose, drop.
Ewange, To send.
Ewanke che-i-kipp, (S.), A carpenter's plane.
Ewauze, To use.
Eyai kapu, Unable, v. Aikappu.
Eyai ko-pun tek, (S.), Very glad indeed.
Eyami, A jay (S.).
Eyami rapp, (S.), A jay's wings.
Eyasukai, Able.
Eyayashi ka-iri, (S.), To learn.
Eyo, To sell.
Ezo, Island, Matsumai (Kr. Db.).

F.

Fara (Kl.), A lance, spear.
Fosei, To whistle.
Fu (nama), Unripe, fresh.
Fu amam' (kome), Uncooked rice.
Fuaman, ✻ Raw rice.
Fuchi (H.), An old woman.
Fuibe, Liver (Leber, Sch.).
Fumbe, Whale.
Fumbe de tsep, (Jap. sayori,) (Den. S.)? Fish smoked.
Fumbe reki, Beard of the humbe, whalebone.
Fumi, Noise, sound.
Fumi an, To creak.
Fumi ushi, To shake.
Funara (Den.), (S.), To search for anything.
Funara ashikai, To find.
Funata, To find.
Fúp (pr. foop), To swell, (cf. fumbe), whale.
Furai, To wash (U.S.K.).
Furaki, Rotten.
Furakoro, Having a stinking smell.
Furano, (Kl.) To stink.
Fura-uen, A bad smell.
Fure, Red.
Fure ambi, Red ink.
Fure gani, (kane) Copper.
Furepp, Name for a bear.

Fure-un in ? Purple.
Furi, (H.) Step.
Furu, (H.) Mountain.
Fushiko, Old.
Fushiko shake, Old wine (S.).
Fuyungo, Bellows.
Fuzi, (Kl.) An old woman; Fuchi, (H.).
Fuzy ni, (Kl.), Narrow.

G.

Ga, (S.), Even.
Ganuma, (U.), The eyebrows; Ranuma.
Garonjikap, (K.), A duck; v. Chkapp.
Garushi, (K.), Mushroom (on trees, toi-toi karushi), ground mushrooms; pero karushi, fr. the (naru noki) (Jap. shi take).
Gei gi, Swan.
Giku, (v. kik') To beat, strike.
Giroro, Strength.
Gisatura, The ear-wax, S. kishara onmai.
Gōyamokte, (S.), Funny; entertaining.
Gū, A bow, or ū (kuu, and kfu).
Gu ani choshcha wa raike, To kill by shooting with the bow.
Guchiya or Gucha, A house.
Guhijiri, To fall into.
Gui-doku, Wild goose (Saru man says *Guito*.
Gū-ka, String of a bow (Kl.).
Gukatai, Cunning.
Gushi (Jap. 筈 hazu) The notch of an arrow.
Gushima, To nurse.
Gusu, Because, as.
Gutu, (v. Kut'), Woman's belt.
Guwanno, Straight.

H.

Ha a riri 氣, Air.
Ha-a-ure, The thigh.
Haba-chiri, Eagle.
Habdrub-chup, 2nd month.
Habo, (or Hapa) (S.), (S.U.) Mother.
Haburu, Soft (K.).
Háchiri, To fall, (U.), Háchir (S.), the *ri* is nearly dropped.
Haguye, The navel.
Hăhă, A climbing plant, roots like beans, eaten by the Ainos.
Hai, The nettle,—string.
Haida, To mix.
Hai kăra, Nettle stings.
Hakka, Hat.
Hakodate un, To Hakodate (S.).
Hambe, Father.
Hamtai chup, 6th month.
Hamŭ, Leaf of a tree (S.).
Han, (U.), To neigh, winnow.
Hange, (S.), Cheap.
Hangi-no, or Hange, Near.
Hangi no ariki, Come near.
Hango (S.), A dragon fly.
Hango-chochă, A dragon fly (S.).
Hankara, (or Pankara) A heavy axe.
Hanke, So; Hanke ne, it is so, yes.
Hanke-chup, 12th month.
Háp hăp, (S.), Thanks! (H.).
Happura, (U.K.) Weak, soft.
Happuri ari, Large teeth.
Haprapu, March.
Haram, Newt (S.), Because it jumps.
Hariki, Fuel.
Hari-kiga, (K.), A rope.
Harikishima, The left.
Hariki-tek, Left hand.
Haru, Food.
Hash', To fall (rain), (e.g.) Nishatta apto hash', it will rain to-morrow.

Hat' pungara, Grape-vine, *vitis cordifolia*.
Hatu, A grape (hats).
Hau, To neigh (S.).
Hau-e, A voice, (H. Kr.).
Hau-e ashi, Hum of a wasp.
Hau-e ashin koyaku su, Hoarse voice Dx.
Hau-e shan-ke-wa, To raise the voice; to scream.
Hauke, Quiet.
Hauke guru, Weak man.
Hauke no, Gentle, weak (S.).
Hausaka, To be quiet.
Hawe ashi, To sing.
Hawe ashite, (S.), Voice.
Hawe rui, loud voice.
Hawe-sank'e, To croak (K.).
Hayokupp', Armour (Jap. yoroi).
He, Sign of mas. gender (S.).
He-banke, Near; v. Hange.
Hebeu, Flat fish.
Hebu dudu, Bud., depressed (B.).
He cha wé ni, Trigger of a gun.
He chawe ni, The support in bear trap; (S.), a cross of wood ×.
Hechi rasha, To bloom? echirarahi, cf. birasha.
He chiri, Aino dance; to play (D.N.) (K.).
Hechuri shishyam, An actor, (K.).
He dan, Here.
He doku, To rise (as the sun).
He-eshi, Narrow-minded.
Hehai, Old.
Hehoku shaku menoko, An unmarried woman.
Hei shi, To breathe (S.).
Hekachi (S. U.), Child, boy.
Hekachi ramguru, Childish, boyish.
Hekai, Adult.
Hema, You, pronominal prefix (S.).
Hemaka, Finished.
Hemanda? What? (S.).
Hemanda e kashiu (K.), What are you doing?
Hemanda ta, What do you say?
Hemanda ta kushiu arigi, Why have you come?
Hemasho,=(v. Heri kashi ra).
Hembak', How many?
Hembano, Shiriba na, good morning.
Hembano, How much (Dx.).
Hembara, When, once.
Hembara (S.), Where?
Hembara e ëki (S.), When will you return?
Hembara-e-oshipit', When do you return?
Hembara náka (Kl.) Ever, always.
Hembara nara, Always.
Hembara ni yakka, Commonly.
Hen, In compounds=what.
Hen an ta, By what?
Hen bakko-no-yakka, Whatever it may be.
Henki, Father (K.).
Henne, Not is, wrong; (非 Arazu).
He-o, To come to the surface of the water (of fishes).
He-oshi-nen, The breathing holes are bad.
Heperi, Bear's cub (U.); Isho (Kr.).
Hepetáne an ka, Bent stick in a trap, (S.).
Hepita, An elastic spring, or to spring back (S.).
Heporapu, Butterfly (swallow-tailed).
Hera, Weaving, or the instrument of —.
Hera (or Bera), Spoon.
Heraku, Lame (U.).
Herekashi ru, Steps up a mountain (S.), or to a temple.
He-riatsu (S.), Light, bright, brilliant.

Heri-heri-ki, To scold (Dx.).
Heron guru, Poor man.
Heruki, A herring (S.).
Hesam hetokoshi, To pass away.
Hese, Breath.
Hese mane, To breathe.
Heshi-heshi, To pant (with running).
Heshiru-utare, A diviner.
Hetuku, To grow; to live; be born.
He-uke, Crooked.
Hikata (S.), South.
Himaisho (U.), Going up a mountain.
Hinakoi (S.), Where? var. Hikara.
Hinako-ni-arapa (S.), Where are you going; Fu na kun e arapa.
Hinuye, To carve, (tatoo marks.)
Hira, A bank.
Hirashaba guru, A bald-headed man.
Hiratori kotan (Biratori?) N. of a great Aino centre, the head quarters of the Ainos.
Hire kunni (S.), To set, (as the sun.)
Hirep kurot (S.), Dark.
Hiruafui (Ahui), A conflagration.
Hishi yai, To sleep; Hishiyui (Mats. M.S.).
Hishite, Sea-shore (Pishita), (S.).
Hitruji (S.), A fearsome beast w. Ainos.
Hobunba, To get up (S.).
Hobuni, To rise up (起立), to wake up, to set out.
Hoisuni, Foam, froth.
Hokam'ba, Difficult? clever?
Hokamba (S.), Different.
Hoku (hok') To buy (v. Ehok) (S.).
Hoku (Hoku ho) Husband (U.).
Hoku koro wa, To marry, married (of the woman).
Hokuyuku (Pfz.), Bear; Binne hokuyuku, male ——; mat'ne hoku-yuku, female ——.
Homa, Roe of the herring (nishin).
Homakano, To go away.
Homa kuropi, (U.) N. of bird (Jap. hajiro).
Hombiri, To grumble.
Homeriu, Grouse (S.); (Humeroi (S.), partridge.
Homeru, Humpbacked.
Homi (S.), The leg.
Homi, A knot.
Hon gan, King, governor.
Honi, The belly, (Pfz.)
Honoïshe (S.), To growl, snarl (of dog) (S.).
Honoyekina (S.), Epirus Palmata.
Hontomo, A half, (Pfz.)
Hop'ne, Narrow.
Hopuni, To get up early; to fly.
Hopuni oman, To go flying.
Horak chikuni, Name of a tree.
Horaku, To fall down, tumble down.
Hori, Above.
Horipa, To dance.
Horo (S.), Time, when.
Horoka (S.), Genus cray-fish.
Horokadreyep, A lobster (S.).
Horokara-yepp, A sea cray-fish (S.).
Horokoshibi, Backwards.
Horokui, A wolf; Horokiu (S.).
Hoshibi 返, To return.
Hoshi kaap'ne (U.), Year before last.
Hoshi ki (hos'ki), Before.
Hoshiki deni, Veratrum album.
Hoshi ki no arapa, Walking before.
Hoshi ki arapa rushiu, Wishing to go first in (races).
Hoshi ki numan-ni, Day before yesterday.
Hoshi ki oman, Go or walk before.
Hoshi kit'pon no hoshi kit (S.), To wait a little.
Hoshiki ukuran, last night.
Hoshipi, To return (K.).

Hoshippa, To dwell.
Hos'ke (伐), To lie in bed with eyes open.
Hotanu, To press.
Hot'ke, To lie down.
Hot-ke-an, To lie down (S.).
Hot'ku, The back.
Hotku tapkara (S.), Raising the hands in dancing.
Hotoshika (Dx.), Bag.
Hotsiba, To call.
Hott! Interject. of surprise.
Hott', 20 (S.).
Hōtū (K), Lame.
Hoyubu, To run (K).
Hoyubu, (pu) To run (S.).
Hu, Ran, past tense of run (S.).
Humbe (v. Fumbe), A whale.
Humi (or Fumi), Sound.
Hunara (funara), To ask, question.
Hupu (S.), K. of pine (toto matsu).
Huyupu (S.), To run away (v. hoyubu).

I.

I, pron. prefix, To refer the action or thing to another.
I or Iam, You.
Iada, A hanging bank (Dv.).
Iba-kashi (S.), To teach, or instruction.
Iba kashinu guru, Learned man.
Iba kashinu kuru, To teach.
Iba-u-tenki, The command (S.).
Ibe, To eat.
Ibe, The kernel of stone fruit (walnut, ninum ibe).
Ibe, Pungent, nice.
Ibe an, To be nice (S).
Ibe an be, Provisions in store, rice, etc.
Ibe kuku, Flame? Abe-kuku.
Ibe kuyak isham, Could not eat.
Ibe ri, To give to eat.
Iberu, To cause to eat.
Ibe yakka, While eating.
Ibirori (Jap. buto), A poisonous fly.
Iboho (U.), Your child.
Ibui, Grass.
Ibuigi, A bud, flower.
Ibuigi birashi, To bud.
Ibuike, A flower.
Ichagasno, Teacher.
Ichakashnu (K.), To teach, explain.
Ichak'kiri (U.), Dirty (S.).
Ichanui, Salmon trout (S.).
Ichi kore, 違.
Ichishike, Crab.
Ichōkai, You (polite).
Idankai, A kind of berry (Dx.).
Idaru pirika (Kr.), Level or flat.
I-e-tu-nankari, To go to meet.
Igurush, Thirsty.
Ihok', To buy (U.).
Ihoshiki, (U.S.), Drunk.
Ijokpe (S.), A sickle.
Ika, If, 若.
Ikanashi, 辰.
Ikane-beka, Must, 必.
Ikarakara (U.), To make anything.
Ikarari, Violet colour.
Ikari, From, 自.
Ikarpupa, Talisman.
Ikashi (S.), Plus, more.
Ikashi, Great-grandfather.
Ikashima, Much, overplus.
Ikashu, Assistant.
Ikasui, To help.
Ika-un, To increase.
Ikayop' (S.) (Kl.), Quiver 矢筒.
Ikdre (Ikre) (S.), Joints.
Ike, Then.
Ike (Jap. toki ni), Then 于時
Ikeba, A mistake.
Ikenno, An enemy.

Ikerere-uge, Stooping.
Ike-u-ei (Ikewei) (S.), Backbone, vertebræ.
Ikidara, A kind of bamboo.
Ikiri, The seam.
Ikiri nasha, To rip up the seam.
Ikishakani, A borer (carpent. tool).
Ikishyani chep (Kr.) K. of fish.
Iki-ya-an, Who, where?
Ikkakura (U.), To steal.
Ikke (S.), A joint.
Ikke-u, Backbone.
Ikohonoye, Punishment.
Ikoni, Disease.
Ikoni ushi wa, Much sickness.
Ikoram guru, To ask for, to beg.
Ikoro, Precious thing (Aino used for money, small dagger).
Ikoro chacha, Venerable old man.
Ikoshita, There (U.S.).
Ikoshunke, 僞, False.
Iku, To drink (Igu) (U.S.K.).
Iku-bashui, A wine stick.
Ikukebi, The backbone.
Ikukuku, Thief.
Ikuma-ura, To belch.
Ikunau, To stand.
Ikure, (ri) To give to drink.
Iku shamoki, Does not drink (S.).
Ikush'be, A post.
Ikushippi, A pot.
Ikushita, There, yonder.
Ikushita oman (Sch), Go away.
Ikushunke (U.), To receive.
Imakake, After that.
Imakeke, 後其, After this.
Imaki, Teeth.
Imá-tchep, Roasted fish.
Imá'shiu, 倦 Tired, fatigued.
Ima-uri, Blackberry.
Ima-uri ai-ush'ne, blackberry bush.
Imeru, Lightning (S.).
Imi, Clothing, cf. Ami.
Imi karu, To make.
Imi-mii (S.), To put on clothes.
Impak'? How many; v. Pak'no, to, unto.
Impak'pa v. Hembak'pa? How old are you? (S.).
Imush, A sword; v. Emushi.
Inam, Which.
Inambe, Which thing.
Inan, What.
Inan garapte, (K.), How?
Inan niyakka, Whatever.
Inao, Whittled sticks to represent prayers.
Inao kiki, Several curled shavings to consecrate places (kami dana, etc.).
Ine-an-be, What kind of thing?
Ine-chikiri-ush-pa, A quadruped.
Ine sombanum, Square.
Ingarabobo, Pupil of the eye.
Ini, Four men.
Inikishite isham, Without mistake.
Inin, A woman who had four children.
Inishi, Little fishing net, (Dv.).
Inkari, To look.
Inomi-chup, 1st month.
Inono, Prayer.
Inoshine, Acanthus? ....
Inumbi (S.), Edge or framework of the fire-place, (Jap. irori).
Inuye, To carve (wood etc.).
Iopke, Sickle, (Kama) (S.)
Iotani, A pestle.
Iraman, To know.
Iramande, To hunt.
Iramboturare, Noisy.
Iramu fukuro (?) To obey, (Dx.).
Iranga at, Rewards.
Irangarapte, How do you do?
Iri wake, Brethren, same as Iri waki, (imoto), younger sister, cousin, friend.

Iro, Lustre.
Irō, You.
Irronne, Thick, stout.
Irushka, (Kr. Kl.), To affront; offended (S.), cf. Itaki, also, in Klaproth, angry.
Irushuika na, Angry.
Isaigu, Easy.
Isam (Isham), Is not (Jap. nashi).
Ishidoma, Afraid, v. Shitoma.
Ishiki an guru, Each person.
Ishin ne no, Together with 共.
Ishi yamani (or Ishyamani), Otter.
Ishiyo-itaki, To say.
Ishneka, Phantom (Dx.).
Isho, The young bear at Tsuishikari.
Isuka, To steal; Isuka guru, thief.
Ishorórika, To stumble, trip.
Itunapp' (S.), Ants (S.).
Ine hott', 80, (S.).
Inep ikashima, 14 (S.), Inep ikashima wámbe.
Inkara káni, Spectacles or telescope (S.).
Inononokara, Sad (Dx).
Inoyashi guru, A crazy fellow.
Inu, To hear.
Inua, Deaf.
Ippe-ambi (U.), An eatable thing.
Ippe-rusui (U.), To be hungry, better; Ibe rushui.
Iram ish guru, An ignorant man (Dx.).
Iram ish kari, Don't know (Dx.).
Iramki tarara, Noisy (S.).
Iram üsamka, To lead astray.
Iramu shikan, Not to know.
Iranako (K.), Noisy.
Irapp' (v. rapp'), Wings.
Ire, To give (food to animals).
Isakere, Dirty (K.S.).
Isheppo, A hare.
Itai, To draw out.
Itaki (Itaku), To speak, language.
Itaki, Cannot.
Itakube, Conversation.
Itakube yakka, While one speaks.
Itaku muma, To splutter.
Itangi, Aino bowl.
Itangi chup, 10th month.
Itanke, Key.
Itanke-kemba, Index finger; lit., key-finger.
Itashiya, To answer.
Itashi yashi, To be pained.
Iteke (bekarazu), Not to be, don't.
Iteke-ūk, Don't touch (S.).
Ite kiki, It is not.
Itekitá (S.), Elder sister.
Itoko, Origin.
Itomáki (a Jap. word), Thread-winder; a square piece of wood to wind thread on.
Itomamani, Starving.
Itomo buyara, The window of the upper seat.
Ito moto, To arrange, order.
Itu, Nose; Itu-betsi-ka, moisture from the nose.
Itu (cf. Etu), Nose; Itu bui, nostril.
Itunapp', Ants.
Itupp', Less than two.
Itutune, Doctor.
Iwadobi ni, Acer tartaricum.
Iwakube, To bury (Iwakte).
Iwambe, Six.
Iwambe ikashima, 16.=Wambe.
Iwanke, To use (U.K.).
Iwara, To blow.
Iware'wa, To blow, to cool anything.
Iwashi, Sardine.
Iwonni, To wash (S.).
Iwonni andi, To wash the face (of another).
Iyabi 惰. Indolent, remiss.

Iyai gipti (Jap. abunai), There is danger.
Iyai kip'te, (abunai), Take care!
Iyairaigire (S.), Thank you (Den.).
Iyanoi (S.), A salmon trout.
Iyatte, An ornament.
Iyohobota, Weak.
Iyokishambu, To mimic (Dx.).
Iyomari (S.), A vessel w. wh. to serve out wine; a lipped basin we should call a jug.
Iyomari menoko, The woman who bears about the wine cup.
Iyoshi wa araba, Come behind.
Iyowashi, Itch (v. Yowashi).
Iyurube (汁物 Jiu mono) Juice, drippings.
Iyuta, To pound in a mortar.
Iyuyagiri, Thank you!

J.

Jar' angu (Dx.), Skilful.
Jishubish', Bright yellow, chrome (Dx.).

K.

Ka (U. S.) And; (S) a reflexive prefix.
Ka, Thread.
Kaba chiri (S.), Vulture.
Kabapu, A weasel.
Kabocha (Jap.), A pumpkin.
Kabu hara, Shell of a nut.
Kadai (U.), Roof (cf. che-ki dai (Kr.).
Kagi, To scratch (Jap. kaki).
Kai, To break 折, to split.
Kaida, An anchor.
Kaita, Thick rope.
Kaji, To row (Jap.).
Kakeya (Jap. hammer) (Sch.).
Kaki, (Jap.) A fence.
Kakkumi, A ladle for water.
Kaku, Skin (of man).
Kam, Flesh (K.).
Káma (v. Pet-káma).
Kamba ushi (S), Moustache.
Kambi (K.), A letter; a book; (Jap. kami), paper.
Kambi kor kur, Law officers of justice.
Kambi no ye, To write (S).
Kambi-no-yep, A pencil, or pen (S.).
Kambi-shishamo, A writer.
Kami or Kaoni, From.
Kami-ashi, Serpent; snake (S.).
Kamoi, God 神 霊.
Kamoi chisei (U), A temple.
Kamoi fumi, Thunder.
Kamoi kot'chá wa (S), Before the gods.
Kamoi man, Stone god.
Kamoi ne beke, The divine radiance (for Bekere, q.v.).
Kamoi pungara, Shizoophragma, Hydrangioides B.).
Kamoi-shet (J.), A bear's cage.
Kamoi yachi U.), A ghost, a spirit.
Kamo kamo, Sort of hanging box.
Kamui-kur, Syphilis (Sch.).
Kamuiniya (komatta), Troubled (A. Won.), v. Yai yo serihe.
Kanashi (K.), Again; Kanashi arigi, Kan arigi, I come again.
Kanats, Girl.
Kanchi (H.), A shell? scull, rudder.
Kanchi, Part of shaft of an arrow (Kr.).
Kando (U. S).. Heaven; sky.
Kando ne riken, To ascend to heaven.
Kando orun pikin, To ascend to heaven.
Kando orowa ran, To descend from heaven (B.).
Kando yokke, Wild.
Kandum ukuboyeki, Foolish.
Kane, (Jap.) Metal.
Kane koro ka, But.

Kangan, Entrails.
Kangari, Gold.
Kanhu, (U.), An ordinary mountain (Den.).
Kani, p.p., I (S.), var. of Kuáni, "I."
Kanit, A shuttle.
Kanji, (Jap.) An oar.
Kankan, Bowels, intestines.
Kanna (Jap.) Mata 又), Again (S. U.).
Kanna karu, To make again, mend.
Kanna kamoi, Thunder god.
Kanna kamoi fumi wa, It thunders.
Kanna piri, Shavings of wood (S.).
Kanna shi arigi an (S.), He has not yet come.
Kanna shi ek' (U.), Come again.
Kapachi (S.), An eagle.
Kapapp' (S.), Bat.
Kapappa, Butterfly, cf., Hepurapp'.
Kapara, Thin (opp. to Ironne) (S.).
Kaparape, A circular box (S.).
Kapato, Name of plant; red flower (eaten), the tiger lily ?
Kapiu, Sea-birds; sea gulls (S.).
Kapu fu, Skin.
Kapukari, To cut off bark from tree or stick
Kapu kiri, Leathern shoes (v. Kiro).
Kara (Karu), (S. K.), To make, form.
Kara imi, To make clothes.
Kara kami, To roll along.
Kara-kara, Snail.
Karaku (S.), Nephew; Mat karaku, niece.
Karambe, A thing made (S); Shiné to karambe, a thing made in a day.
Kara ni (Akadama T. Elm. Tree?
Kara-shiuma, Flint (China stone).
Kárasho, Block on which by turning a stick fire is obtained.
Kárashöi, Hole in which the turning stick is placed.
Karaye (S), To call in to see, visit.
Kari, To stretch over, exceed.
Kari kemu, The shuttle with threads wound (or stretched) on it; v. Kari.
Kari-kiso, The sticks with which fire is obtained.
Karimba ni, Cherry tree (Pfz.), with the bark of which the arrows and quiver are bound.
Karip ashite (? Karipa), A game for children with rings and sticks.
Karishi, A hoop or tub.
Karoku, Grandson by mother's side.
Kase, Leg.
Kasha (Jap. kasa), Hat 笠.
Kashi or Kashikore, A hut to pass the night in.
Kashiikirigushi, Island rat.
Kashiu, To wade over; Bet' kashiu, to wade over a river.
Kashi yobi yuki, To save (S.), help.
Kashupú, A ladle.
Kas' shiuma, Steel and flint.
Kata, Upon; above.
Kataki, A ball of thread (in weaving).
Katakura, Name of plant; red flower; the tiger-lily.
Kat'tsi, The turned stick for setting fire.
Kaukau, Hail 丸雪.
Kaya (S.), A sail.
Kaya-ni, A mast (Pfz.).
Kaye, To break (or Kō kō).
Ke, Oil; grease (K.).
Ke (S.), reflex. pron. pref. (Den.).
Ke-ăne ku mat nepo, My eldest daughter.
Ke-ăne kupoho, My eldest son (S.).
Ke-éra (ajiwai), Taste; flavour.
Kei aikapp (S.), Unable; cannot.
Keiki, Under the knee (S.), cf., Koka-shap'.
Keke shita shita, No! no! it is; it is.
Kem' (U.), Blood.
Kem', Needle.

Kema buni, One of the steps in dancing; a sort of Irish jig style; the "stamping" step.
Kema (S.), The leg.
Kem an, A famine.
Kema ohai kara (S.), To kick (Den.).
Kema shaku guru, Man without feet.
Kema-ure, Leg.
Kema-uspe, A household box or tub with feet, v. Shintoku.
Kemmara (seto mono), Crockery.
Kem mu, Hood.
Kemnu, To bleed.
Kemorit' (suji), Small sinew.
Kem ramu (ki kin), To suffer hunger.
Kem ramu an, Starved out.
Kemú, Blood.
Kenasu guru, A viper.
Kenatomni, Green colour (S.).
Kene, Elder.
Kenoma, Hair (of body).
Kensha (U.), Uncle.
Ke-numa-ush (S.), Hairy; full of hair.
Ke ok', To sell (of oneself).
Ke ot'tune (害 gai), Injury.
Keptenka (K.), A bat, v. Kapapp (S.).
Kepuru (S.), An article of dress.
Kera, To taste, flavour, taste.
Kérai kushiu (o kage) your protection.
Kerai-kushiu, Protection.
Kerampitch, Do not understand.
Kerat' muye, To tie sandals or shoes.
Kera-uen, Nasty (in taste).
Kerawe (S.), Antennae of the snail.
Keri (U.), Aino snow shoes.
Keri chep-kap' keri, Salmon skin boots.
Keri-keri (Jap. sappari), Quite; fully.
Keri yukf' keri, Deer-skin boots.
Kes' (Kesi) in tō-kes', Afternoon (S.).
Kesh' kesh ochichit, Alpine rose beetle (S.).
Keshi, Every (S. U.); Jeder (Kl.).
Keshi amba, To run after.
Keshi pa, Every year.
Keshikarun, A forgotten thing (S.).
Keshi to, Every day.
Keshō-keshō, Spotted (S.), (like leopard's skin).
Keshupp' (S.), Ankle.
Kesorup', Peacock.
Ketobi, Spike or spine (or shells, etc.), (S.).
Ke-ush'-yut', Uncle 伯父.
Ke ushi yuta, Uncle.
Ke utomo yukke guru, Man of bad temper.
Ke utomo, 情, Intention; will; heart; feeling.
Keware (U. S.), High; tall.
Keweram (U.), Low; short.
Kibin, Hate.
Kibiri, Mountain.
Kidai, The top of a mountain.
Ki (事 kotō, Jap.), An affair, thing.
Kii, A louse.
Kik (Sch.), To strike; Aën kik (Sch.), to be struck.
Kikar arip', Strips of wall-paper (oshi buchi).
Kiki, To scratch (S.); Kigi.
Kiki ni, Prunus Padus.
Kikiri, An insect (S. K. U.); prob. fr. Kiki, the scratcher.
Kikki-ku, To strike.
Kik tapkara, (S.), A posture in the dance.
Kiku-uke (Jap. suki ma), Opportunity; leisure.
Kimampe (U.), A bear?
Kimbu ikesh (S.), Point of horn (stag's).
Kimi (Jap. lord, gentlemen).
Kimita, Mountain (also called nobori, Jap. MS).
Kina, Aino mat.

Kina (U. K.), Grass? cf., mun (K.).
Kina bo-u, Floating wood (ukiki).
Kina-hoshi (habaki), Leggings; embroidered.
Kina mun, Mat grass.
Kina tom ni, Green, of leaves or grass.
Kinium kamoi, Bear god.
Kinkai (te ni-motsu), Good in the hand.
Kin machis'ru guru (yoi no men jiyu).
Kinnai, Grass.
Kin op' (jin), Kidneys.
Kinta (v. Kimita), (S.), Hill.
Kinte an (K.), Trees.
Kinupu, Kidneys.
Kion kian, To rub in hands as fire-sticks.
Kipepo, Trout (S.).
Kipotoru (U.), The forehead.
Kira (S.), To run away; to turn self round in fright; looking round.
Kirau, A horn (stag's, etc.), (S.); Kirau nitek, 1st branch of.
Kirau-ush pachi, Ear basin.
Kirip' (aburami), The fatty part of flesh.
Kiro an ambe (K.), Entertaining; amusing.
Kiro, Leathern shoes, cf., Keri.
Kirora, Suddenly; Kirorante (giyotto shite) in a surprised, astonished manner.
Kirorante, To call a fool.
Kirorashap, (S.), Tired.
Kiro'ro, Health.
Kiroro-hirika, Restoration to health (Hom puku) 本復.
Kiro'ro shino, Good health.
Kiro'ro uen, Bad health.
Kiro shite, Level ground, cf. Idaru pirika (Kr.).
Kiro-ush, To have shoes on, (Pfz.)
Kiro-ush te, To pull shoes on.
Kisara nuburi, Bare mountain.
Kisara, Cat (cf., neko).
Kiseki, End.
Kisha-kisha (J.), To bore.
Kishara, Ear; ear' poir; ear pick.
Kisheri (Mos.), (Db.), Tobacco; a pipe.
Kishima, To grasp at with the hand.
Kishima an (S.), To seize; to take hold of round the body.
Kishima teku, To be depressed.
Kishita, Mountain.
Kitesh, (S.), Kind of lily, used as medicine; root used probably.
Kitoi mama, The ridge-pole of a roof.
Kiu, A plant of which Ainos eat the root; the lily.
Kiuta chap, 9th month (Sch.).
Kiyo, ケフ 崩, To fall (of a mountain), landslip, death (of king).
Ko, A prefex-particle reflexion,=self.
Ko, Floor, Jap. word.
Kobe, A wild duck, v. Kobecha.
Kobett' cha, Small duck.
Kobichi, Gets away (as an eel slips away from your hand).
Koboru, Side (mountain side).
Kochake, Forward (S.).
Ko chan-ko, It is not; don't, cf., Kopan (S.).
Kochi, Floor, ground.
Kochi-uen, Bad flow, meaning uneven.
Kode, To tie up (as horse).
Kohonnoye, To punish.
Koi, Wave.
Koigi, Curse.
Koigi an, To curse, scold.
Koi hok (U.), To buy (sp. of oneself).
Koiki, To catch (fish, rat).
Kokai-a, To kneel down.
Kokan tama (K.), To cheat.
Kokkobuda, The knee cap.
Koko, Bride (Dav.).

Kokobu, Sheep.
Kokosaba, The knee (S.), Kl. Kokashap.
Kokoye, Son-in-law.
Kombu-mui, N.; place seaweed.
Komo, To fold, (Pfż.)
Komun, Chaff.
Kon (Kl.), Shaft of an arrow.
Konde, To divide.
Konehi (S.), Your house.
Kon gari, Feathers.
Konji (S.), Hat, cap.
Kon kane wakka, Gold leaf.
Kon kani (?) Silly.
Konkari, Gold.
Konko, Ring of a bell.
Kon naripe, Aunt.
Konoburu (S.), Lovely, to like.
Konopuru (K., Wanted).
Konru (S.), or kondru, Ice.
Kon-rushini, To wish; Kon-rushui (S.).
Kopan (S.), To dislike, Don't (Jap. iya!); not wanted.
Kopande (S.), Hateful.
Kopecha (S. U.), Wild duck.
Kopichi, (v. Kobichi).
Korachi, Like; as, Tan —, in this manner.
Korachi nukara (S.), As you see.
Kore (S.), To give.
Kore (or Kure) ambe tate (S.), I will present these to you.
Kore anna, To give.
Koriu (S.), If.
Koro, If.
Koro an, To have, possess.
Koro gum, Petasites japonicus.
Koro guru, A master.
Koro kai (Jap. nagara).
Korokoni ham, Large leaf used as an umbrella.
Koro okōni (S.), Fuki plant (akashi).
Koro wa, With, by means of.
Koro wa ek', To bring.
Koshake (S.), Forward.
Koshima, Daughter-in-law.
Koshi shuye, To nurse; — hekachi, to nurse a child.
Kosh'matne, To marry.
Kosh'matsi, A bride.
Kosh'ni, Light (opp. heavy) (K.U.S.).
Koshni tsip, A light boat.
Kosh' po, A bow (U.).
Kosh'to, Name of a pre-Aino race.
Kosungi, To deceive.
Kotamu, Attraction.
Kotan, Place, country, village (S.U.).
Kotan-buri, Manners of a village (S.).
Kotan-karà, To settle one's self, become domiciled.
Kotan-karà kamoi, God of the village.
Kot'cha, Before, (coram) v. hosh'ke, before.
Kotokai, Least of the Aino chiefs.
Kotoro, In, within.
Kotsu chaki, Before (coram).
Kott', If (S.).
Ko wen, To dislike, hate.
Koyanto no, Master of a family.
Koyeki (U.S.), To catch (v. Koiki).
Koyekori, To meet.
Koyeram' petek, I don't understand.
Ku, I; also auxil. of to do; reflex pron. prefix.
Kū (or kfū), A bow; — akk', to shoot with a bow.
Ku-a (S.), A stick, a pole, a staff.
Ku áni, I (to superiors), káni (S.), kaáni.
Kuannŏ, To balance, or a balance, a steelyard.
Ku apo, A small boy.
Kuba, To bite at (U.); Kubaba (S.).
Ku chiya, 家 House.
Kuda, To wake up (Dav.).
Kue kai-chup, 4th month (Sch.).

Kufu (or Kfu), A belt.
Ku goro, My, mine.
Kui-kui, Snipe.
Ku-itaku-ani akkanka ri, To show decision with regard to what one tells.
Kū-ka, A bow-string.
Kukahi, A shoulder.
Kukeri (S.), Deer skin boots.
Kukime, 天 Heaven.
Kukkani, Coin (?) Dx.
Kukohu, My husband (U.).
Kumadaki (S.), Younger sister.
Kumani, A beam.
Kumontabi an, I am busy.
Kunai, Kind of medicine.
Kune a-u tap'ke, Repairing, being repaired.
Kune-ni, Species of pine (unko-matsu).
Kungi, (Jap.) nail.
Kunip, Business.
Kuni ramu, Think of again, remember.
Kun kutsu, A kind of eagle.
Kunnan, Morning (U.S.), v. kunne.
Kunne, Black, dark.
Kunne-ambi, Black ink.
Kunne chupp', The moon.
Kunne ibe, Supper.
Kunne iwa, Morning.
Kunne tamo, The pupil of the eye.
Kunne wa ibe, Breakfast.
Kunne wa no, This morning.
Kunne wa sokeri, To become black.
Kunniba, (v. kunne-iwa) Morning.
Ku noshki, Middle of a bow.
Kup (S.), Skin.
Kupa (U.), To bite at.
Kupka, Iron; a mattock.
Kupsa, End of girdle (ornamented).
Kupuka, Iron?
Kura, A smell, v. fura.
Kura uen, A stink, v. fura-uen.
Kure, Red (S.U.), v. fure.
Kure ambe tate, I present to you (S.).
Kuri, Shade.
Kuru (guru), A man.
Kuru gira, Gills of fish.
Kurumo, To sit down.
Kurumshika, To sit down, (Mats MS.).
Kurumuse, Aborigines of Yezo.
Kuruppe (S.), A den.
Kuruppi (U.), Ten (10).
Kushabo (S.), Elder sister, opp. to iriwaki (S.) or turesh (Kr.).
Kushán, A forked stick used in the bear's trap.
Kushita, Opposite.
Kushita an, Is over yonder (v. tampata an.
Kushiu, On account of (Jap. kore ni yotte), by this means, like kara Jap.
Kushiu, Sign of future tense. ? Rushiu, to wish, will, future auxiliary.
Kushni (v. Koshni) (S.), Light, opp. to heavy.
Kusnept, A pigeon; kusu wept, and kusui.
Kusu, To come, sign of the future.
Kusu, Sign of interrog.
Kusu (S.), For the sake of, purpose.
Kusui, A pigeon.
Kusuncha (K.), To cross.
Kusuncha pechika (K.), To cross a river.
Kusunchata (K.), Crossing a river.
Kusuwept (S.), A pigeon (Kusui) (S.).
Kut' (S.) (Kr.), Girdle; Kut-etu, nose or end of the girdle.
Kut korasui, The loins; v. kuto.
Kutsu ne, Girdle.
Kuttaka (S.), Whether.
Kuwá, A stick.
Kuwaré (S.), Trap for bears, cf. Kushán.
Kuwat, A bowstring.
Kuyubo (S.), My elder brother.

M.

Ma, To swim.
Maa, To roast (S.); Kam' mā (S.), to roast flesh.
Mach-higachi, A girl.
Mácho (matsu) hamu tanne hup, Small firs.
Mada, Winter (mata).
Mada a hup hara, To marry.
Madomai,=Matsumai.
Magiri, Knife to cut food.
Mahe, var. of nai, mai 澤, marsh.
Mai, var. of nai, 澤.
Mai shiu no kuni, Manchoo (beads from thence).
Maji, A wife, cf, matsi and machi.
Maka, Open; Apa-maka, Open the door.
Makan, To ascend a river.
Makanik', Upper part of arrow made of stag's shin-bone (Sch.).
Makanruru, The flood tide (Dv.).
Make, An anchor (makke).
Makiri (magiri), A knife to cut food.
Makiri nit', Haft of a knife.
Maku amunin (S.), The arm from the shoulder to the elbow.
Maku-idre, 2nd joint of finger.
Makun tapusado, Muscles of the arm.
Makurabu, Gills of a fish.
Mama, Hunger.
Manshiro, To whistle (maishiro).
Maréppo, Fishing tackle, prong, harpoon for spearing salmon.
Marré, Simple fish-hook (Sch).
Masashin toko, A wine tub?
Mash'kin no (Jap. iyo iyo), Still more, certainly.
Maski-shoya, Mother island.
Masu, Name of a female relative).
Mataki, (S.), Younger sister.
Matap'pa, The coming winter.
Mat'nau, The north.
Matneba or matnebo (S.), Daughter; Ku matnepo, my — (S.)
Matne-hida, A bitch (S.).
Matsi, Girl, wife.
Matsi karaku, Niece.
Matsi shiyaku (otoko yamome), A widower.
Matuo, The north.
Mau, Shoreless (hama nashi).
Ma-uberi, To crack.
Ma ukushi, To pass through.
Mawe, Breath, air; cf. Hau-e.
Mayaike, To rub or scrape the flesh.
Me an, Is cold; Tando me an, to-day it is cold.
Me-an-ba (pa) ek, Cold year comes= Autumn.
Me-an-kotan, Cold country.
Mechako, A skull.
Meko, A cat (Jap. neko).
Membi, A female relative.
Membiro, Garlic.
Memu? Old river.
Menashi (S.), East.
Menashi guru, East Yezo men.
Menge, To shave.
Menoko, Woman; Menoko samguru, womanish.
Merai-ki (S.), To shiver with cold.
Meráki, Cold.
Me to an, Quiet, calm.
Mi, To clothe (imi).
Mi ambe, Clothing.
Mi-an, Comfort.
Michi? Father; Kumichi, my father (S.).
Michipo (mit'po)? Grandmother.
Mik, To bark.
Mimaukerere, To gnash the teeth.
Mina, To laugh.
Mip-teine (S), Clothes wet, damp.

Misam, Collar.
Mishnu, Cold (of weather), (S.).
Mo, Small (as in word Mororan); also quiet, calm.
Mo, A span fr. thumb to second finger.
Mo-chupp, 11th month.
Moi, To cut (grass); Mun-moi (S.).
Moi, var. cf., Nai 澤. Marshy land, marsh.
Moï, A strait, gulf.
Moi moi, To move.
Moi na, Not sleeping.
Moi shut ikari, To knock down.
Moire, Late; slow; Mo-ire-tara (S.), gradually.
Mokon-mo-ui, Sleepy; Mokon-rushui, very sleepy, wanting to sleep.
Mokora, To sleep.
Mokoru, To sleep; Mokoru o (nemure yo), go to sleep.
Mokoriri, Bugle shell.
Mokora (nemure), Go to sleep.
Mokuida chupp, April.
Mokuri, An Aino musical instrument, a Jew's harp.
Momanbe, Doe (of deer).
Mombets, Finger or toe.
Mombets on kane, Finger ring.
Momori (Jap. mono shimau).
Mono, Work.
Mono okai, Quiet; still.
Mon pachi, Dust.
Mon suk, To yawn.
Montabi, Busy? (S.).
Mose, A nettle.
Moshiri, Island, the world; Moshiri uturu, frontiers or straits.
Moshiriba, The east.
Moshirigish, The west.
Moso moso, To rise up from sleep.
Mosuma, Another (man).
Moyuk (v. Muyuk), A badger.
Mron, To flow (as a river).
Mu-a-po, Rice bowl, (Dx.).
Mui, A wicker tray to gather up dust sweepings.
Mui koiram, Together.
Mui mamba (Jap. shitaku), Ready.
Mui nak, To wake up.
Mui sapte, To sweep, brush.
Muk (S.), Kind of plant eaten, root like potatoes.
Mukan de, A centipede (gejigeji).
Mukára, An axe.
Mukkane-ni, A round log of wood.
Mukkuri (Kr.), A small musical instr. like the Jew's harp, made of bamboo, with a tongue of bamboo, having strings attached to each end 4 or 5 inches long.
Mukotap'tap, To roll up.
Mukun bets, Branch of a river.
Mumanda chupp, June.
Mumbe, The rainy season; (Muni be), grass thing, dew.
Mun, Grass.
Mundai (?) To work, labour.
Mun ibui, Flower of grass.
Munin, To rot.
Muni wakka, Grass water=dew.
Mun osura ushi, A dunghill.
Mush, A fly (S.).
Mushiukéna, A plant used as medicine, by infusion.
Muyak (or Moyuk'), A badger.
Muye, To tie, bind up (S.), (v. shiné).

N.

Nā, (Na-a) Not yet; Na-ane-no, not yet thin.
Na, Afterwards.
Na a ma-ire-no, Not gradually.

Nai, A stream (Kr.), 澤 sawa, marsh.
Nai chap.
Nam, Cold.
Nam wakka, Cold water (nannaka).
Nanda, The deck of a boat.
Nan koro, Will have.
Nanu, Face.
Nanu bori pirika, Form of god.
Nanu furai shintoku (Kr.), Wash hand basin.
Nanu isham, Dishonorable.
Nanu-uen-chepp, Kind of fish (Jap. kajika) the "river deer".
Napun no, Afterwards.
Natte imakari, To adopt.
Ne, Together.
Ne ak ne, If.
Ne bak'ne? How much, (pronounced *ne bakh'ne*).
Ne bak no, Whither?
Nebiki (nebege) (Kl.), Light.
Nebusu, Because.
Nejiki newa, If.
Nekata, In the sunshine.
Nekon, What.
Ne-konne, Unite, (Pfz.).
Nema, Bowls or basins.
Nemba, To pull down.
Ne nankoro wa, Perhaps.
Ne no an, Like (Kr.).
Nen (Neni), 誰 Who?
Nen goro (koro), Whose?
Nen ni yakka, Anybody; some one.
Neni ni yakka isham, There is nobody.
Nep' (? fr. Ne-be), What (thing).
Nep-a-ku-no, How long? (have you been here).
Nep' ne, Something; anything.
Nep' ne akka yeram pitch guru, A dunce.
Nep' ne ekka, Some business.
Nep'-okai-sham, Nobody.
Nep' ta, What.
Nepu itaku yakka kara kuya, Something to do with whatever is said.
Neru we, Is it not?
Neshi ko ni ka repp, A sort of flute to blow 胡桃笛.
Neta? Where?
Neta-uturu, Which side.
Ne to bake, The body of animals, of the inao, etc., (neto bogi), the stick.
Ne un, And also.
Ne wa no? Whence?
Ne wa an be (Jap. sono dan).
Niak, A little.
Nibappu, Fish or rice bowl.
Nibeshi, Tilia cordata, bark of which is used for nets and ropes.
Ni buri (v. Nuburi), Mountain.
Nichi kuru (H.), Clouds? above, to ladle out.
Niha, Afraid, cf., (Me).
Ni-ir'e, Connected with tatooing.
Ni kabu, Bark of a tree.
Nikaparus', Aino dress (of elm bark fibre).
Nikara? stripes? (S.).
Nikara, Notched post for a ladder.
Nikarákusha, Getting fire by sticks.
Niko kara, To fold up.
Niko omari (?), To wrap up.
Ni-má (S.), Wooden fish bowl (mine).
Nimaki, Teeth (var. Imaki).
Nimaki aruka, Toothache.
Nimaki ashin, Front teeth.
Nimba, To lead (as a horse), to pull (as a sledge), draw, (S.).
Nimbe rogu, Chief king of Ainos, whose residence was at Paru, now extinct office.
Nímŭ, To climb (a tree).
Nin, To melt.
Nin-chupp, Half-moon (Db.).

Ninge, Gall-bladder (Sch.).
Ningari (Kr. Kl.), Ladder.
Ninkari, Ear-rings.
Nin nin-geppo, Glow-worm (S.).
Ninu, To saw.
Ninum, Walnuts (Kr.).
Nipes (Tilia asgentea), Linde.
Nip kai sham (Nip okai isham), No one.
Nishabi, Lower part of the leg.
Nishapp' (S.) shin, cf. Utsikam.
Nishatek, Daybreak.
Nishatta, To-morrow morning.
Ni-shi, Fire sticks.
Nishibo, A hare.
Nishi mu, Lonely; Nishi mu o *ckyrro* (Db.), feel ennui.
Nishi mu an, Fear, awe, dread cmpaxre (Dav.), (Db.).
Nishi oman, To think, reflect, (Db.).
Nishiomap, Memory, mourning recollections which remain in the mind.
Nishi pa, The upper one, rich man, you, sir! in address.
Nishite, Hard.
Nishi te bokunashi, Higher hell, v. Nojiu nichi.
Ni shiu, A wooden mortar (Jap. usu).
Nishi uro, The heavens (Db.).
Nishi yapp, A buffoon; sudden, unexpected.
Nishni-kamoi, The Devil (Db.).
Nishshi (Db.).
Niso (pestle and mortar), Mortar (Sch,).
Nit, A rib, a bone.
Ni-tai, A wood (Ni-tei), (S.), a forest.
Nitat, A swamp.
Ni tik (Ni-tek), A bough; Ni shin-rit, root.
Nitne Kamoi, A spectre (Jap. oni).
Nitne-okoko, A very poisonous black snake, about 2 feet long.
Ni tok'pa, To tap, to peck a tree (as wood-pecker) Nii, a tree (v. Chikuni), wood.
Nittne daimon, Thalictrum thunbergii, used for poultices (Med.).
Ni tundum thonno.
Ni uen? To growl? or grovel.
Niu fu, Squirrel.
Niu raku, September.
Ni-ure, The gums (Niruendu).
Niyatui chupp, 7th month.
No ambi? To ask.
Nochiu (Nojiu), Star.
Nogi (Naku or nuko), Testes.
Noi-be, Brain (v. Nuibe and Noi-poro).
Noi boro, Forehead.
Noi do, To shine (as the sun).
Noi karu, To arrange the head-hair.
Nojiu, 3rd Heaven lower H. good; Noiju bokunashi, lower hell,
Nokaka, A map.
Nokkoro, To lay (as an egg).
Nokon (=Jap. naruhodo), Indeed!
Nokuyăká, (S.), Swallow.
Nōna, Sea-urchin.
Nondabi, A buoy.
Noni, Saliva.
Nonno, Flower.
Nori, To aim.
Noshike (Noshike ta), Middle (S.); Noshika an, in the middle.
Noshi ke ogai yo kupoho, My second son.
Noshike tek bet, Middle finger (Sch.).
Nosh'ki ki, Centre of a circle.
Nososo, To rouse up.
Nos pa, To chase (?).
Not'a (not'ka), Strings to bear's trap.
Notak', Point or edge of knife.
Notankam, Cheeks, (Noyabi, Sch.).
Not ka, Long strings to the bear trap with bow and arrow.

Not'kiri, Chin (Sch.).
No-to-an, Calm; Atui no-to-an, quiet sea.
Nōya, Wormwood, Artimesia vulgaris, mug-wort, from which Moxa vulgaris is prepared.
Noye, To twist.
Nu, To hear.
Nube, Tears.
Nuchatteka yakka, As one rejoices.
Nu ina, To hide (Nui nak's), to draw in (of snail's antennæ).
Nui sham, Fringe (Jap. heri).
Nukaru, To see; Nukaru nu uen, bad to see, ugly.
Nuk'te, The temples.
Nuku (Kl.), Eggs; v. nogi.
Numa, Hair; Numa us, hairy (S.), (Pfz.).
Numa ashi kikiri, Caterpillar.
Numan, Yesterday, (o numan S.).
Numara, The half.
Numba, To express, squeeze out, pinch.
Numba shake, Expressed wine, muddy.
Numbi (or numba), To pinch.
Numi, Square measure.
Numke ku, To choose, select.
Num'sham (S.), A collar.
Nup, Agriculture,==no 農.
Nup'ka, Field, wilderness.
Nupke ats, Muddy water (Pfz.).
Nu-rusui (rushui), Desire to hear.
Nuta-rapp, Gills of a fish (S.)?
Nuto-ukari, Fainting (Pfz.).
Nuye, To write.

O.

O, 在 aru.
O, (S.), To ride, (of another) in speaking of another; Ko, when speaking of self.
Oa (S.), A frog; Oa chishi, the frog cries.
O-a-chikir' ni ash, To stand on one leg.
Oado (oato) Semen (Sch).
O-a-u-ush kikiri, Stag beetle.
Obambaki, Shrimp.
Obas (wabase), Snow.
Obaship'ship White Equisetum Xyloch.
Obat (opab), To pierce.
Obatte (Kr.), Joined.
Obeka (Opeka), Straight (Sch).
Obesh, obompe, Trousers.
Obiabia, To bore Dx..
Obitta, All; — anbe, all things.
Obitta, All; — Aino, all men.
Obosho, To bore a hole, or cut with a chisel.
Oboso (Jap. sui komo) To absorb.
Obush', To tear.
Ochiyue, 遺失, To lose (things, money, etc.).
Ochiki, A tray.
Ofni ambi, Small girdle.
Ofunaku, Lately, a few days ago.
Oha, Empty; — chipp', an unladen ship.
Ohai ni na.
Ohak (S.), Shallow, low.
Oheri, A girl.
Ohiyo, K. of tree, bark medicinal.
Ōho, Deep (O ōho), (S.).
Ohonno (S.), Long time.
Ohonno nukara (S.), To look for long time.
Oikush'te, It leaks.
Oipakari shiyaka, Young man?
Oīra, To forget.
Oīshi, (S.), The tail of a bird.
O itaku sut, To be defeated.
O itaku sut an, To confess.
Okai, A man, a person; — O samgaru, manly.

Okake, Beginning.
Okake-an, Finished.
Okamikot' (Kl.), Sickness, (ogami kos).
Okan, To hide.
Okatuiba (S.), To press.
Oka-uchi, Helm (?)
Okayo, A person.
Ōk'chishi (S.), Valley.
Oke-we, To throw away, drive away (dog.)
Okikurumi, Minamoto Yoshitsune.
Okirashino, Strength.
Okoima, To make water.
Okoko (snake?), v. Tame.
Okopoye, To mix together (S.).
Om (S.), Thigh; Om chikiri, hind leg (of dog).
Oma, To lay (? eggs).
Omambi, Long hose.
Oman, To go, 行 (Kr.) Oman! Oman! go! go!
Omande, To send.
Omanikush'ni, Styrax Sp.
Omaryubo (Kf.), Kite (plaything).
Ombaku, Leggings.
Omke.
Omke kara, To take cold.
Ómki, Acute fever (Sch.).
Ommki (Ongrunki), Coughing.
Omoi-koro, Adultery.
Omoro roshi (Jap. waza to) Intentionally.
On, To dig (?) Ou? cf. O-urei.
Onaiketa, Inside (S.).
Onak'ta, Where is? (S.).
Onashi, The skull (Kr.).
Ondara (S.). (Jap. taru) Pail, tub.
Onefúdzu, God of fire (?) Onefúdzu (Sch.).
Ongamu (Jap.), To pay respects, to bow.
Onip, The seal (Blk.).
Onne (S.), Old man.
Onuman, Evening 今夜 to night.
Oomuke, To cough.
Opa-an, Ah! ah!
Opechini-a (S.), To sit down.
Opéka (S.), Straight.
Opéka an arapa (S.), Creeping, coming.
Opki, To spear, pierce.
Opkis, End of harpoon.
Opoke, Let wind.
Opp' (apper) A spear, for bear hunting
Opu (ta), Tobacco case.
Ora-no, My, (here).
Oren kari (Kr.) Fixed, appointed.
Ori (?), Jap. saka, A hill, cliff.
Oribak', Humble, I am sorry (kinodoku).
Oroitaku, To read.
Oron chisei, A hunting box.
Oropak, As far as.
Oro-wa, 從 From; or Oro-wa no.
Orun, Towards.
Osa, A loom.
Osahari, Change.
Osarai (Dx.), To separate (cf. usarai, H.).
Osaru betu (betsu) (oshiyarubetu) The river in a swamp 澤.
Ose kamui, Wolf.
Osekato an, To forge.
Osha, A prismatic shaped stand to support the threads in weaving.
Oshaganke, To call.
Osharekino, N. of a Saru-man.
Oshi, Behind, (oshimaji).
Oshie-kam (U.), Woman's belt.
Oshikarumba, Round.
Oshike, To net, make nets.
Oshiki, Spirit, inside; — araka (S.), sick in stomach.
Oshiko, Beginning or begin.
Oshimake Kr.), Behind.
Oshimu, The rump.
Oshiora (suteru), To throw away, behind.
Oshipit, To return.

Oshipit'ri, To cause to return.
Oshiri, To be surpassed.
Oshiro, To go, enter; Chipp' —, to go into a ship.
Oshirush', To cause to return.
Oshiu, Bitter.
Oshiuro (oshioro), Anus.
Oshiuro-ma (Jap. daiben), To go to stool.
Osoma, Excrements.
Osoru, The posteriors (oshioro).
Osuru, To throw.
Ota, Sand (otaru) (S.).
Ot'chara, Fish-tail.
Ot'ke, To spear; op'ani ot'ke (S.,) to spear, v. opki.
Otek'mikuru, Riches.
Oteriki, To tread, to kick.
Oteshuruki, Pure.
Otobi, Hair of head (otto or ŏtŏ). (otop', S.); — kishima, to shave off the hair (S.).
Otomutuye, A cross.
Otosamne an, To lie down.
Ōtta, Postposition 所, to (place, person).
Ott'ena, Chief of village.
Otup', Pipe-case.
Oturoki, Between.
O-urei, To dig; Toi o-urei, to dig the ground.
Ou-se, Only.
Ou-se shinep, Only one.
Oweye! Away with! Sheta oweye! away with the dog!
Oya, Outside, other (oyaku, Pfz.).
Oya, 自分焼, To cook for self.
Oyai betsu, The river where "you cook your food" (Jap. Chimai betsu 千舞別.
Oyak'taman, To part.
Oyaku', The other.
Oyamuk'te (Kr.), What sort of a thing is that?
Oyapa, Next year, or oyaba.
Oyashimi, The day after to-morrow.

P.

Pa (S.), A year.
Pa (Ba), Smoke.
Pa, To find; to pick up.
Pa, A thing found, (Pfz.).
Pachi kuro (S.), A crow (karasu).
Pai, A kind of bamboo (Pfz.).
Paigara (Baigara), Spring of the year.
Pai-ka, A spring (?).
Páki (S.), A shrimp or prawn.
Pakkai (Bakkai) (Kr.), To carry on back.
Pakko, An old woman.
Pak'no ka-gi-an, To stop, leave off.
Pak'no, Unto, to.
Pau, Sweet; v. topin (S.), in taste.
Pan, Sweet (wine); opp. to Runno, sour.
Panadate, To go to the coast.
Panake (S.), Thigh.
Panata, That, down the river; perhaps merely down that way.
Pánata (S.), Down the river.
Pancho Banjo), Carpenter; Pancho mokara, — adze.
Papush', Upper lip, v. Babushi.
Para, A spoon (Kl. Parabash).
Párakara (S.), Bitter, pungent.
Paratek', The hand.
Paro, Mouth (Baro).
Paro-hinuye, Tatooing round the mouth.
Paroho (S.), Mouth (of dog).
Parumbe (S.), (Barumbe), Mouth.
Parumbe shione, Dumb.
Pase, True.
Pashi, Ink; Pashi, heavy.

Pashi kuro hawe'ash', The cawing of crows (S.).
Pashui (S.), Chopsticks.
Pas pas, Coals (Pfz.), charcoal.
Pateki (Bateki), Only (S.).
Patoi (S.), (Badoi), Lower lip.
Patoi tururi, To pout, throw out the lower lip.
Pattek', To burst (as volcano).
Pau-ta-shat', To change, vary.
Pau tsukúrube, To break.
Payara (Bayara), (S.), Window.
Peka-app'kash, To walk (of an animal).
Pekambe, N. of plant, dark coloured flower, creeping, perhaps ginger.
Pekange (S.), To float.
Peka-ot ne (B.), To separate the threads.
Peka-úni, Horizontal support for threads in weaving.
Peke-chkapp (S.)? A walking bird.
Pénata (S.), Up the river.
Pen-ram', The breast, chest.
Pera, A spoon (S.), a shuttle.
Perai, A fish hook (S.).
Perangai (Kai), To row in the sea.
Peripa, To split, break up (ship) (S.).
Pet' (Pech' bets), A river.
Pet' kama, To cross over by striding; Pet' kashu to wade.
Petu ne (Betne), Moist, wet.
Pet urun-chip, A river boat.
Pe-ure (Pfz.), Young (S.).
Pe-urepp, Bear's cub (S.); Pe chisei, cage.
Pi, To untwist, cf. Pita.
Piba, An oyster (Pfz.).
Pichira, Stool.
Pikata (Hikata), South.
Pikata, Method.
Pikata réira uen, S. wind is bad.
Piktuk, Archangelica gonolini.
Pin doro, Cup (Sch.), (S.).
Pinni, (Yashi tamugi), The ash (B.).
Pira, Bank of a river.
Piraka, Wooden shoes (Pfz.).
Pirasa, To spread out (as a mat).
Pirashipa (Bi . . . .), To open.
Piri omare, To stab (Biri omare).
Piriba (S.), To wipe.
Pírika, Good, pretty; Pirika no kara, to make good.
Pirika no kado karu, To conduct one's self well.
Pírika wa, Safe, certain.
Pish'ke, To count.
Pita, To, until.
Po is used as a suffix something like wa in Japanese; Emush' po, a sword; Pon-be-po, a small thing; Ikoro-bo, a possession; Oiman no-po, the going away; Okai-po, a man.
Pō, Useful (Dx.).
Poat, Menses.
Poho, Son; Kupoho, my son (S.).
Poi-poi, To pick out, excavate, to grasp, to clutch.
Pōke (S.), To jump down.
Pombarubi, The palate.
Pon, Little; Pon moshiri, little island.
Pon-be-po, Trifling, slight.
Poné (Bone, honé), A bone.
Pon eraman, He knows little.
Pongau (Yachi kamba), The birch (B.).
Pon kamui, Tambourine of seal-skin.
Pon koro menoko, Enceinte.
Pon maji, Concubine.
Pon otténa, Under chief.
Pon-pon pet' pet ke, Indented (as a leaf), serrated.
Pop'kei, Hot.
Popu-an-be (Bop popu-an), To boil (S.).
Popu-rai-ke, Sweat (Pfz.); — hetuku, to produce sweat (S.).
Poro, Great; Poro maji, chief wife.
Poro kushiu, Great.

Poro-no, Great, many, clearly.
Poro-no ambi, It is large.
Poro-no askibet, Thumb.
Poro-no ke-ramu-an, He knows much.
Poro otténa, High chief.
Poro-toro, master (Dx.).
Posori, To murder, (Pfz.).
Pu' (Puh), A storehouse on props (kura).
Pu (=者 Jap. mono), A person.
Puda (P'da), A roof (S.).
Pukushá, Kind of edible plant.
Pu-ne, To lift (Pú-ni, SJ); Toi-toi pú ni, — earth.
Pun gan (B.), *Arataigen* Sp.
Pungara, A grape vine.
Push-ni (hon no ki), Wood used for carving.
Puta-un (Pachi), Cup with a lid.
Puyara (cf. payara), Window; Ri-puyara, high window.

R.

Rai, var of nai mai 卑キ處津.
Rai (S.), To die, death; — guru, dead man.
Rai-ge, (raike) (S.), To cause to die, kill.
Rai-hetoku (SJ), Dead-born, still-born.
Rai-isham, Useless.
Rairak, Smooth (S.).
Raka an, To be profitable.
Rakai isham (S.), Lazy.
Rakan, Useful.
Rakasak', Weak, poor, dull (knife).
Rakka, Shoal.
Ram, Low.
Rama an, True, truth, known.
Ramachi, Soul.
Ramepakari, Mind (Dx.).
Rametuk, Brave.
Ram isham, Without mind, fool.
Ramoshuma, To like, love.
Ramu-chup-ke, Shadow of the soul, mind (Pfz.).
Ramudui, Surprised.
Ran, To fall (as rain); Apto —, it rains.
Rangi shiro, To let down sail (kaya).
Ranko, Wood of which river-craft are made.
Ran-man, Always (Pfz.).
Rapp', Wings.
Rapp' chup-ke, Shadow of wings, n. of a beetle.
Rarak', Slippery (like an eel) (SJ) v. rairak.
Raramani, Wood of the yew.
Raru, Eyebrows.
Rasau, Blue (Sch).
Ra-uge, Crooked (re-uke) (SJ, bent, curved.
Ra-umi, Deep chasm, abyss (SJ).
Rebun guru, Tartars of the Kurile Islands.
Redara, Shavings.
Refun, (oki ye deru 沖出), To go out of the bay.
Regi (reki, rek), Whiskers, beard; — maka wa iku, to raise the moustache in drinking.
Rekáni, A drum (Sch.).
Rekkūp', To fly.
Rek'te, To play music.
Rekuchi, The neck.
Remisé, Dance (Sch).
Rep'ta, Sea, ocean, bay.
Ren, A stink.
Rengai ni, Many.
Réra (reira), Wind.
Réra as, It blows.
Réri (S.), To sink; — ishama, not sink.
Réri-kekki. Breakers, surf (SJ).
Reri yan, Wave (S.).
Resha, To bring up.

Retachiri, "White bird," the swan.
Retarara, White.
Reu-ke, Bent,=reu-reu-ke (S.).
Re-ushi, To stay, stop, lodge.
Re-ushi-ri, To cause to lodge, give lodging.
Reu-uri, Young, (v. pe-ure).
Ri, High.
Riji, Veins; Rizi, male genit (Sch).
Rikin, To ascend.
Rikinke, To cause to ascend, lift up.
Rikita, Heaven.
Rik'ta, Above.
Rin-rui, Billows, swelling sea (S.).
Rioki, Bend.
Riri, A wave (S.).
Rish'pa, Together.
Riten-kina? A kind of matting.
Ritin, Soft.
Rochiye, Prison; A hunke —, to put in prison.
Rokan, To sit down.
Ronno, To kill.
Ropūn (ropoon), Flood.
Roshike, To stand, 立.
Rosuki shinot, To dance.
Rotta (S.), Place where you sit down.
Ru, A road; var. Ruye, q.v.
Rū 陸 Land in opp. to sea.
Rubusu, To freeze.
Rui, Great, fat.
Rui, Green beetles (bombom).
Rui, Grindstone.
Ruike, To cause to shine.
Rui ruji, Jugular vein.
Rui tekbet, Thumb (Sch).
Rui tek guru, Servant.
Ruki, To swallow.
Rūka 坂 saka, A slope or hillside.
Rumi, Desire.
Runno, Sour, acid (opp. to Pan) (S.) sweet.
Ru-opp', Marks in the road (S.).
Rura, To send.
Rura-shake, Sweet wine (Pfz.).
Rurru, Acid, sour.
Ruru, Ocean; Ruru sam, seashore.
Rururekara, To smelt.
Rusu, Skin; Rutu, a toy.
Rushi, Leather.
Rusui, Skin of animals.
Rut'turepp (Hokke), A shell-fish, not an oyster, cf. Aketek.
Ruyambe, A word for rain, when fallen; cf. ap'to, rain.
Ruye, Traces, footsteps (ru-ye-hé, S.).
Ruye askibet kiji, Thumb.
Ruye-hé, Footsteps, traces (S.).

S.

Saba shaba, shapa), Head.
Sagada, Diarrhœa (Saida).
Sakange, To boil.
Sakan ram guru, A quarrelsome person.
Sakk' Shak', Summer.
Sambi, Heart.
Sanike, Descendants.
Saraji, To hold counsel.
Sarahá (Shará), Tail (of dog, etc.).
Sărá-á, v. Shara-á.
Sarámpa (S.). Farewell.
Saranép, A basket (Sch.).
Sarare Sharare), To open (S.).
Sari, To soar.
Saroru Sharurun), (S. A crane.
Saruki, A rush.
Sat', Dry.
Sat' chip, Dried fish.
Sat'ke, To dry (in the sun).
Saya, (Jap.), Sheath.
Saya (Shoya), A wasp, bee.

Saba horuru, Brain.
Saha, Elder sister.
Sai mon, Proof of witchcraft.
Sai natora bai, To walk fast.
Sapi, Maimed (Dx.).
Sawara, At entrance of straits, E. of Hakodate.
Saya set', A wasp's nest.
Seburi, The throat.
Sei, I wander (Dav.).
Sekachi (hegachi), Boy, child.
Sekasui-na, To possess.
Seri, Wild parsnip (eaten w. fish).
Seri maka, Ancestors.
Sékem-chupp-póski (Db.), Half moon.
Sekoro, So.
Sempi, A wedge.
Sembi omare, To beat off (Pfz.).
Senkaki, Headband of women (Dx).
Sesek, Hat.
Seshike (Shesheke), To shut.
Set, A nest (S.).
Seta (Sheta), Dog.
Seta kokoro ni, Burdock.
Setura, The back.
Setari, Wild pears.
Seun kikiri, Beetles.
Seyi tomō kohe, 方 Side of body.
Shaba (Saba), Head; Shaba pone (S.), skull.
Shaba-araka, Headache (S.).
Shaba-kara (S.), A barber (kami sori).
Shaba-umpe (Kr.), Cerem. ornament of the head for men.
Shachiri (S.), Ru-isham, roadless.
Shak' (S.), Summer.
Shak, Without (sine).
Shake (Jap. sake), Wine.
Shake-auki aoki (S.), Wine-song.
Shakoshi (S.), Woven leggings.
Shak'ne hetōku (S.), Born last year.
Shak'ne pa (S.), Last year.
Shak'pa, Summer season.
Shaku-um-pa, The coming summer (S.).
Sham', To look far.
Shamata, Also, again.
Shamata kăn, Sitting side by side.
Shamba (S.), Mackerel.
Shambe, The heart (S.), gall-bladder.
Shambe tokin tokin, The heart palpitates.
Shame (Jap. same), The shark (S.).
Shame-epurap, Butterfly.
Shamon, (Jap.) Upper part of arm (Sch.) (cf. amunin).
Shamú-ina, Song (Sch.) (S.).
Shana, To tie up; to tie (S.).
Shanke-ikdre, 1st joint of finger.
Shankke, To publish, to bring out (food, etc.) (S.).
Shan-ra-kere, Hungry (Pfz.).
Shép' shinkoro, To stand and stride.
Shapane guru, Sailor of a large ship.
Shara-á, The tail (of a dog, animal).
Sharara, Open! (S.).
Shariki, A kind of rush, reed, to thatch the houses of the Ainos.
Sharorun, A crane (S.).
Sharu 濕津, Wet marsh.
Shashi, A leech; Tō shito poronno an, the swamp abounds in leeches.
Shas-ka-ne-oman, To go fast.
Shaste, To hasten, urge on (S.).
Shat', Dry; Tam bet' shat'chi, That river is dried up.
Shat' chepp, Dried fish.
Shat'ke, Made dry; Tam mun shat'ke, that grass is dried; Chikuni shat'ke, the wood is dried.
Shat'pe, Consumption.
Shatti guru (H.), Leanness, or a lean man.
She'eppo, A snail or slug (S.).
Shei, A shell (of sea, or nut) (S.).

Shekeribe kina, A plant long-leaved like the lily, the Ainos eat the berries.
Shep, Broad (S).
Sheppa, The guard of a sword (S..
Shera-mui, To bind.
Sherimbu (Jap. kiseri), Tobacco pipe, (Pfz.).
Shesheku or Shiri-sheshike, Hot; Shino shesheku, very hot.
Shesh'ke, To shut up mouth of cave.
Sheta, A dog; — nimbu, dogs drawing, pulling.
Sheta chipp nimbu, Dogs drawing a boat.
Sheta toyash'kara, Afraid of a dog.
Shettok', Elbow (S.).
Sheturu, The back (of the body .
Shhiumoi, Simple negative.
Shi, Great (Kr), horse dung.
Shibe, Salmon (S.), cf. akiangi.
Shibuya, Smoke (v. ba. Kr.).
Shichuk (Kr.), (v. chōk (S.), Autumn.
Shi-ei, Blue.
Shigi, Tired; Shigi an-be, to be tired (B.).
Shihopp', A box; Shipop, Pfz.
Shik', Full.
Shika doro, Small fox.
Shikai, A nail (S.), tack, small nail.
Shikari-kari (S.), To go round, revolve.
Shikarimba, A circle, ring, round.
Shikarimba ra, To make to go round (S.).
Shikaripp', A wheel.
Shikarun, To learn, to remark, to notice (Pfz.).
Shikashíma, Put away to take care of.
Shikeu, An angle or corner (S.); Rep-shikeu, triangle.
Shike wa ap'kas', To walk with a pack on back (S.).
Shikki, An eye; — rapp, eyelash.
Shikki hi, Eye (of a dog).
Shikki-numi, Eye-ball.
Shikki-shaku-wa (like one), Without eyes.
Shikki-shama (Kr.), Eyelashes.
Shik-nak, Blind.
Shik'nu (S.), Living.
Shiko, To bring forth.
Shikoba, Example.
Shik-rapa, To blink.
Shikunda-ch'üpp, May (Kr.).
Shikus'saki (Kr.), To take cold.
Shimari, A fox (v. chironupp).
Shimauda chüpp, Month of May,
Shimbui, A well, fountain (Kr.).
Shimon, Right; Shimon tek', right hand.
Shimo-wa, No.
Shin, Bitter (S.) Shiu.
Shiná, To bind.
Shinan chüpp, November, 10th month.
Shinanta, With one another.
Shiné-rai-no-kara, To accompany.
Shiné-ha-ne, One voice.
Shiné ikashima wambe, No. 11.
Shiné-ni (cf. nin), One man.
Shinep' (Shiné, shné), One.
Shiné-rai, Companion on same road.
Shiné-to, One day.
Shine-to-karambe, Made in one day (S.).
Shiné-to ke-utomo, Unanimous.
Shingi, Family, origin (hingi).
Shini, To rest.
Shinki, To blink.
Shinna, Is the one, i.e. the right one (S.).
Shino, Raised place for boxes, etc.
Shinóchi (S.), Amusement, music and dancing.
Shinos'ki askibets nakkambe, Middle finger.
Shin richi, Jugular vein; v. riji.
Shin-rit', Genealogy, family.

Shin-rush? Moss. (S.).
Shintoku, A vessel; Kem shintoku, — with feet.
Shinuke shiomo-ki, It is no lie.
Shinumo, Calm, quiet, at rest (Y.Q.).
Shinzi chupp', The third month.
Shiō, Waterfall (S.), (Shoratki).
Shioke, Around; Chiséi shioke, the house.
Shiō-kora, To borrow.
Shiom, Not 不 or Shiomo, not so (S.); Shiomo-ki, it is not.
Shiomo nukara (S.), Has not seen.
Shion, True; Shionno, truly (S.).
Shionno itaku, To speak truly.
Shionno pirika, Very pretty (good).
Shionno shiuruku, A poison called 烏頭, "Raven's head."
Shiōra To lend; Chiséi shiōra,—house.
Shio-ratki, Waterfall (S.).
Shiosi-oma, To draw back the skin.
Shipo, Salt; — us chepp', salted fish — shi, salt salmon.
Shirambi kamoi, Wood-god (S.); sea-bird with long neck.
Shiramke, Have been (S.).
Shirani anguru, Sometimes.
Shiranno (S.) (Kf.), Calm; Atui shiranno, sea is calm.
Shi rapp, "Great wing," Eagle.
Shirára, Rock.
Shirara kashita ush'ma, To graze over a rock (S.).
Shirar' amam (meshi), Cooked rice.
Shiraramo ushma, To strike on a rock (S).
Shirarapesh, The tide coming in (S.).
Shirar' ha, The sea going out (S.).
Shirasopu, Kind of eagle (Kr.).
Shirau (Jap. abu), Gadfly (S.).
Shiri, Earth; Shiri uturu, frontier; Shiri etu (nose), promontory; Shiri shimoi, earthquake.
Shiri, Very.
Shiri bekere-etoko-ta, The first appearance of the morning light.
Shiri etoko, Original nature.
Shirigi, Of earth.
Shiri-he, Ebb of the tide.
Shiri ika, Flow of the tide.
Shirikani, Silver.
Shirikani wakka, Mercury.
Shiri kata, Ground, floor.
Shiriki, Form, shape.
Shiri koro kamoi, God of the earth?
Shiri kunne, Darkness.
Shiri-pop'kéi, Heat.
Shiri seshike, Heat.
Shiri ship, Broad (v. Shep); shiri bokke, (ainame?) fish.
Shiri ufui, Conflagration; shiri mimun, cool.
Shiròma chisei, Dwelling house.
Shiron-guru, Poor man, destitute.
Shiroteterike, To stamp the feet in rage.
Shiroze kara kara, To stamp the feet in rage.
Shirtu (for shiri-etu q.v.), Cape, promontory.
Shiru-chiri, Green woodpecker.
Shiruru, The tide coming in (Pfz.); v. shirarapesh'.
Shirushi mura, Place near Sapporo. Shuruku abounds there.
Shi sham, Japanese.
Shi shamór moshiri, The chief island of=Japan, Honshiu.
Shi sho ye, To wave about, sway about.
Shisui, Dirt, round; Shisui yehi (S.) marks on mud.
Shitaike, To strike (to punish, Dx.).
Shitai keshite, Having struck.
Shitappa, A blister (Kr.).
Shitoma, Fear.

Shitone, 今日, To-day.
Shittaye guru, Darkness.
Shittok, Elbow (S.).
Shittoki (Kr.), Necklace, head-string.
Shittum bekere, Daybreak.
Shiu (S.), Bitter.
Shiu (kama), A pot for boiling.
Shiu, 磯 The stony brink of a place where water lies.
Shiui, Once.
Shiu-niu (S.), Green, (or yellow) one says green, another yellow.
Shiu-nin-gane, Brass.
Shiunke, Lies (Pfz.).
Shiunke-shomo-ki, It is no lie.
Shiunku, 唐檜 (Yezomatsu).
Shiu-ruku, The poison of aconite with which the Aino arrows are charged.
Shiu-shiu (Shu-shu, Susu), The willow.
Shiu tas'pari (Jap. awaseru).
Shiu-wat, The pot-hanger.
Shiumdera, The west.
Shiya, Sister (Kr.)
Shiya, Summer (Ms.).
Shiya chiri, Silver rat (obashchironupp).
Shiyuk, The male bear (S.).
Shiyau, 瀧 Jap. taki, Waterfall.
Shiyetoki-ramu, To think of the future, to go away and show to another.
Shiyeye, Sick (shiuyée Sch).
Sho chike, Sleeping place of master (Sie).
Shoi mas'ke, Carp (S.).
Shoi naki, Outside.
Shoi ni, Go out!
Shokai, Kingfisher (S.).
Shokushan, Weather (S.).
Shom, v. Shiom, Not without.
Shōne, A torch; stick with slit in it.
Shōne-kara, To set up a light, torch.
Shopuya, Shopuya nuburi, Burning volcanic mountain.

Shōri, Sledge (Jap. sori); Shōri nimbu (S.), to draw a sledge.
Shoshipa, To tear.
Shosho inao, (v. Inao).
Shoya, A wasp, bee, hornet.
Shoya shot'cha, Bee stings (sashimas).
Shu, A pot (to boil), (S. Shiutu)., Shintu.
Shu gaku, Stitch (Dx.).
Shui, A hole, cave (S.).
Shu-ke-an, To boil (S.).
Shukui, Sour (S.).
Shŭm, Oil (enjo matsu.
Shumamge, To wither.
Shu ne an aino, A sandal.
Shungu ita, The wood of which sea-going ships are made.
Shurku, Aconite (Sch.), poison, v. Shiruku.
Shuruku, Gen. name for poison.
Shyumu, The west.
Shu-wat, The pot hook, hanger (S.).
Shuk-gu, Cedar nuts.
Sikáris-khemaka chupp, Db.) Full moon.
Sikki (Shikki), An eye.
Skannash'ki, Chisel.
Skerébe, Yellow (Sch.) (S.).
Skeribéni (Shikoro ki), Name of a tree.
So, Contraction for water?
Sofukara (Kr.), A mat.
Soida, Board (Kl.).
Soko-ni, Elder (tree.).
Sokondokur, Chief officer of justice (Sch.).
Soma, Goods.
Somawa, Restless.
Somba, Buckwheat (Sch.).
Somo-itaku (Shiomo itaku), Dumb.
Son, (Shon), True.
Son dak, A small child.
Sonno (Shonno), Truly.

So oroku koboi, Poison, (? Shuruku).
Sŏrŏmă, A brake fern.
Sot'ke, Sleeping place.
Sukoshi kikiri (bumbum), K. of beetle.
Sukubene, Saphora japonica.
Sunge, To send forth.
Sunoba, Rumex.
Surubu, Prism.
Surugu (Shuruku), Plant from which aconite poison is obtained.
Suruka, *Acornus calamus*, aromatic root of the sweet flag.
Susu (Shu shu), Willow tree (S.).
Susu wakka, Vinegar.

T.

Ta, To draw (water).
Ta, 製作, 取 toru, To take.
Ta, In; in respect to=於.
Tabara, This.
Tabera, The shoulder blade.
Tabsuda, The shoulder (Sch.); v. Tapshu.
Tagabai, (Kl.), Small crayfish or crab.
Tagaka (Kl.), Medium sized crab.
Tai, To break off? Teppō tai, the stock of a gun (S.).
Taibe-on, To halt, break off.
Taike (Daike), A flea.
Takine, Short (Kl.).
Tak'tak'e, To mould balls in the hand (S.).
Tamba (Jap. tama), A precious stone.
Tambaka (tabacco), Tambaka poron no iku wa, I have smoked much.
Tambi, This.
Tampa (S.), This year (Tanpa).
Tampata, This side (river, etc.).
Tampata an, Is on this side.
Tamutui, Almost.
Tan, This; Tan-to, to-day.
Tan ashi, Upright; vertical (S.).
Tan do, To-day (M.).
Tan guru, This man; Tan okuran, this night.
Tan chĭséi, This house.
Tane, New, 今; Tane an kesh, the present break of day.
Tanebo, Now.
Tanne, Long; Tanne okoko, long snake (not venemous).
Tan ne chi nika, To stride along.
Tantaka, A flounder.
Tap chikiri (S.). Fore leg of an animal (dog).
Tap'kara (S.), To dance.
Tap'ne, Really.
Tap' ne an chiki pirika, It is good; uniform.
Tapshu (S.), Shoulder.
Tap'ush etunap (S.), K. of ant? Yellow ant.
Tarara (S.), To point; Askebet' tarara, to point with the finger.
Taratarak (S.), To rub? or rough.
Tarembok, Eyelids.
Tashi koro, Frost (?) Dx.
Tashipe, The seal.
Tashiro, Mountain sword; knife.
Tashiro nit', Handle of sword, girdle-knife.
Tashiu, The air.
Tatne-nitni-okoko (v. Nitne.....).
Tatoshipi, A torch.
Tatu (Tat' tach'), A torch.
Tau be ibaki, The end; the upshot.
Te, A particle,=making what the root expresses.
Te-da, Under your hand (Teta), here.
Te-eta, Ancient (S.).

Te hott' ikashima wambe, Fifty years, v. Tu-hott.
Tei-ne, Damp, opp. to Shat'ke, dry.
Té-ire (Tére), To wait; Téire! Téire!
Ték' (Teki, Teku), The hand.
Tekakî shiomo nukara, To look to a distance with the hand over the brow.
Teke-hinuye, The tatoo marks on the hand.
Tek' ei, The arm.
Tek' emika, Touch of the hand.
Tek' kotórŏ, The palm of the hand.
Tek' kupshi, Wing (S.).
Tek' sambi, The pulse.
Tek' ubi, Wîng.
Tek' umbe, Above and below the hand.
Tek' utnene, The wrist.
Teku kot', The wrist (S.).
Teke nimbu (S.), To pull the hands (as policemen do).
Tekka, A kind of eagle.
Tekkeshi, Below.
Teppake, Above; super.
Teppô, A flint.
Terike (Teriki), To jump (S.), to spring over.
Terike-ibe, The frog; "the jumper" (S.).
Teshikau, To tie (S.), bind (rushes in a fence).
Teshima, Snow shoes.
Teta ek (S.), Come here.
Teta ogai menoko utare, The women who are here.
Tetaru kuu kut', A kind of eagle.
Teta wa no, In being here (Pfz.), just at hand, here (S.).
Tetari tama, The white of the eye.
Teu-nin, Green.
Tô, A swamp; a pond; Tô be, — water; that is, the breast milk.
To ambi, That; To ambi isham, without that.
To-amni, There, yonder.
Toanda, There (in front.)
Toan guru, That man, him.
To-an nun arapa, To go there (S.).
To ben, Sweet.
To-bekere, Day-light.
Tobikashima hott, 2 more 20=22.
Tobishi, Consumption.
Tō-chi (tsuchi), A hammer (S.).
Tōdi (S.), A wine cup.
To-etanne, 5th month (long day).
Togui-ne-wa, What concerns the companion (Pfz.).
Toi 地, Var. of mai, nai.
Toi, Soil; earth; Toi-toi karushi, earth mushroom.
To-iku-ri, To give suck.
Toima, Distant (S. Kr.).
Toi-omare, To lay in the earth, as a corpse.
Toi torenga, An earth worm.
To-kan, Two piece (birds).
Tokap (S.), Midday; Tokap ibe, dinner.
Tokap, To sing (as a bird).
Tokap chüpp-kamoi, The sun-god.
To kápu, A hook.
Tokara, Seal, (B.) and (S.)
Tô-kesh', Afternoon.
Tokets (for tokep) 晝 Noon (MS.).
Tō-ki 日, The day (MS.).
Tokitok', An owl.
Toko bone, The uncle.
Tokoni, A snake (S.) (mamushi).
Tok'pa, To peck (as woodpecker) (S).
Tokúi, Friend.
Tokushi, The masu (salmon caught in the "rainy season".
Toma, N. of plant, very bitter (Krf.), Ainos eat; Tomakashi, a yoort made of sewn skins (S.).

Ure asham, Sole of the foot (S.).
Ure bet, Toes (S.), Zehe (Sch).
Urei-baku chepp, October.
Ure mekka, Instep (S.).
Ure-met'ka, Toe-nails.
Urun (perhaps arun) Going? cf. Pet urun chipp.
Usarai, To divide, separate (H.S.).
Ushamo'ush, Near to one another.
Ushei, Tea, an infusion of any plant.
Ushiarai, To pay the rent.
Ushike, Pith; — retara, pith which is white.
Ush'ka, To extinguish, blow out.
Ush'ka-ush'ka, To extinguish (fire); Abe ush'ka-ush'ka.
Ush'ko, Old.
Ush'pe, An animal?
Usu, (Abuta) N. of place where there is a volcano, ushiyoro, 入輪.
Utara, Rock.
Utare (ri), Companion; friends; sign of plural (=等?).
Uta ship ship (a fine, jointed, fluted grass), Equisetum.
Utashare, To fold up; to wrap round; Numsham utashare, to draw the collar up on account of cold.
Utatan ash'kibet, Index-finger.
Uteni-chepp', Live fish.
Utnet' (Utnechi), Rib (S.).
Utukani, The Cornus brachypoda (Sch.), K. of cherry.
Utumash', or Utuyash', To increase (Dav.).
Uturu, Boundary; frontier (方).
U-um neri, To know (?).
Uunai ke, Hollow? or empty (S.).
Uunep-kikiri (butô mushi), A kind of stinging fly.
Uunwosni, To tie a knot.
Uwe kariri, To hoard up.
Uwe noi, To twist.
Uwe pash' pash', To bow politely (S.), after an interval of seeing.
Uwe shin nai no, Various; different, v. Ueshin.
Uwen tarup, To dream.
Uwetoshimak, Races (horse, boat, etc.).
Uyekaru (Jap. 成餘 jō gyu.)
Uyemam, To seem.
Uyenmoki, To tumble.
Uyen (v. Uen), Bad.
Uyeshiren, Please.

W.

Wa-ashinno, A learned person (S.).
Wabashi (Ubash'), Snow.
Wagashinu, Wise.
Waki-otenna, Vice-officer of justice (S.).
Wakka, Water (S.); Nam wakka, cold water.
Wakkashiu (U.), To wade, cf. Pet' kashiu.
Wakka shin, Sweat.
Wambe, Ten; Wambe pa, ten years (S.).
Wan no as', Upright.
Wano, From (of time).
Waran toka, A fish (? Sly Silurus).
Watara, Rock.
Watareri, To sink.
Wattesh, Straw.
Wa-wo-haru, The red berries of the Shokoni (S.).
Wen (v. Uen), Bad.
Wen-darapú, A dream.
Wen-kara, Poor.
Weshi ye (v. Ue-shiye), Syphilis.
Wo, A span w. thumb and 1st finger.
Woron chkapp, A wild duck?
Wotta (v. Ōtta), In, to.

Y.

Ya, A fish net.
Ya, Interrog. particle.
Ya-ára-ki dai chisé, A house covered with bark of tree.
Ya-atotta, A kite, hawk.
Yabeka, Land.
Yabui, Tatoo marks on hands (Sch.), net-meshes.
Yadai kugi, The side.
Yahi, A mark or trace.
Yai (kari-ni 假), temporarily, for a short time only.
Yai, Reflexive prefix; self (midzukara).
Yai-baro-ush, Comic (Pfz.).
Yai-kane, Lead or tin.
Yai-kap, Awkward.
Yai-kimaiba, disobedient.
Yai-kipta, Stings (S.).
Yai-kipute, Take care!=Yai ramutto.
Yai-kobekeri, To decide.
Yai-kopeki, Wisdom.
Yai-koyoni, To answer.
Yai-koyaru-min-kare, thanks!
Yai-mono, Proud.
Yai-mone kute, An accident.
Yai-no, To think, (Pfz.).
Yai-no-kanna-kara, To be ashamed of self, (Pfz.).
Yai-no-kuri, Full of trouble, (Pfz.).
Yai poro garapte, To lie, tell lies.
Yai rai kere, Many thanks to you (O sayônara).
Yai rai-ki ongami an, Thank you!
Yai-ramatte, To be weary.
Yai-ramu, To be attentive, (Pfz.).
Yai-ramu-omare, To be full of trouble, (Pfz.).
Yai-ramutte, Thanks!
Yai-renka, Goodness; grace, (Pfz.).
Yai rukai (chôtto), A little while; a little.
Yaishi horore, Not just.
Yai-shin naide, To avoid.
Yai-shitoma, To be ashamed, afraid.
Yaishtoku o-ike, To prepare.
Yai yan gari, I am.
Yai ye toku o-iki, To prepare (S.).
Yakai-e, I thought (S.), (final).
Yaki (semi), Cicada; tree hopper (S.).
Yakite, Dangerous.
Yam, A chestnut.
Yam-ni, A chestnut tree.
Yan, Sign of Imperat.
Yan-garap'te, The salutation, to be extended, v. Igan garap'te.
Yan gi not'ka, Aino name of Zenibako, 10 miles from Sapporo.
Yan to-ashi, To boast.
Yap' shu, To rise up (?).
Yarambe, A rag.
Yarube, A boy?
Yaru, February.
Yaruru chepp, August.
Yashamo, A common man.
Yashitomo, Shy, awkward, afraid.
Yáso (yásho), A three-pronged spear for salmon (Sch).
Yata, Land (opp to sea) ridge of a hill.
Yatui, A kite (tombi); — kari, the flying or hovering of —.
Yauka-oka, To sew.
Ya-un-koro, This island.
Ya-un shi shamu, Japanese person.
Ya-ush'skip, Spider (S.).
Yayánkúr, Inhabitants of a village (Kotan).
Yayapu ke, To cut yourself.
Ya yoroba (表 mo).
Ye, To eat.
Yechi yan, A canal.
Ye dapkara, Woman stretching out arms in dancing (S.).

Yemosi atsu, Kind of sheath for sword (v. Emushi) borne on right shoulder.
Yo-agire, To drop, let fall (?).
Yōbe, Sturgeon, or sturgeon-like fish (S.).
Yōkara, The chanting of Buddh, Dhârani.
Yok'pe, A sickle (kama).
Yon giri, (v. yo-agiri).
Yonte kami, To wade.
Yōoki (dani) A tick (S.).
Yop, (v. Yopama) A lance.
Yoraboi, Anus.
Yoshiwa, behind; — ariki, come after.
Yosuki, Drunk.
Yūbi (or yūbō, either will do) Elder brother and for any brother (Sch).
Yubke tasum, Severe illness.
Yukar, A war song.
Yuki, A brace (in building).
Yukk, A stag, — v. ap'ku, the buck (S.) momambe, the doe.
Yuk'lam, The lungs of the bear (Sch).
Yuk'ram, The lungs (S.).
Yupke, Hard, violent.
Yupkenu, To be strong.
Yupk guru, A strong, violent man.
Yu natara, Strong.
Yurushkia, Sorrow.
Yuto nep, Bowl with a spout for wine.
Yuwanke (用 yō ni tatsu), Useful, serviceable.
Yuwanke, Good-hearted.

PHRASES IN THE SARU DIALECT.

1. Onuman arigi isham.	Did not come yesterday.
2. Nishatta Tsuish'kari arapa rushiu ni.	I am thinking of going to Tsuishikari (an Aino village near Sapporo) to-morrow.
3. Arapa-rushiu koro ká kopan (ikitai temo, ikare nai).	I would like to go, but I cannot.
4. Kupka ni toi o-ure.	To till the ground with a mattock.
5. Tambe arapa-koro wa ek.	Fetch it.
6. Shiné-ni ikashima.	"One man too many".
7. Yai-rai-kere-ka i-ramu sh'kare.	Not knowing how to give thanks, (impolite).
8. Nep-ne-yakka poronno an chiki shino pirika wa.	Whatever it is, if plenty, it is good.
9. Tan guru emushi ani chironopp kekki.	That man is striking the fox with a sword.
10. Nuburi kidai chikuni hetoko.	On the mountain top trees spring up.
11. E-yui-ko-pun-tek.	I am very glad indeed!
12. Shō mo nukara.	I have never seen it.
13. Numan shokushi uen.	Yesterday was bad.
14. Tanto shokush' pirika.	To-day the sunshine is good,=it is a fine day.
15. Iku-sham-oki.	She does not drink.
16. Shik'nu korachi.	It looks, as if alive.

17. Tan-guru hokamba.	This man is difficult (hard to manage.)
18. Tupp' chiramantep shiné yukf'ke-shi-amba shiné chiramantepp' ra-umi e háchirĭ.	Two bears one stag run after, one bear in the chasm falls.
19. Shiné sharorun raike an wa araki an.	I came and killed one crane.
20. She' epp' kerawe nuina.	The snail draws in its horns (antennæ).
21. Teke tuye annoshike shina.	I bind up some wound on my hand.
22. Tan inao kokóro-kotan ta (? for òtta) kokoro wa karapa.	These *inao* I will take to my country.
23. Ekóro achabo onak'ta arapa.	Where is your father gone?
24. Me-än ba ekk.	The cold year comes,=Autumn.
25. Ashire-pa-ekk.	The new year comes,=Spring.
26. Tane kokoro be yai-ye-toko-o-iki.	To prepare my things to-day.
27. Tan ne chi ni ka púni ap'kash' reye.	He comes creeping along on all fours.
28. Yuk' aĭ-nan ani makanit' i-an.	The *makanit'* just below the head of the arrow is made of deer shin-bone.
29. Hippopotamus pet asham peka ap'kash'.	The hippopotamus walks inside the river.
30. Eraman iya?	Do you know?
31. Pon eraman.	He knows little.
32. Otaru ta ishí ram'ke a?	Have you been to Otaru?
33. Tetsu ani akara chipp'.	A boat (ship) made of iron.
34. Poro chipp kara ashikai.	He made a great ship.
35. Umma uwetoshimak,—chipp——	Horses racing, boat racing.
36. Otaru ta arapa a?	Have you been to Otaru?
37. Op' ani otke.	To transfix with a spear (harpoon).
38. Shak'né pa kuáni Sat'poro-ta ku-ek.	I came to Sapporo last year.
39. Ku áni atuĭ-orun-chipp te ani ku-ek.	I came in a sea-going ship.
40. Tan ru yachi porono an.	There is much mud on this road.
41. Tan kotan wa hembara e-yo-shipi ya?	When are you going back?
42. Satporo hembak' hott anru ye an?	How many men in Sapporo?
43. Tan gura ihahara e ashikai.	I found this man.
44. Tan nuburi porono urári ran.	There is much mist on that mountain.
45. Ke-utomo an koro kushiu ne.	As it is really your intention.
46. Onuman tu-shiyuk teppo ani ku raike.	I killed two buck-deer yesterday with a gun.
47. Oya-pa Saru-ta karapa-rushui.	I wish to go to Saru next year.
48. Yangarapte, shionno-ka i-koraki-ne-guru-pō ne-no-an na (Pfz.).	I greet you truly, it seems really (my) uncle (Pfz.).
49. Karafto guru Saru guru muko tomi ăkosho Karafto guru a annukara.	When the Karafto men fought with the Saru men the Karafto men were defeated.

50. Tatne-nitni-okoko (n. of snake) iku-pápa koro netobáke ebitta fūp wa ashi-to-má.	Snake bites and the whole body swells; I am afraid.
51. Kanna kamui fūm'ashi kushiu shake iteki iku no oripak wa an somoi yak' ni kamui irushuika na?	As it is thundering, the god I fear is angry is n't he?
52. Tan-chikuni pashi kushiu reri ku ni aramu a kushu shiumu yakai-e.	As this wood is heavy, I thought it would sink, but it is not so.
53. Atui réri upshi'ri.	To turn over and sink in the sea.
54. Reira yupke atui-run chipp wen-te-peripa.	The wind being violent the sea-going ship went to pieces.
55. Kira wa pash'.	To escape and run.
56. Bet' chipp ka'ra chikuni *ranko*.	River boat is made of the wood *ranko*.
57. Atui orun chipp kara chikuni *shungu*.	Sea-going ships are made of *shungu*.
58. *Shungu-ita* ani chipp a-a-kara, petu-run chip *pinni* a kara.	With Shangu boards ships are made; river boats are made of *pinni*.
59. Peturun chipp ni *aushni* a kara.	River boats are made of *aushni*.
60. Tan chikuni petoro a-omare a kushiu reri.	This wood put in the river sinks.
61. Horak chikuni mo-nin ni *orota* porónno an.	He was speaking of a heavy wood.
62. Chiuri orota komba etara.	To the Cockle shell the Kombu grows.
63. Chiramantep ekwa ishitoma kushiu kira wa huyupu-chikuni kunfmu.	As I am afraid when a bear comes I escape by running and climb a tree.

TABLE OF ERRATA

In Paper on the Tenets of the Shinshiu.

[*Transactions Vol. XIV, Part I.*]

Page 2, line 5, etc., from bottom of page. Dele from "The expressions" etc., to "of the Shinshiu", and read:—"This name is derived "from the expression 'Nem-Butsu jō-Butsu ji Shinshiu' (calling "Buddha to remembrance and attaining Buddhahood constitute "the true sect [or doctrine])."

Page 3, line 14, etc., from bottom. Dele from "He has extended" etc. to "North Star," and read:—"He has renewed and promulgated "a hundred (numerous) regulations; within the Seas he is "respected and not less conspicuous than the Mountain Tai and "the North Star."

Page 3, line 9 from bottom. Insert comma between "Law" and "Gen-nio."

Page 4, line 6. For "Sutra", read "Sûtra." For "Sukhavâtî Vyuhâ," read "Sukhâvatî Vyûha."

Page 4, line 11. For "enabled," read "unable."

Page 4, line 27. For "Pundarîka," read "Pundarika."

Page 6, lines 14 and 15, and 17 and 18. For "Witness [of attain-"ment]", read "Realization (Salvation)."

Page 6, line 21. For "Witness," read "Realization."

Page 7, line 14. For "Witness" read "Realization."

Page 7, line 9 from bottom. After "Doctrine," insert "(Teaching)."

Page 7, line 8 from bottom. For "(Action)," read "(=Means)."

Page 7, line 7 from bottom. For "faith and joy," read "believing "joy;" et sic infrà.

Page 7, last line. For "then shall I not accept," read "then may I "not attain;" and so in notes 13 and 14.

Page 7, last line. For "(Bodhai)" read "(Bôdhi);" et sic post.

Page 8, lines 1 and 2. Dele from "Surely the time" etc., to "Witness," and read:—"Surely the attainment of "Nirvana "is the true Realization (Salvation)."

Page 8, line 2, etc. Dele from "Zendo Daishi" etc., to "attain

Page 8, Salvation," and read:—" A great leader Teaches by Means of " the Name; which all living beings, hearing, Believe in, and " thus attain Salvation."

Page 8, line 2 from bottom. For " the Name," read " the Means."

Page 9, line 2. Dele " (laity?) "

Page 9, line 7. Dele " (priesthood)."

Page 9, line 16, etc. Dele from " They forsake," etc., to " Alas!" and read:—" They who forsake the family (i.e. enter the " priesthood) are like this; how much more they who remain " in the family (i.e. the laity). Alas!"

Page 9, line 23. For " almsgiving," read " Almsgiving."

Page 9, line 25. For " meditation " read " Meditation."

Page 9, line 28. For " knowledge " read " Knowledge."

Page 10, line 9. For " How incomprehensible!" read " How " should we not think of it!"

Page 10, line 15. For " I shall not accept," read " May I not attain.'

Page 10, line 15. For " (Bodhai)," read " (Bôdhi)."

Page 10, line 23, etc. Dele from " they will throw out," etc., to " the " end of life ", and read:—" then will Buddha throw out a " radiance and receive (favor) such. At the end of life, etc."

Page 11, line 15. Dele inverted comma at beginning of line.

Page 11, line 28. For " It is said in the Patriarchs," read " Our " Founder said."

Page 13, lines 2 and 3. Dele " (manifold)."

Page 13, line 4. Dele " by generation (natural birth)," and read " in " embryo."

Page 13, lines 8 and 9. Dele " or ' The system for the laity.' "

Page 13, lines 9 and 10. Dele " as expounded by the priesthood."

Page 15, line 8. Insert inverted comma at commencement of line.

Page 15, line 9. Dele inverted comma before " wickedness," and insert at commencement of line.

Page 15, line 5 from bottom. Insert inverted comma at commencement of line.

Page 16, line 9. After " Meditation ":—, for " the," read " The."

Page 16, line 15. For " It is said in the Patriarchs," read " Our " Founder said,"

ASIATIC SOCIETY OF JAPAN.

MINUTES OF MEETINGS.

Tōkyō, Oct. 21st, 1885.

A General Meeting of the Asiatic Society of Japan was held at the Library, No. 33, Tsukiji, on Wednesday, October 21st, at 4 p.m., B. H. Chamberlain, Esq., Vice-President, in the Chair.

The Librarian intimated that the usual exchanges had come to hand, including the last 15 volumes of *Le Journal Asiatique* and three large volumes of Scientific Memoirs from Halle.

A paper upon the "Tenets of the Shinshiu or 'True Sect' of Buddhists" by James Troup, Esq., H.M. Consul at Hyōgo, was read by the Corresponding Secretary.

The Chairman, after inviting remarks upon the subject, said he was sure that all present would join him in thanking Mr. Troup for his valuable paper upon a subject of such difficulty.

The meeting adjourned.

Tōkyō, Dec. 16th, 1885.

A General Meeting was held at the Library, No. 33, Tsukiji, on December 16th, 1885, at 4 p.m., N. J. Hannen, Esq., President, in the Chair.

The minutes of the last General Meeting, having been published in the *Japan Mail*, were taken as read.

Dr. C. G. Knott, F.R.S.E., read a paper on "The Abacus; and its Scientific and Historic Import."

The President, after conveying the thanks of the Society to Dr. Knott for his interesting paper, declared the meeting adjourned.

Tōkyō, Feb. 17th, 1886.

A General Meeting was held in the Library, No. 33, Tsukiji, on Wednesday, the 17th of February, 1886, at 4.30 p.m., the Rev. Jas. L. Amerman, D.D., Vice-President, in the Chair. The minutes of the last General Meeting, having been published in the *Japan Mail*, were taken as read.

The Corresponding Secretary, as Librarian, announced that a large number of volumes, the publications of the Smithsonian Institute of Washington; the *American Journal of Philology*, and the *American Chemical Journal*, the pub-

lications of the Johns Hopkins University; the Reports, etc., from the United States Geological Survey; also the Transactions of the Academy of Sciences of Finland (Helsingfors) and the *Acta Societatis Scientiarum Fennicæ* (Helsingfors), had been received by the Society.

The Rev. J. Summers read a paper on "Buddhism and Traditions concerning its Introduction into Japan."

Mr. Chamberlain read a short paper entitled "Past Participle or Gerund? A Point of Grammatical Terminology."

Captain Brinkley then begged permission to offer a suggestion. He had been, he said, a constant reader of the Society's Transactions for many years, indeed ever since the Society came into existence, and while he did not desire to say a word which might seem depreciatory of the high standard of learning and research displayed by the various contributions, it had always appeared to him a matter of much regret that the circle of contributors was so limited. The present system he thought, was to some extent answerable for this. Essays destined for publication in the Transactions were required to be sufficiently exhaustive to stand alone, and their preparation consequently became such a tax upon the time and knowledge of their authors, that only specialists and sinologues thought of contributing. Yet there was undoubtedly among the members of the Society much general information, which, if collected in fragments, might constitute a highly instructive and interesting whole. He observed that the China Branch of the Asiatic Society made provision to enlist the coöperation of its affiliates at large by suggesting a subject for discussion and inviting members in various parts of the country to send in monographs, however short, embodying their views or the teachings of their experience. Among subjects thus suggested, with excellent results, he might mention "Infanticide" and "Filial Piety." He ventured to think that a similar course might be advantageously pursued by the Asiatic Society of Japan. No other expedient offered for widening the circle of contributors, giving greater vitality to the work of the association, and inducing members to place on record impressions and observations not sufficiently extended to furnish material for complete papers, or the outcome of researches not conducted with any view to independent publication. If the Society agreed with him as to the expediency of this course, he would further suggest that it might be advisable to be as definite as possible in the choice and statement of subjects, because any latitude left to members in such a matter would probably be converted into an excuse for not contributing at all.

The Chairman, in reply, said he was happy to inform the meeting that a plan somewhat similar to that mentioned by Captain Brinkley had just been decided upon by the Council, and he hoped that members would recognize their duty to the Society and give as much assistance as they could. A circular relating to this subject was about to be issued in the name of the Society, with special subjects of enquiry attached thereto.

The meeting then adjourned.

YOKOHAMA, May 5th, 1886.

A General Meeting was held in the Yokohama Public Hall, on Wednesday, May 5th, at 9 p.m., N. J. Hannen, Esq., President, in the Chair.

The minutes of the last General Meeting having been published in the *Japan Mail*, were taken as read.

J. Conder, Esq., read a paper on "The Art of Landscape Gardening in Japan."

After the usual votes of thanks, the meeting adjourned.

TŌKYŌ, June 23rd, 1886.

The Annual Meeting was held on Wednesday, June 23rd, 1886, at the Society's Rooms, 33, Tsukiji, Tōkyō, the President, N. J. Hannen, Esq., in the Chair.

The minutes of the preceding meeting were taken as read.

The election of the Rt. Rev. Bishop Bickersteth, and S. Mori, Esq., was announced.

The Secretary then read a *résumé* of a paper on the "Vine in Japan," by Mr. J. Dautremer, the original paper being in French.

THE VINE IN JAPAN.

According to accounts furnished by Mr. Fukuwa Yaito, Director of the Vineyards at Harima, and from official reports of the Minister of Agriculture and Commerce, translated from the Japanese by Mr. J. Dautremer, Interpreter to the French Legation in Japan, the vine is found nearly everywhere in Japan, but it is cultivated more especially in the province, or rather district, of Kōfu, in the centre of the country. There is a tradition that 700 years ago, in the reign of the Emperor Gotoba, A.D. 1185, it was noticed by two peasants on the mountains of Kōfu, near the village of Kami-iwasaki. The peasants, whose names are preserved, transported this wild vine to their garden at Ziō-sei-zi, and after carefully tending it and endeavouring to propagate it, they succeeded so far that in 1193 they became possessed of thirteen plants. They proceeded to develope the culture, and in a few years were able to lay out plantations, the fruits of which became celebrated, and the reputation of the Kōfu grape still stands high, the fruit being greatly esteemed.

There are two species of vine,—the *vitis vinifera* and the *vitis labraska;* but the former only is cultivated. Its fruit is much esteemed. The latter, superior to that found in America, is inferior, however, to the *vitis vinifera*. It is found in the mountains, where it shoots out like grass. It abounds in the provinces of Echiu, Kaga, Noto, Hida, Mutsu, Uzen, Ugo and in Hokkaido. In Echiu and Kaga, as well as in Hokkaido, several varieties of the wild vine are found—as many as twelve; some with stems indicating a growth of a dozen years. On the

mountains of Kaga the author of this paper met with a vine the stem of which measured 1m. 80cm. in circumference, and covering a hectare of land, having produced, morever, 1,200 kilogrammes of fruit.

Such dimensions are not rare; many examples are found in the province of Idzu. Specimens of this size are not found in Europe; but at Oran and at Kasba in Algeria, vines with a diameter 0.24cm. and area 120m. and fruit 1,000 kilogrammes occur. This is looked upon as prodigious. Unfortunately, the Japanese have overlooked the value of this plant, and have left it to run wild, without special care being bestowed upon it. It is only in quite recent times that they have begun to engage themselves on its cultivation and to take an interest in the fruits.

The *V. vinifera* in Japan produces three sorts of grapes; the *red*, like the *Chablis;* the *black*, like the *Frankenthal;* and the *white*, like the *Riesling*. They are all found in Kōfu. The black grape grown near Kyōto is the best in Japan.

Formerly the grape was only cultivated for eating. The plant in its wild state shows great vitality, and the yield is considerable; but latterly the Japanese have grafted and transplanted it and have found that it is capable of furnishing a good quality of wine-grape.

In the cultivation of the vine two methods are in vogue, as in Europe, viz: (1) by slips inserted into the ground; (2) by allowing the vine to propagate itself by its branches taking root. This latter is the way in which the vine-dressers of France renew their plantations.

The Japanese prefer for the vine sloping lands—stony or sandy. After digging a ditch 1m. 20cm. deep and about 2 metres wide, and having made the channels so that the water may flow freely, they fill the ditch with manure and earth and proceed to plant. This is usually done in autumn; but in Hokkaido, where the climate is cold, the spring is preferred. For manure they use bone-dust, rice-husks, the refuse of brewers, the residuum of oil manufacture, and finally closet-manure. But these manures have each their specific properties. The bone-dust, the rice-husks, and the *saké* refuse give to the grape a certain sweetness, and increase its size; the other manures give force to the plants and make the bunches more compact and complete. It is therefore necessary to employ a mixture to obtain good results.

The pruning is done in the autumn; the stem is left 1m. 80cm. high, so that below the section two or three branches or shoots may be left for the coming spring.

First Attempt at Wine-making.

The first idea of the Japanese was to cultivate the vine in order to eat the fruit; yet we are told that the people of Kōfu used the grape to make a liqueur, probably a sort of wine; for what purpose we do not know, for they certainly did not drink it. It was not until 1875 that an inhabitant of Kōfu resolved to make wine of the grape. But he neither knew the ancient nor the modern processes; the

grapes which he used were not sufficiently ripe, and he did not succeed. In 1876, a certain person named Ōto Matsugoro, having returned from California, where he had studied wine making, again made an attempt in Kōfu, and succeeded in producing a wine superior to that of his predecessor. Now the same vineyard produces 200 hect. of white wine, and as much alcohol. I have tasted several kinds of Kōfu wine, and I declare that it was detestable. At the present time in Hokkaido and in the provinces of Harima and Owari, some thousands of hectolitres of wine have been made, and yet the plants are only 5 or 6 years old and the bunches are naturally not large. In two or three years no doubt twenty to thirty thousand hectolitres will be produced, but it is doubtful whether the wine will be drinkable here for a long time. The produce is mixed by Japanese merchants with European wines, and sometimes this mixture is sold to the Japanese as pure Bordeaux.

European and American Vines Imported into Japan.

The first European vine transplanted into Japan was given to the *Shōgun* by the Emperor Napoleon III. in 1868; afterwards came the Isabella and the Concord from America. They then imported the Frankenthal from Austria, as well as other vines from France; at last California furnished a considerable number of plants. We may say that there are altogether some 200 sorts in Japan. The attempts to cultivate them had generally been made in Tōkyō, at the Botanic Garden at Mita; but none have succeeded. For the European vine the soil of Tōkyō is too damp; although the vine grows well there it produces no fruit; the American vine only succeeds in Tōkyō; but the bunches, although superb, are not of the first quality; they are certainly much inferior to Japanese grapes. Thus at present it is found that the proper way is to introduce vine-stocks from Europe, and those only which produce well.

The chief plantations are to be found in Harima and also in Kiushiu. In this latter island the *Muscat Pinot* and the *Chasselas* succeed marvellously, thanks to the geological nature of the soil. The *Chasselas* succeeds very well in the district of Harima, producing large and full bunches.

The Grape of Palestine has only been planted two years and has already given very fine results. Last year Mr. Fukuwa Yaito, director of the Gardens at Harima, gave a bunch of these to Mr. Sarazin, adviser to the Minister for Foreign Affairs, and he in turn presented it to the French Minister. It weighed 3 kilogs.

Viticulture in Japan.

The Government encourages the culture of the vine by the establishment of schools of viticulture, and by bringing from Europe a considerable number of young plants, and there is little doubt but that in a short time Japan will become a vine-growing country. They have introduced into the Harima establishment the *Gamay de Bordeaux* and *Pinot Noirien*, and they hope soon to produce wine from them.

The Harima grounds are 30 hectares; those of Owari 50 hectares, and those of Hokkaido 40 hectares. The vines which succeed best in these places are: The *Gamay de Bordeaux*, *Bordeaux Blanc*, *Baltet Noir*, *Meslier Blanc*, *Meslier Noir*, *Frankenthal*, *Folle Blanche*, *Charbonneau*, *Muscat de Frontignan*, *Zinfindal*, *Riesling*, *Malvoisie*, etc.

Diseases of the Vine.

The chief are the *oïdium* and the *brouissure*. These began in 1867, and since then the stems of the vines have suffered more or less. The ordinary remedy for the *oïdium* is sulphur; but no means has been found to get rid of the *brouissure*. As the stems of the vines in Japan are larger than those in Europe, the diseases are more difficult to cure. Insects are the great enemies to the vine, but they are comparatively easy to destroy if care is taken, and especially if the *Phylloxera vastatrix* be not present. This insect had not yet appeared here until last year, 1885. It has been necessary to scorch the soil occupied by the affected vines, This is a perfect remedy. The Japanese believe that this insect was brought to Japan from America with the vines imported in 1881.

Yield.

Before the appearance of the *oïdium*, 17,000 to 20,000 kilogrammes per hectare were harvested in the provinces of Kōshiu (Kōfu), Kawachi and Yamashiro; but after 1867 the yield fell off suddenly 3,000 to 3,500 kilogrammes. It is, however, expected that with care the disease will disappear and the yield be increased. The most productive vines are the *Zinfindal* and the *Folle Blanche;* the average yield being 18,000 kilogrammes per hectare after five or six years' culture. These plants are superior to the Japanese, and their proneness to take disease is much less. The year 1885 was less favourable and the yield was low; it was only in Kōshiu and Hokkaidō that the vine succeeded. The heavy rains which fell at the time of blossoming in Kawachi, Harima, and Owari, and the inundations which followed, destroyed nearly all the blossoms, and the vines suffered very much.

After this a few remarks were made by Mr. J. C. Hall, generally confirming the views expressed in Mr. Dautremer's paper.

Because of the press of other business, Mr. Hall agreed, on the suggestion of the President, to postpone to the general meeting the introduction of the motion relative to the Society's attitude towards the transliteration movement.

The Annual Reports were then presented to the Society, and were adopted on the motion of the Hon. P. Le Poer Trench.

The President moved, seconded by the Corresponding Secretary, that the Society record their thanks to all who during the past year have presented books, maps, and other valuable gifts to the Library.

The motion was agreed to unanimously.

REPORT OF THE COUNCIL FOR THE SESSION 1885-6.

The Council has to report that during the past session a number of interesting papers has been presented to the Society, but it has to regret that the monthly general meetings had to be postponed three times owing to the want of papers to read before the Society; and the Council would respectfully call the attention of the members of the Society to the necessity of exerting themselves to furnish papers on some subject which it is the object of the Society to elucidate. The papers need not in every case be very long or very learned, but should contain information, or show research calculated to throw light upon the history, the religions, the languages, the natural productions or natural phenomena of the East, and especially of Japan. The discussions on such papers would frequently be of great interest and value, independently of the value of the original papers.

In the subjoined list (Appendix *A*) will be found an enumeration of the papers read before the Society and the names of their authors.

In another list (Appendix *B*) are given the names of the books and maps contributed to the Society's Library, and the names of the periodicals, etc., with which the Society exchanges its publications. It will be observed that some most valuable works have been contributed by the Smithsonian Institute of Washington.

Many volumes have been bound, and others are to be bound as soon as the missing numbers of certain periodicals are forthcoming. In regard to this point, members are requested to return as soon as convenient any books or periodicals which they may have borrowed, in order that the Librarian may discover, if possible, any missing volumes.

The Council has to express its sorrow in recording the death of one of the oldest friends of the Society—Rear-Admiral Shadwell—who always took great interest in its welfare, and contributed to its success in the beginning of its career.

The name also of Thomas R. H. McClatchie, of H.M.'s Consular Service, cannot be omitted. He died at Penang on his way home last year at an early age, having given proofs of a sound scholarship; in his death there is much to be regretted.

The Society has lost a few of its members, but has increased the number on the roll by some eight or ten new members.

In Appendix *C* will be found the Treasurer's report.

Appendix *A*.

List of Papers Read Before the Society During the Session 1885-6.

On the Tenets of the Shinshiu or "True Sect" of Buddhists; by James Troup.

The Abacus in its Historic and Scientific Aspects; by Cargill G. Knott, D. Sc. (Edin.), F.R.S.E.

Buddhism, and Traditions Concerning its Introduction into Japan; by Rev. James Summers.

Past Participle or Gerund? A Point of Grammatical Terminology; by Basil Hall Chamberlain.

Notes on Japanese Landscape Gardening; by Josiah Conder.

Situation de la Vigne dans l'Empire du Japon; par M. Joseph Dautremer.

Appendix *B*.

Books Presented to the Society, 1885-6.

Le Journal Asiatique (1873-85); by the *Société Asiatique* of Paris.

Nova Acta Academiæ (Halle), 3 vols.; by the Society.

Indogermanische Grammatiken—Band II. Supplement. The Roots and Verb-forms of the Sanskrit Language; by Professor William Dwight Whitney of Yale College.

A Roll of Maps from the Geological Survey Office of the Dominion of Canada.

Japanische Märchen; by Professor Dr. D. Brauns, of Halle.

Über d. Japanische Wildschwein; by Dr. Nehring, of Berlin.

Fernere Nachträge zu den Bemerkungen über den Geographischen Verbreitung der Säugethiere Japans; by Professor Dr. D. Brauns, of Halle.

Kotoba no Sono, or "Garden of Language"—a Japanese Dictionary, 6 vols.; by M. Kondo, Esq.

Australia: a Charcoal Sketch; by Frank Cowan.

A Visit in Verse to Hale-maumau; by the same.

The Terraces of Robomahana, a Poem; by the same.

A History of Japan in Japanese (after European models); by the author.

Publications of the Smithsonian Institute of Washington: Miscellaneous Collections, 14 vols., Contributions to Knowledge, 21 vols., Smithsonian Report, 1882.

Reports of the Director of the Bureau of Ethnology, one volume.

The Census of the United States. From the State Department.

United States Geological Survey Reports, 1880-1881, 1881-1882, 1883, 3 vols.

United States Survey of Territories Wyoming and Idaho, 2 vols.

Books Purchased from Dr. Faulds.

The Chinese and Japanese Repository, 2 vols.

Faber's "Confucius."

Beal's "Dhammapada."

List of Exchanges.

Academy of Natural Sciences, Philadelphia.

Agricultural and Horticultural Society of India, Journal.

American Geographical Society, New York; Bulletin and Journal.

American Oriental Society.
American Philological Society.
American Philosophical Society.
Annalen des K. K. Natur Hist. Hofmuseum, Wien.
Anthropological Institute of Great Britain and Ireland.
Anthropologischen Gesellschaft in Wien.
Asiatic Society of Bengal; Journal and Proceedings.
Australian Museum, Sydney.
Bataviaasch Genootschap; Notulen.
Bataviaasch Genootschap; Tijdschrift.
Bataviaasch Genootschap; Verhandelingen.
Boston Society of Natural History.
California Academy of Sciences.
China Review; Hongkong.
Cosmos; di Guido Cora, Turin.
Das Handels-Museum, Wien.
Geological Survey of India; Records.
Harvard University Museum of Comparative Zoology; Bulletin.
Imperial Russian Geographical Society; Bulletin.
Imperial Russian Society of the Friends of Natural Sciences, Anthropology and Ethnology of Moscow.
Japan Weekly Mail, Yokohama.
Johns Hopkins University, Publications, Baltimore.
Journal Asiatique, Paris.
Kaiserliche Leopoldinische Carolinische Deutsche Akademie der Naturforscher; Verhandlungen.
Mittheilungen des Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens.
Musée Guimet, Lyons, Annales et Révue, etc.
Museum of Comparative Zoology, Cambridge, Mass.
Numismatic and Antiquarian Society, Philadelphia.
Oesterreichische Monatsschrift für den Orient.
Ornithologischer Verein in Wien.
Observatoire de Zi-ka-wei; Bulletin des Observations.
Royal Asiatic Society of Great Britain; Journal, etc.
Royal Asiatic Society, Bombay Branch; Journal.
Royal Asiatic Society, Ceylon Branch; Journal and Proceedings.
Royal Asiatic Society, North China Branch; Journal.
Royal Asiatic Society, Straits Branch; Journal.
Royal Geographical Society; Proceedings.
Royal Society; Proceedings.
Royal Society; New South Wales.
Royal Society of Tasmania.

Royal Society of Queensland.
Seismological Society of Japan, Transactions.
Smithsonian Institute, Washington, D.C.; Reports.
Smithsonian Institute, Bureau of Ethnology.
Sociedad Geografica de Madrid; Boletin.
Société Academique Indo-Chinoise, Saigon.
Société de Géographie; Bulletin et Compte Rendu des Séances, Paris.

As a preliminary to the formal election of Officers and Members of Council for the ensuing year, it was moved by Sir Francis Plunkett, seconded by Mr. Gubbins, that the offices of Corresponding Secretary and Librarian be combined for another year, as they had been during the past two years. The motion was carried by a large majority.

The ballot for officers and members of Council resulted as follows :—
President :—N. J. Hannen, Esq.
Vice-Presidents :—B. H. Chamberlain, Esq., Rev. Dr. J. L. Amerman.
Corresponding Secretary and Librarian :—Rev. J. Summers.
Recording Secretaries :—Dr. C. G. Knott, W. J. S. Shand, Esq.
Treasurer :—M. N. Wyckoff, Esq.

COUNCIL :

Dr. E. Divers, F.R.S.	N. Kanda, Esq.
J. M. Dixon, Esq.	Dr. D. MacDonald.
J. H. Gubbins, Esq.	Rev. E. R. Miller.
J. C. Hall, Esq.	J. Milne, Esq.
Dr. J. C. Hepburn.	R. Yatabe, Esq.

The meeting then adjourned.

APPENDIX *C.*

ASIATIC SOCIETY *in account with* J. M. DIXON.

1885.		Dr.	
June	23.	To Corresponding Secretary for current expenses	$20.00
July	2.	" Manager *Japan Mail* for printing	9.50
Oct.	20.	" Plate for Dr. Whitney's paper	9.00
Nov.	1.	" R. Meiklejohn & Co. for printing Vol. XII., part 4	475.11
1886.			
Jan.	6.	" R. Meiklejohn & Co. for general printing.	104.15
Mar.	6.	" R. Meiklejohn & Co. for printing Vol. XIII., part 1	201.95
Mar.	6.	" Treasurer for current expenses	5.34
Mar.	22.	" *Japan Mail* for alteration in Rules	3.00
Mar.	22.	" Corresponding Secretary for current expenses	53.48
June	1.	" Recording Secretary for Tōkyō for current expenses	1.00
June	9.	" R. Meiklejohn & Co. for printing Vol. XIII., part 2	182.75
June	13.	" Rent of rooms for the year 1885-6	100.00
June	13.	" Balance in cash	282.66
June	13.	" Balance in Old Oriental Bank Corporation	43.32
		Total	$1,491.26

1885.		Cr.	
June	5.	Balance from last year	$639.02
Oct.	1.	Donation of M. Ph. Burty	36.76
1886.			
Jan.	6.	Sale of Transactions through Maruya & Co.	46.50
Mar.	6.	Sale of Transactions through Corresponding Secretary	18.03
Mar.	11.	Sale of Transactions through Treasurer	8.40
Mar.	24.	Sale of Transactions through Treasurer	2.80
June	1.	Sale of Transactions through Corresponding Secretary	88.00
June	9.	Sale of Transactions through Corresponding Secretary	1.75
June	12.	By Subscriptions of Resident Members:—	
		2 for 1882	10.00
		3 for 1883	15.00
		5 for 1884	25.00
		25 for 1885	125.00
		60 for 1886	300.00
		Non-Resident Members:—	
		1 for 1881	3.00
		2 for 1882	6.00
		4 for 1883	12.00
		5 for 1884	15.00
		5 for 1885	15.00
		2 for 1886	6.00
June	12.	Entrance Fees, 11	55.00
June	12.	Life Subscriptions, 4	63.00
		Total	$1,491.26

LIST OF MEMBERS.

Honorary Members.

Rear-Admiral W. Arthur, c/o Messrs. Hallett & Co., Trafalgar Square, London.
Sir Rutherford Alcock, K.C.B.
Sir Thomas F. Wade, K.C.B.
Professor Geo. E. Day, U. S. A.
Professor W. D. Whitney, U. S. A.
Hon. Geo. P. Marsh, Rome.
A. W. Franks, British Museum.
Professor J. J. Rein, Marburg, Germany.
Baron A. Nordenskjöld, Stockholm.
Rev. E. W. Syle, D.D., Philadelphia, U. S. A.
Rev. Joseph Edkins, D.D., Peking.
H.E. Ernest M. Satow, C.M.G., Bangkok, Siam.

Amerman, C. H., New York City, U. S. A.
Amerman, Rev. Jas. L., 19 Tsukiji, Tōkyō.
Anderson, Dr. W., St. Thomas' Hospital, London.
Andrews, Rev. Walter, Church Missionary Society, Hakodate.
Aston, W. G., H. B. M.'s Consul-General, Söul, Korea.
Atkinson, B.SC., R. W., Cardiff, Wales.
Bachelor, J., Church Missionary Society, Hakodate.
Ballagh, J. C., 6 Tsukiji, Tōkyō.
Bickersteth, Right Reverend Bishop, Ōsaka.
Bigelow, Dr. W. S., 20 Suzuki cho, Surugadai, Tōkyō.
Bingham, Hon. J. A., Cadiz, Harrison Co., Ohio, U. S. A.
Bishop, Rev. C., 15 Tsukiji, Tōkyō.
Bonar, H., H. B. M.'s Consulate, Hyōgo.
Brandram, Rev. J. B., Nagasaki.
Brauns, Dr. D., Halle University, Germany.
Brinkley, B.A., Capt. Frank, 22 Iida machi, Tōkyō.
Brooke, J. H., 28 Yokohama.

Brown, A. R., Marine Board, Tōkyō.
Brown, Matthew, Jr., 6 Yokohama.
Burty, Ph., 11 bis, Boulevard des Batignolles, Paris.
Center, Alex., 4-A Yokohama.
Chamberlain, B. H., Imperial University, Tōkyō.
Cocking, Jr., S., 55 Yokohama.
Conder, J., Government Architect, Tōkyō.
Cooper, B.A., LL.B., C. J., Bromwich Grange, Worcester, England.
Coughtrie, J. B., Hongkong.
Cox, W. Douglas, Imperial University, Tōkyō.
Cutler, Thos., Queen's Square, Bloomsbury, London.
Cruickshank, W. J., 35 Yokohama.
Dautremer, J., French Legation, Tōkyō.
Davisson, Rev. W. E., 221 Bluff, Yokohama.
Dening, Walter, 18 Suzuki cho, Surugadai, Tōkyō.
Dickins, F. V., University of London, Burlington House, London.
Dillon, E., London.
Divers, M.D., F.R.S., Edward, Imperial University, Tōkyō.
Dixon, M. A., F.R.S.E., James Main, Imperial University, Tōkyō.
Dixon, M.A., Rev. William Gray, Melbourne, Australia.
Du Bois, Dr. Francis, 48 Tsukiji, Tōkyō.
Duer, Yeend, Shanghai.
Eastlake, F. Warrington, 11 Ichibancho, Tōkyō.
Eastlake, W. C. de Lano, 11 Ichibancho, Tōkyō.
Eaton, Isaac, 3 Yokohama.
Eby, Rev. C. S., 5 Tsukiji, Tōkyō.
Ewing, B. SC., J. A., University College, Dundee, Scotland.
Favre-Brandt, J., 145 Bluff, Yokohama.
Farley, Jr., G., 143 Yokohama.
Flowers, Marcus, New Club, Cheltenham, England.
Fraser, J. A., 143 Yokohama.
Gardiner, J. McD., Tsukiji, Tōkyō.
Gay, A. O., 2 Yokohama.
Giusanni, C., 168-B, Yokohama.
Glover, T. B., 53 Shiba Sannai, Tōkyō.
Gowland, W., Mint, Ōsaka.
Green, James, 118 Concession, Hyōgo.
Greene, Rev. Dr. D. C., A. B. C. F. Mission, Kyōto.
Gregory, G. E., Telegraph Department, Tōkyō.
Greville, Hon. Louis, Foreign office, London.
Gribble, Henry, 66 Pine Street, New York.
Griffiths, E. A., H. B. M.'s Legation, Tōkyō.

Gring, Rev. Ambrose D., 28 Tsukiji, Tōkyō.
Groom, A. H., 35 Yokohama.
Gubbins, J. H., H. B. M.'s Consulate, Tōkyō.
Hall, J. C., H. B. M.'s Consulate, Yokohama.
Hannen, N. J., Judge, H.B.M.'s Court for Japan.
Hare, A. J., Commercial School, Tōkyō.
Hartzler, Rev. Jacob, 44 Tsukiji, Tōkyō.
Hattori Ichizo, Educational Department, Tōkyō.
Hellyer, T. W., 32 Yokohama.
Hepburn, M.D., LL.D., J. C., 245 Bluff, Yokohama.
Howe, H. A., 23 Cho-oji, Isarago, Tōkyō.
Hunt, H. J., 62 Concession, Hyōgo.
Irwin, R. W., 5 Kiridoshi, Sakaye-cho, Shiba, Tōkyō.
James, F. S., 142 Yokohama.
James, Capt. J. M., 416 Minami Bamba, Shinagawa, Tōkyō.
Jaudon, Peyton, 2 Sannen-cho, Tōkyō.
Jones, Gen. A. C., Nagasaki.
Johore, Maharajah of, Singapore.
Kanda, Naibu, Imperial University, Tōkyō.
Keil, O., 60 Yokohama.
Kenny, W., H. B. M.'s Consulate, Yokohama.
Kinch, Edward, Agricultural College, Cirencester, England.
Kingdon, N. P., 193 Yokohama.
Kirkwood, Montague, 10 Yokohama.
Kitchin, Rev. Dr., 15 Tsukiji, Tōkyō.
Knipping, E., Observatory, Tōkyō.
Knott, D.SC., F.R.S.E., Cargill G., Imperial University, Tōkyō.
Knox, Rev. G. W., 27 Tsukiji, Tōkyō.
Larcom, A., H. B. M.'s Legation, Tōkyō.
Large, Rev. J., Azabu, Tōkyō.
Lindsay, Rev. Thomas, 41 Imaicho Azabu, Tōkyō.
Lloyd, Rev. A., 4, Azabu Shinbori, Tōkyō.
Longford, J. H., H.B.M.'s Vice-Consul, Tōkyō.
Lowell, Percival, Harvard University, U. S. A.
Lyman, Benjamin Smith, Northamption, Massachusetts, U. S. A.
Macdonald, Dr. Davidson, 5 Tsukiji, Tōkyō.
Maclagan, Robert, Mint, Ōsaka.
Macnab, A. J., Nishi-Kobai-cho, Surugadai, Tōkyō.
MacNair, Rev. T. M., 14 Tsukiji, Tōkyō.
Malan, Rev. C. S., Broadwindsor, Dorset, England.
Marshall, Prof. D. H., Queen's College, Kingston, Canada.
Masfen, L., New Oriental Bank Corporation, 11 Yokohama.

Masujima, K., Barrister at Law, Tōkyō.
Maundrell, Rev. H., Church Missionary Society, Nagasaki.
McCartee, M.D., D. B., 79 Chambers St., New York City, U. S. A.
McCauley, Rev. James, 6 Tsukiji, Tōkyō.
Meacham, Rev. G. M., Tsukiji, Tōkyō.
Michaelis, Dr. G., 21 Sannai-zaka Ichigaya, Tōkyō.
Middleton, John, 22 Yokohama.
Miller, Rev. E. Rothesay, 29 Tsukiji, Tōkyō.
Milne, A., 2 Yokohama.
Milne, F.G.S., John, Imperial University, Tōkyō.
Moberly, E. G., Chartered Bank of India, China and Australia, 78 Yokohama.
Mollison, J. P., 48 Yokohama.
Morse, W. H., 178 Yokohama.
Moore, Rev. J. P., 50 Kami Nibancho, Tōkyō.
Mori Arinori, His Ex., Educational Department, Tōkyō.
Mori, S., Minami Jimbōcho, Kanda, Tōkyō.
Muramatsu, Y., Tōkyō.
Murray, LL.D., David, Albany, New York, U. S. A.
Nakamura, M., Tōkyō.
Napier, H. M., Glasgow, Scotland.
O'Neill, John, Cognac, France.
Plunkett, Sir F. R., H.B.M.'s Minister, Tōkyō.
Pole, Rev. G. H., 9 Concession, Ōsaka.
Pryer, H., 78 Yokohama.
Quin, J. J., H.B.M.'s Consul, Hakodate.
Robertson, Russell, H.B.M.'s Consul, Yokohama.
Sanjo, K., Sannencho, Tōkyō.
Shand, W. J. S., 75 Yokohama.
Shaw, Rev. A. C., 13 Roku-chome Iigura, Tōkyō.
Spencer, Rev. J. O., Aoyama, Tōkyō.
Spencer, Rev. D. S., Aoyama, Tōkyō.
Spinner, Rev. W., 12 Suzuki-cho, Surugadai, Tōkyō.
Stone, W. H., 11 Yamato Yashiki, Tōkyō.
Summers, Rev. James, 33-A Tsukiji, Tōkyō.
Takagi, Dr., Tōkyō.
Talbot, W. H., 70 Yokohama.
Thomas, T., 49 Yokohama.
Thompson, A. W., 10 Odawara-cho, Tsukiji, Tōkyō.
Thompson, Lady Mary, Cliff End House, Scarborough, England.
Thomson, John A., 77-A Yokohama.
Trench, Hon. P. le Poer, H.B.M.'s Legation, Tōkyō.
Troup, James, H.B.M.'s Consul, Kobe.

Tsuda, Sen, Azabu Shinbori, Tōkyō.
Turner, T. H. T., 244 Bluff, Yokohama.
Vail, Rev. Milton S., Aoyama, Tōkyō.
Van der Pot, J. J., Netherlands Minister, 71 Bluff, Yokohama.
Villaret, Captain de, 43 Nakano-cho, Ichigai, Tōkyō.
Waddell, Rev. Hugh, Scotch Presbyterian Mission, Tōkyō.
Wagener, Dr. G. V., 1 Yamato Yashiki, Tōkyō.
Walsh, T., 2 Yokohama.
Walter, W. B., 1 Yokohama.
Warren, Rev. C. F., 3 Concession, Ōsaka.
Watson, E. B., 46 Yohohama.
West, M.A., C.E., Charles Dickinson, Imperial University, Tōkyō.
Wheeler, M.D., Edwin, 97 Bluff, Yokohama.
Whitney, M.D., Willis Norton, U. S. Legation, Tōkyō.
White, Rev. W. J., 41 Tsukiji, Tōkyō.
Whittington, Rev. Robert, Toriizaka, Azabu, Tōkyō.
Wilson, Horace, Mechanics Institute, San Francisco.
Wilson, J. A., Hakodate.
Winstanley, A., 50 Yokohama.
Woolley, W. A., H.B.M.'s Consular Service, Hyōgo, Japan.
Wright, Rev. Wm. Ball, Dublin, Ireland.
Wyckoff, M. N., 18 Tsukiji, Tōkyō.
Yatabe, R., Imperial University, Tōkyō.

TRANSACTIONS

OF

THE ASIATIC SOCIETY

OF JAPAN.

VOL XV.

YOKOHAMA:
R. MEIKLEJOHN & Co., No. 26, WATER STREET.

1887.

R. MEIKLEJOHN AND CO., PRINTERS, 26, WATER STREET, YOKOHAMA.

CONTENTS.

PAGE.

Japanese. By Edward Harper Parker 1
The "Yellow" Languages. By Edward Harper Parker..... 13
On the Quasi-Characters called "Ya-jirushi." By Basil Hall Chamberlain .. 50
The Gakushi-kai-in. By Walter Dening 58
The Manchus. By Edward Harper Parker 83
The Manchu Relations with Corea. By Edward Harper Parker 93
Connection of Japanese with the Adjacent Continental Languages. By J. Edkins, D.D., Peking..... 96
On Maritime Enterprise in Japan. By H. A. C. Bonar 103
An Aino Bear Hunt. By Basil Hall Chamberlain 126
The Feudal System in Japan under the Tokugawa Shōguns. By J. H. Gubbins 131
Minutes of Meetings v
Report of Council viii
List of Members xiv

JAPANESE.

By Edward Harper Parker.

[*Read October 13th, 1886.*]

As Mr. Aston truly remarks of Japanese, "the native spelling "represents a more ancient pronunciation, and a knowledge of it is "indispensable for etymological purposes." In the second edition of his able *Grammar of the Written Language*, therefore, he reverts to the ancient, as distinct from the phonetic spelling, which latter he first used, and which is commonly used by Europeans in romanizing Japanese. To illustrate what Mr. Aston means, take the English sentence: "Right "through the island recess:" recollect the German forms *recht durch*, and the Latin form *recedere;* and imagine what a loss to etymological clearness would be bound up with *ryt thru thi yland rises.* The argument which Mr. Aston applies to pure Japanese fits Chinese-Japanese words equally well, and his view that "in their case nothing is gained by an "adherence to the Japanese spelling," which view led him to continue "to give as nearly as possible the actual Yedo pronunciation of the entire "word, irrespective of its spelling in Japanese *kana*" [假名], is susceptible of considerable modification.

The ordinary Japanese, in speaking, has no more idea whether he is using Chinese or native words than an average Briton has how many Teutonic and how many Latin words he uses: consequently when the Japanese finds himself turning *afu* into *ō*, and *kiyau* into *kiyō*, the instinct which guides him with Japanese words in one case will prompt him with Chinese words in the other. Hence the importance of preserving the old *kana* written pronunciation is triple or quadruple at least: it helps us, by furnishing an increased number of instances, to decide

on mere inspection what each *kana* syllable originally was; to judge what the ancient Chinese and Japanese sounds were, and what by that standard they ought now to be; and to measure speculatively by the above lights, and by the light of very modern usage, what may have been the prehistoric relation between Chinese and Japanese.

The learned Motowori, one of the Websters of Japan, published a generation or two ago a table [字音假名便覽] shewing the way in which the commonest Chinese words (whether in *go-on* or *kan-on*) should be written in *kana*. Outsiders will understand the *go-on* [呉音] and *kan-on* [漢音] distinction when it is explained to them that it bears precisely the same relation to Japanese that the importations of Latin and French did and do to English. The Japanese settlers, coming most probably from the continent, drove north the then native race, just as the Saxons drove north and west the ancient Britons: it yet remains to be shewn whether the Japanese language is partly made up of fragments of the said aboriginal tongue, just as English is of fragments of British; but, anyhow, the Romans and the Normans at different periods introduced what may be called the *gall-on* and the *rom-on* of Latin (including Greek) into the language then developing in England; and, as with the *go-on* and *kan-on* in Japan, these importations often present the same Latin word in different forms. For instance, prayer (*prier*) and *imprecation* are our *go-on* and *kan-on* forms of the same word. There is a third form of Chinese pronunciation in Japanese, which may be compared to such an adoption as the frenchified Latin word *clôture* to represent a purely new modern idea. For instance, in addition to the *go-on* and *kan-on* forms of the Chinese character 明 there is the modern Chinese sound *min* or *ming*, used with special reference to the "Ming" Dynasty, and different from the *go* form *miyang* (now pronounced *miyō*) and the *kan-on* form *mei*. It is called the *tang* [唐 now pronounced *tō*] *on*.

So far European and American students of Japanese have gone. But just as, (apart from the borrowings of Latin above instanced as having occurred at different times within the memory of history), there was a time when both the borrowed Latin *frater* and *frère* and the enriched Saxon *bruder* and *brother* were more closely connected with a common stock *bhratri;* so, with Japanese, there is internal evidence, apart from the

go-ons, *kan-ons*, and *tō-ons*, of a time when the borrowed Chinese and enriched Japanese languages stood on a common footing as derivatives from the same ancient stock. As far as I have been able to ascertain, students of Japanese have not even contemplated, let alone demonstrated, this last relation, which, notwithstanding, appears distinctly provable from local matter in hand, without going afield to Accadian or Sanskrit.

One of the most valuable keys to Japanese etymology is the letter ふ, the first two strokes of which form the *katakana*, and the cursive form of which forms the *hiragana* letter now usually called *fu*, pronounced like a strong *who*. In the modern dialects of Canton, Hakka, Foochow, Wênchow, Ningpo, Yang-chow, Hankow, Szch'uan, and Peking, this character is now pronounced *pêt*, *put*, *pouk*, *pai*, *pah pêh*, *puh*, *puh*, *pu*. In Corean it is *pul*. The fact that in north, south, east, and west the present initial is an unaspirated *p* is the first piece of evidence that it always was a *p*.

Of the above dialects, all but the two first have either entirely lost all the entering tone forms (i.e. *p*, *t*, *k*) of *m*, *n*, *ng*, or have substituted either a[1] vowel, a jerk, or a *k*. In Canton and Hakka, as also in Corean Chinese words, the *p* final is almost invariably and uniformly preserved. The occasional pronunciation in French of final consonants (usually left out in speech) shews that their omission and survival in parts of China is not outlandish, but has an exact parallel in Europe. The Latin language in France, as corrupted by the Gauls and Normans, generally omits the 入聲, just as the Chinese language, wherever corrupted by Tartars, Tibetans, Manzi, etc., omits the 入聲. The mere fact that final *p* exists in Kwang-tung, (a place which we have shewn on other historical evidence to represent the oldest spoken Chinese, just as emigrants to isolated Iceland have retained the purest Scandinavian), and with a gap of all China between, again in isolated Corea, is alone sufficient to prove adequately that *p* final is an ancient survival, and not a modern addition. Evidence (as shewn elsewhere) tends to prove that the Japanese largely obtained through Corea,—whether through Corean mouths or *viâ* Corean territory,—the Chinese

[1] For preciser descriptions of each of these dialects, see earlier numbers of the *China Review*.

words adopted within the past 1,500 years into Japanese; so that this circumstantial evidence too would lead us to assume that Japanese-Chinese also originally carried or tried to carry, the final *p*. Where the *go-on* and *kan-on* were spoken in China, and what language is now spoken in the same areas are different questions; for as has been elsewhere pointed out, vast Chinese populations were continually driven south by Tartar invaders, and forced to emigrate by Chinese Emperors, during the period A. D. 300-1300; and during this same period the Chinese language north of the Yang-tsze was moreover extensively corrupted by hordes of immigrant Tartars. I am not yet prepared to say what modern Chinese dialect now best represents the *go-on*, and what dialect the *kan-on* as then existing. I hope to see this demonstrated before long. But meanwhile, (apart from tones, which are utterly unknown to Japanese speech), the *kan-on* and *go-on* both, as represented in Motowori's spelling, resemble Cantonese, Corean and Hakka quite as much as they resemble any other existing Chinese dialect know to me; and therefore, although then, as now, the Japanese probably were only partially successful in representing Chinese sounds in *kana*, the reproduction of the old Chinese sounds in Motowori's spelling is of some value as shewing in a measure what old Chinese was, as well as what the Japanese thought it to be.

Now 邑, and that class of words, is written by Motowori 以不; i. e. with the two *kana* letters now standing for *i* + *fu*. In Corean, Hakka, and Canton, the modern sounds are *ïp*, *yip*, and *yép* respectively. The character 葉, and that class of words, is written by Motowori 衣不; i. e. with the two *kana* letters now standing for *e* (or *ye*) + *fu*. In Corean, Hakka, and Canton, the modern sounds are *yép*, *yap*, and *yip*, respectively.[2] The character 鴨, and that class of words, is written by Motowori 安不, or with the two *kana* letters now standing for *a* + *fu*. The modern Corean, Hakka, and Canton pronunciation is *ap*. Instead of the modern Japanese pronunciations being *ip*, *ep*, and *ap*, however,

[2] In order not to take up too much space, I only take the leading character of each group. Sometimes the initial consonant or vowel may vary in other characters of each group, but the final *p* never varies,—except as is afterwards shewn.

they are *iū*, *yō*, and *ō*. The reason is that the *f* sound in Japanese, besides at best being more like the English or Irish *wh* than the English *f*, is entirely dropped between two vowels in most modern cases. Thus *ifu*, *efu*, and *afu* become *iū*, *eū*, and *aū*. Again, by a process akin to what is called *sandhi* and *gûna* in Sanskrit, *e* is shewn by Mr. Aston to be equal to *i* + *a*, and *au* is equal to long *ō*. Thus we get *iu*, *iau* (or *iō*), and *ō*. The obvious inference, when one sees such a clumsy combination as *efu* to spell "yō," is that this spelling is the remnant of an older pronunciation; just as, with us, *through* or "*thru*," (and words of the class) is the remnant of the older pronunciation *thruch*, *druch*, or *durch*.[8]

Mr. Aston says very truly that the letter *p* (evidently not meant to include the sound *p*) "is entirely foreign to the older Japanese "language," and that "it is only found in Chinese words and in the "present spoken dialect of Japanese, in the latter of which cases it is "usually the result of the assimilation of a preceding consonant to the "initial *h* or *f* of the second part of the compound." He instances 八方 *hachi-hō*, contracted to *happō*; 切腹 *setsu-puku*, contracted to *seppuku*, etc., etc. Far from this being the case, with the sound *p*, it is almost certain on the evidence of what has been or is to be said, that the old pronunciation was *hatpong* and *setpuk*, and the euphonic change (as in the case of such changes as our *application* for *adplication*), has by a most natural process run through the whole language. Mr. Aston adds that "in Chinese words an *m* or *n* at the end of the first part of a "compound has often the effect of changing the *h* or *f* of the second "part into *p*." He instances 南風 *nampū* for *nanfū*; 滿腹 *manpuku* for *man-fuku*, etc., etc. Here, again, the old pronunciation was most probably *nampung* and *nanpuk*, (the final nasals *m*, *n*, *ng* forming in Japanese an indistinguishable *anusvara*, as in Sanskrit, and in any case becoming indistinguishable from each other before a *p*, like our word *imprint* for *inprint*).

---

[8] The Russian *Suvaroff* or *Suwarow*; the English *Leftenent* or *Lieutenant*, *eft* or *newt*; the Greek *Vasilevs* or *Basileus*, are all interesting examples of decay and development, appertaining to the circle of endless changes known as "Grimm's law."

There is no occasion whatever to rush from this to the violent conclusion that the ancient Chinese initial was *p* pure and simple. There is no need to advance one step beyond the point to which we are taken by evidence at hand. As has been shewn in my several papers on the southern dialects of China, and especially in those upon the Hakka and Foochow dialects, the initial pronunciation of many words still there oscillates between *p*, *f*, and *hw*. Thus in Foochow, the vulgar pronunciation of the above word 腹 is *pouk*, though the proper sound is *houk;* whilst in Hakka the pronunciation is *puk* in all cases. Here, then, in Foochow (where *f* is an impossibility) we find the same thing as in Japan,—the utter disappearance of the ancient initial *f* or *ph* in in favour of *h*, except where it survives in *p*. The evidence of Chinese dictionaries points to a confusion at all times between *p* and *f*, and the confusion still continues. It is not at all likely that the confusion was less 1,000 years ago when letters were rarer; and the Japanese, in gradually losing the Chinese initial savouring of *p*, retained it in places where an *h* or *f* would be difficult or cacophonous, i.e. after nasals and surds. As the Japanese have never distinguished between the Chinese aspirated and unaspirated initials, the fact that they had *p'* *(ph)* to deal with, as well as *p*, would all the more encourage any tendency of theirs to lapse into *f* or *h*, which two aspirates are, it is said, extensively confused even now in some parts of Japan, and are more or less confused with each other occasionally by all Japanese perhaps in colloquial.

In Corean Chinese *f* has more absolutely disappeared than in either Japan or Foochow, and *p* is the universal initial for both the *f* and the *p* of China. *P* and *p'* also represent Chinese *p* and *p'*, but the Coreans often aspirate where the Chinese do not, and *vice versâ*. Thus 八 is not *pal*[4] but *p'al;* 風 not *pung* but *p'ung*. There is doubtless a method about this apparent madness, which, however, will be explained, if possible, on a future occasion. When, therefore, it is argued that ancient Chinese *f* "must have been *p*" or "must have been *hw* or *h*" on the evidence of Corea or Japan, it should be recollected that what is sauce for the Corean goose is also sauce for the Japanese or Foochow

[4] In Corean final *l* invariably represents Chinese final *t*.

gander. The safest assumption is that it was what it is,—doubtful and irregular,—and that the Coreans have gradually purified it into *p*, the Foochow people into *hw*, and the Japanese into *h* as an initial and *p* when preceded by a consonant or a nasal; each country according to its own genius.

In Japanese all the *liaps* or *refus* [獵 *riyō*]; the *laps* or *rafus* [蠟 *rō*]; *lips* or *rifus* [立 *riū*]; *faps*, *hafus* or *hofus* [法 *hō*]; *nips* or *nifus* [入 *niū*]; *niaps* or *nefus* [捻 *niyō*], etc., etc., throughout the whole language, either in the *kan-on* or the *go-on* form, correspond strictly with the Corean, Hakka, and Canton forms; but, as I have shewn in my papers on Hakka and Cantonese, the Hakka is more unswervingly regular, judged by ancient tests, than the Cantonese,—as, for instance, in the cases of 法 and 入 (*fap* and *nyip*), which are *fat* and *yêp* in Canton.

The next termination of interest is the letter 于 or 字, which, in *katakana* and *hiragana* alike, is corrupted into a bastard contraction, unlike any Chinese character. By the same train of reasoning as that followed in the case of 不 or *p*, the letter 于 can be shewn to stand for the final *ng* of China. Thus 以 由 于 are *i* + *yu* + *ng* (the last now pronounced *u*), and spell 融 雄, etc., (now pronounced *yū*), that is, those words which are pronounced in "average standard" Chinese *yung* or *hiung* (lower series). In my paper on the Wênchow dialect, I have shewn how the absence of the initial *h* distinguishes the lower from the upper series. Thus, again 以 也 于 spell *i* + *ya* + *ng*, i.e. *iyau* or *yau*, or *yō*, as all the words of the 羊 class are now pronounced. Motowori specially tells us that *iya* is the same as *ya*. With regard to the words 永 and 影, i.e. upper series, Motowori points out that it is only in the *go-on* that they are pronounced *yō* [i.e. *yang*]: he says that in the *kan-on* they are pronounced *ei* or *yei* [i.e. Chinese *ying* or *yeing*]. Now in Hakka and Wênchow 影, or *ying* has still no other pronunciation than that of *yang*, and in Foochow its vulgar pronunciation is *oung*, though its proper sound is *ing*. Here, then, we get not only a corroboration of what Motowori says, but a clue to what was meant by the *kan* and *go* distinctions. This clue will be followed up in due course; but at present the sole object is to shew that 于 stood for *ng*. Without dragging out arguments to a wearisome length, it will suffice to say that words of the *yuny* [用 now *yō*] class are spelt 于 與 用, i.e. *i* + *yo* +

ny; words of the *ung* or *wêng* [翁 now *ō*] class are spelt *o* or *wo* + *ng*; words of the 央 [*yang* or *ang* upper series] class, (still pronounced in Wênchow differently from 陽) are spelt 安 子, i.e. *a* + *ng* for the *go-on*, and *i* + *a* + *ng* for the *kan-on*; and that, throughout the imported Chinese written language, wherever anything ends in *ng*, it is, in Japanese invariably spelt with the final 子. It does not appear absolutely certain that the hybrid *kana* letters representing *u* are derived from 子 *yü*, but it seems certain that they are derived from *some* character now sounding *yü*; and, this being so, it is not wonderful; inasmuch as in many Chinese dialects a large number of *u* or *wu* and *yü* are still pronounced *ngu*, *ngü*, and even *ng* pure and simple. Thus 魚 is usually pronounced *ng* in Hakka, Wênchow, and Ningpo, and 吳 is pronounced *ng* in Hakka, Canton, and Wênchow.

Mr. Aston says the final *n* of the future, e.g. *hikan*, is, in the spoken language changed to *u*, and then forms a crasis with the preceding *a* and becomes *ō*. Thus *hikan* is pronounced *hikō*; and I notice in Mr. Satow's *Kwai Wa Hen* that the latter syllable of this word is written 加 子, i.e. *ka* + *ng*. Mr. Aston also says the Japanese final *n*, as now existing, is more nasal that our *n*, and indeed any one can hear for himself that such words as 一番 are as much *ichi bang* as *ichiban*. I also notice that Mr. Satow spells the *K'ang-hi* [Kō-ki] in the same way, namely 加 子. I do not know if Mr. Satow's *Kwai Wa Hen* professes to give in all cases the correct ancient spelling as laid down by Motowori, but if it is a fact that the proper spelling of the modern Japanese future *an* or *ang* is with a final 子, we get absolute proofs not only that *ō* (spelt 安 子) represents the ancient Chinese *ang*, but that it continues to represent even now the theoretical sound *ang*. To my mind the evidence here given is quite sufficient to establish the claim of the letter 子 to stand for the ancient, and now lost final *ng*, which sound, though lost to the *ng* Chinese part of Japanese, has gradually re-appeared in the *n* Chinese part of Japanese, and in pure inflected Japanese as above described.

The Japanese final *kana* letters derived from 二 and 无, and variously pronounced in Japan *n* and *mu*, seem to be used by the Japanese somewhat promiscuously for final *n* and *m* or *mu*. Motowori used 无 to represent the finals of those Chinese words which in modern Chinese end in *m* and *n*. Now it is a most interesting fact that, in

Wênchow, the only pronunciation of 二 is *n*, i.e. the letter *n*, uttered clearly, but without any describable vowel whatever. Thus 二十 is pronounced in Wênchow *nzai*. With regard to the letter derived from 无, this character is practically obsolete in China, but any occasional use it has is apparently the equivalent of 無, and in Hakka and Canton the colloquial word for "not" or "none" is *m*, i.e. the letter *m* without any describable vowel, whilst in Foochow the same idea is conveyed by *ng*. Thus *mhe*, *mhai*, and *ngsei*, are the colloquial ways of saying 不係 in the two first cases and 不是 in the last case.

Thus, whether the ancient Chinese nasal finals were exactly co-extensive with *ng* and *n* or not, it is at least probable that there were two different nasal finals, one of which was and is a doubtful *n* and *m*, and one of which was and is a doubtful *n* and *ng*, alike in ancient and modern Chinese and in ancient and modern Japanese. In the Sanskrit alphabet there are separate nasals *m*, *n*, *ñ*, *ṇ*, and *ng* corresponding with the sounds *p*, *tt*, *ch*, *t* and *k*, and all these nasals are written with a common nasal mark or *anusvara* before their respective surds. Thus *mápu*, *máttu*, *máchu*, *mátu*, and *máku*, spell *mampu*, *manttu*,[5] *manchu*, *mantu*, and *mangku* respectively.

Unfortunately, however, the nasal final 子, which has been shewn to correspond with modern Chinese *ng*, has also a second use, which destroys the harmony of the Japanese system. The class of words 又由 (pronounced variously *yu* and *yau* almost all over China) is written 以子, *or i* + *u*: the class of words 要夭 (pronounced inversely *yau* and *yu* in most parts of China (*yöe* in Wênchow) is written *e* + *u*, (which means *ia* + *u*, and spells *yō*): the class of words 歐 (pronounced *au*, *ou*, *eu* in China) is written *o* + *u* 於子 and spells *ō*. So with 奥 *a* + *u*; 久 *ki* + *u*; 高 and 教 and 孝, all three classes *ka* + *u*; 口 and 厚 *ko* + *u*; 交 and 者 *ke* (i.e. *kia*) + *u*; 周 秋 收 條 搜 醜, and words of those six classes, all *shi* + *u*; 主 *shi* + *yu* + *u*; 早 草 橘 all *sa* + *u*; 嗽 走 趣 奏 湊 all *so* + *u*; and, in short, in numerous other classes of parallel cases:

---

[5] It is interesting to notice that Corean possesses the Sanskrit distinction between dental *t* and (ordinary English) palatal *t*. For the first the Coreans write *tt*, but it is (as in Sanskrit too) never final.

there can be no mistake that *u* or 干 represents a final which is now almost universally *u* all over China, whether preceded by *a*, *e*, *i*, *o*, or *u*.

There are several ways of explaining this. Firstly, in Wênchow, the modern *ng* final, almost universal elsewhere, has (not partially, as at Ningpo, but) absolutely disappeared in certain classes of words. Thus the words 張 況 龍 (*chang*, *hwang* or *k'wang*, and *lung*) are pronounced *tsae*, *hsüoa*, and *löe;* and therefore, supposing we assume that the ancient nasal, above postulated to have been a cross between *n* and *ng*, had also a tendency to disappear altogether, this assumption applied to Japan would be supported by Wênchowese. On the other hand in Yangchow the other of the two nasal finals disappears (not partially as at Ningpo but) absolutely, in certain classes of words. Thus the words 官 面 (*kwan*, *mien*) are pronounced *kou*, *miei;* and therefore, supposing we assume that the ancient nasal, above postulated to have been a cross between *n* and *m*, had also a tendency to disappear altogether, this assumption would *not* apply to Japan. But, elsewhere, I have shown that Yangchow has very little claim to represent ancient China, for the 淮 country has been frequently overrun, decimated, and kidnapped by Tartars. Ningpo, again, has three nasals: the pure *ng*, the French nasal *n*, and the French nasal *gne*, as in the words *élan* and *Boulogne*. In Foochow there is absolutely but one nasal, i.e. *ng*. In Canton, Corea and Hakka, there are *m*, *n*, and *ng*. In most of the "mandarin" dialects there are but two, i.e. *n* and *ng*. Thus we find that Japanese differs from all, inasmuch as it only retains the ancient nasal *n*, which *n* is in modern practice very much like *ng*, the ancient *ng* having disappeared altogether. After all, then, the Japanese in making the letter *u* do double service for *u* and *ng*, do nothing worse than do the Yangchow people, who turn both *mien* and *mei* into *miei;* i.e. who neglect in speech to make a distinction recognized in the spelling system.

The only conclusion it seems possible to draw is that the Japanese found the *ng* nasal so faint (as it still partly is at Ningpo) that they mistook it for a *u*, just as one unable to pronounce the French word *bon*, might run into the sound *beau* or *bō;* and, indeed, (though I know nothing of Portuguese) I understand something very like this has taken

place in such words as *Callão*. The Japanese final 子 must therefore be pronounced of double value, and therefore defective. The final 二 or 元 always stands for the *m* or *n* nasal of China, and any want of clearness it or they may possess is alike inherent in the original Chinese nasal or nasals.

The Chinese initial *h*, which in most parts of China is almost *kh* before *a*, *e*, *o*, *u*, and *hs* before *i* and *ü*, is uniformly *k* (which included *g*) in Japan. Thus 漢 恨 和 公 喜 and 訓 are *kan*, *kon*, *kwa*, *kō*, *ki*, *kun*. This fact may be of great importance in identifying pre-historic Chinese with pre-historic Japanese. The Chinese *k*, aspirated or not, is *k*.

The Chinese words beginning with *s*, *hs*, *ts*, *sh*, *ch*, *ts'*, *ch'*, are in Japanese grouped under the initials *z*, *s*, *sh*, *ch*, *dz*, and *dj*, but any irregularity in this group is more than equalled in Foochow, where they have only *s*, *ch*, and *ch'* for the representatives of all these. It will be of interest, when we endeavour to prove the pre-historic relation, to notice how uniformly the Chinese *ts* becomes *s* in Japan, e.g. 走 *sō*; whilst, on the other hand, the Chinese *sh* often becomes *dsh*, e.g. 上, *djō*, (usually written *jō* by Europeans). The initial *sh* can only take place in Japanese before *i* (including *iu* or *yu*), and the initial *dz* can only be used in the syllable *dsz* (usually written *dzu*). The Japanese have the initial *tsz* (usually written *tsu*); but it never represents any Chinese sibilant initial: the Japanese cannot say *tu*, and have turned both initial and vowel into something different from *t* and *u*. This also will be of importance in fixing the pre-historic relations foreshadowed above.

The Chinese *t* remains *t* (including *d*) except before *i*, when, as in Corea, it becomes *ch*; and before *u*, when it becomes *ts* or *dz*.

The Chinese *n* may be the means of throwing great light upon ancient Japanese. It is extremely irregular, and appears as *d*, *dj*, *t*, *g*, *y*, etc., besides *n*. Many ancient Chinese words, still used in colloquial, may also be identified by this means. Moreover, there is a remarkable apparent absence, amongst all Japanese initial *n*'s which are not very manifestly modern Chinese, (i.e. within the memory of history), of any connection with any possible Chinese words having the same meaning, *except* with those Chinese words which begin with *sh*, *dj*, or *y*.

Roundly speaking, the Chinese *l* is the Japanese *r*, and *vice versâ*, in both languages always as an initial.

answer, "Very possible; but it is more likely that they altered 1,000 "years ago on principles regarding which modern evidence exists, than "on principles regarding which no evidence survives at all."

Group F., Nos. 74-78, consists of a few words shewing how the final Chinese *k* turns into *ku* as well as into *ki*, just as the final *t* turns into *tsu* as well as into *chi*, (e.g. 質, *shitsu* or *shichi*). No. 75 (and perhaps No. 76) is perhaps too manifestly a post-diluvian word to be classed amongst the ante-diluvian, but, as the entering tone survives in the Foochow colloquial, it is of interest to record the fact.

No. 79, which forms by itself group G, is a solitary specimen, simply because other similar specimens do not happen to have struck the writer's eye.

Group H. goes to the extreme of philological speculation, and is founded on the fact that, whilst Chinese words beginning with *n* also begin with *n* or *t* in Japanese-Chinese of date since A. D. 500; yet, in pure Japanese words beginning with *n*, there is no way of connecting them with ante-diluvian Chinese except by assuming that the Japanese *n* is the representative of something very different in ancient times. Any one who has studied the writer's expositions of the Chinese dialects will see that there is a very close sympathy between *n* and *y*, e.g. Cantonese *yén* and Wênchow *nang*, "a man" [人]. *Y* runs into French *j*, *sh*, *ch'*, and *n* runs into *ng*, *ngi*, *j*, and *y*. No other word but *nori* in Japanese corresponds to the Chinese *ch'éng* 乘, and *nori* always corresponds. The vowel difficulty is disposed of by the fact that, as a rule, all Chinese *êng* are *ō* in modern Japanese. The *ni* in *nikawa* not only supports the view that ancient *n* may be safely connected with modern *y* (Peking *yü*), but is proof of it; for the modern Hakka is *ngi* and *ng* and *i*, and the Hakkas always say *ngi* for what is elsewhere *ni*. Group H. is admittedly speculative, but reasons are given why.

Group I., Nos. 100, 101, gives instances of entering words in *t* with a final vowel in Japanese which is neither *ti* (*chi*) nor *tu* (*tsu*). Assuming that the ante-diluvian Japanese words *shita* and *fude* come from the same source as the Chinese *shit* and *pêt*, we find that the assumption is supported by the fact that the post-diluvian importations from China *zet*, *zetsu*, or *zetu*, and *pit*, *fitu*, or *hitsu* (now pronounced *shtsz*), are much less like the Chinese than the ancient Japanese words.

Moreover, the case of *fude* is supported by the Corean *put*, the post-diluvian Corean-Chinese being *p'il*. On the other hand, Messieurs Satow and Aston derive *fude* from *fumi* + *te* [文 + 手], which derivation, if it were supported by evidence, would destroy my speculative theory.

Group J., Nos. 102-6, suggests four Japanese words of which the termination *ro* corresponds to the Chinese *ng* (or *k*, which is the entering tone of *ng*). Thus Cantonese *shing chik*, *shik*. The suggestion is prompted in all cases by the exact similarity in meaning; and it would be very remarkable if "colour" and "venery" should both be *shik* in (Canton) Chinese and both *iro* in Japanese unless in each case the words were derived from a common origin. It has already been shewn how *sh* or *j* and *y* or *i* run into each other so that the initials need cause no particular doubt. No. 106 needs no special remark.

Group K., Nos. 107-112, contains four words of which the Japanese termination *re* seems as superfluous as the *ki*, *ku*, *ri*, *ru*, etc., of thousands of other words. The sound *nure* is interesting, for, even in Chinese, *no* [懦] and *ju* or *yü* [濡] shew a sympathy between *n* and *y*. *Ume* and *udzume* or *udzumaru* are stated by students of Japanese to be one word: the evidence of this would be useful.

Group L., Nos. 113 to 145, shews how the Japanese excrescence *ri* (or *ru*, which is merely another tense) stands alike for a final Chinese vowel, nasal, or consonant, the root, in fact, being the only essential part. It must be remembered that the Japanese *u* is not usually *oo* or *ü*, but a mute sound unknown to most if not all European tongues. Thus *su*, *tsu*, *dzu*, etc., are *sz*, *tsz dzu;* and *ru*, in the same way, is *r*, *rü*, or *rh*.

Group M., Nos. 146-151, consists of a few monosyllables. The instances of *me*, *ba* [馬]; *ka*, *ge* [下] shew that, in Chinese words imported within historical times, not only is *e* interchangeable with *a*, but sonants with surd initials. There are numerous cases where the Chinese upper series [e.g. 鄉 *hiang*] is represented in Japanese by both a sonant (*gō*) and a surd (*kiō*) initial. This fact disposes of Dr. Edkins' theory that the presence of *b* initial in Japan [e.g. 佛 *butsu*] necessarily points to ancient *b* initial. As a matter of fact, the same character is used for *futsu*, "Fvance"; and, quite apart from the question of *nigori*

Chinese words having the same meaning; and only a dozen Corean words whose hypothetical derivation from the ancient Chinese source finds support in corresponding Japanese words. The fifth column of group R. represents the Corean pronunciation of the Chinese word as adopted within historical times into Corean.

Group T., Nos. 287-325, is also instructive, shewing as it does that if by a stretch of the imagination a few Corean words can be derived from the same source as the Chinese corresponding words, double the number of Corean words can, with much less effort, be derived from the same source as the corresponding pure Japanese words. The conclusion to be drawn from this limited amount of evidence is (1) that there is very fair ground for the hypothesis that (previous to the adoption into Japanese of Chinese words subsequent to A.D. 1) Japanese and Chinese were largely if not wholly derived from one source: (2) that a very much smaller proportion of Japanese (previous to A.D. 1) is derived from the same source as Corean, and that this smaller portion of Japanese is manifestly not derived from the same source as Chinese: (3) that a still smaller proportion of Japanese, (objects of nature only) is to be traced to the same sources as both Corean and Chinese: (4) that a very doubtful and small number of Corean words, (these being words which do not correspond to Japanese words), may, with an effort, be derived from the same source as Chinese words.

To put the conclusion in another form. Apart from Chinese importations into Japanese and Chinese subsequent to A.D. 1, Japanese is $\frac{9}{10}$ Chinese and $\frac{1}{10}$ Corean, whilst Corean is neither Chinese nor Japanese, but has lent something to or borrowed something from Japanese. On the other hand, the grammatical construction of Corean and Japanese is quite similar, whilst both differ from that of Chinese, which, we know from her ancient literature, has not changed much in 3,000 years. This singular state of affairs has a parallel in Europe. English is, say, $\frac{7}{10}$ German and $\frac{3}{10}$ Latin, whilst Russian in neither German nor Latin, but has borrowed something from German. On the other hand the construction of English and Russian is very similar, whilst both differ from that of German.

Group U., Nos. 326-353, exhibits a number of entering tone words which are irregularly fitted with corresponding Japanese words. *Kudzu*

and *kadzu* seem very clear instances of *dzu* (i.e. *dŭ* or *d*) representing the Chinese final *t*. On the other hand *dzu* and *tsū* in other cases clearly represent syllables such as *du* (*t'ou*) and *tuu* (*t'ung*), and not the final *t*. As a rule, it may be taken for granted that *chi* and *tsu* (i.e. *tshi* and *tsz*) interchangeably stand for final *t*, just as *chi* and *tsz* are confused as also *si* and *sz* at Canton. There seems no reason why *chi* and *shi* should not occasionally stand for final Chinese *k*, as, in the cases of 巳, 神, and 鉤, the Chinese dialects are also irregular.

Group V., Nos. 354-359, calls for no special remark. Group W., Nos. 360-387, consists in the main of a number of words in *mi*, the terminations of which in the corresponding Chinese words are *n* or *m*. This group affords unusually strong evidence of the common origin of ancient Japanese and Chinese.

Groups X. Y., Nos. 388-392 and Nos. 393-395, call for no special remarks. In this, as in other groups, the same sound is assumed to have been derived from one source, notwithstanding that elsewhere it is suggested that it may have been derived from another. There is no reason why two very different words should not, as in English, be derived from the same source through different channels;—e.g. brother and fraternal: still we do not claim to have here advanced so far as that degree of certainty: this is but the first and the rawest attempt to substantiate a *primâ facie* case.

Group Z., Nos. 396-428, illustrates all the other groups. The majority of the Japanese words are manifestly derived from the same source as the corresponding Chinese words; but, as in the majority of cases the Japanese sounds are not the same as the Japanese-Chinese sounds of the Chinese characters, it follows either that the said Japanese words were such before the introduction of Chinese in historical times; or that the Japanese words are taken from a purely local source; or that they have corrupted within historical times. *Karashi*, for instance, is *kala* in Wênchow, *kailak* in Foochow, and *chielan* at Peking; whilst *rachi* and *ratsu* are practically the same in Japanese; but both the *ka* for *kai* and the *sashi* for *rachi* are irregular. *Yebi*, again, survives (as far as I know) only in Peking in the sense of "(fish) shrimps", and is probably a very ancient word: on the other hand, nearly every word in Japanese containing the syllable *ye* can be fitted with a corresponding

suggests that *k* (i.e. *h*) in historical Chinese-Japanese and *s* in prehistorical Japanese may be so likewise. The connection between *m* and *l* is suggested by the two words *mori*, and is very doubtful.

Group MM., Nos. 553-559, contains a few illustrations supporting the theory that Japanese-Chinese was largely derived through Corea.

	Pure Japanese Word.	Chinese Dialect.	Chinese-Japanese Form.	Chinese Character Applied.	Meaning.
			Group A.		
1	Nuki	F. niek	chō, netsu	摘, 捏	to pinch up.
2	Fuki	v. C. fuk	fuku	覆	to cover.
3	Hiiki	C. p'ik	heki	僻	biased.
4	Deki	H. tet C. têk	toku	得	achieve.
†5	Mugi	Y. muk C. mêk	baku	麥	wheat.
6	Kuki	C. kuk	koku	谷	a gorge.
7	Kaki	Y. ? kak	kō	蛤	oyster.
8	Tsubaki	P. t'ume	tomatsu	吐, 沫	saliva.
9	Yoki	F. wok C. yüt	etsu	鉞	axe.
10	Sak	C. ch'ák	taku	折	to tear open.
11	Saki	C. ch'ák	taku	坼	to blossom.
12	Kaki	C. wak P. hwa	kaku	劃	to sketch.
13	Kawaki	F. k'auk	kaku	涸	arid.
†14	Kawaki	F. k'ak	katsu	渴	thirst.
15	Seki	H. ts'et, set C. sêk	soku	塞	a narrow pass.
16	Seki	do.	do.	do.	to dam.
17	Beki	F. peik	hitsu	必	must.
†18	Muki	C. v. mok	(?) haku, heki	(?) 發, 剝	to strip off.
19	Ugoki	H. v. & C. v. yuk	?	?	to shift, stir.
20	Tsugi	C. tsuk	shoku dzoku	續	continue.
21	Tsuki	Y. swak	saku	朔	month.
22	do.	W. djüo C. shuk	zoku, shoku	屬	belong, refer to.

†23	do.	C. chuk	chiku	築	to build.
24	do.	Y. shak	saku	索	exhausted.
25	do.	C. ch'ŏk	taku, shoku	戴 or 觸	to stab.
26	Hegi	C. p'ek	heki haku hiaku	剥 or 劈	to strip off.
†27	Hagi	Y. pák	haku	剝	to skin.
28	Waki	C. wok	waku kuwaku	濩	to boil.

Group B.

29	Tawake	P. t'iao-hsi	chō & ki	調戲	to dally, flirt.
30	Sawa	H. ts'au	sō, zō	澤	a gorge.
31	Sowa	C. ts'ou	so	躁	restless.
†32	Shiwa	H. tsiu	shu, su	皺	wrinkles.
33	Kawa	P. 'ho kou	ka, kō	河溝	river, gutter.
34	Chiwa(ri)	C. t'iu	chō	調	to flirt.
35	Suwa(ri)	F. saoi W. zo	za	坐	to sit.
†36	Shiwa(buki)	H. seu	sō	嗽	to cough or hawk.
37	Shiwa(i)	v. W. ts'iu	shu	v. 奥	stingy.
38	Kiwa	H. heu	kō	候 岸	sign, mark, bound.
39	Sewa	H. ts'eu	sō shō	凑	to aid towards.
40	Yuwa(ye)	C. yiu	zō nō	繞	to bind round.
41	Tawa(ke)	v. P. tou (kên)	tō	閒 ? 調	to talk chaff.
42	Fuwa	H. feu	fu, hiū	浮	buoyant.
†43	Yowa(i)(ku)	H. yiu C. yau	djaku niaku, djū niū da	弱柔 (? 嬲)	feeble.
44	Niwa	do.	iū	園	garden.
45	Kawa	C. káu	kō kiō	膠	fish-glue.
46	Yawa(ragi)	C. yau	djū, niū	柔	soft (en).

Group C.

47 Kokoro	It. coro	heart	
48 Hai, he	C. hai, H. he	yes; at your service	
49 Batten	E. but then	but then	
50 Sō	E. so	so, then?	

Group D.

There is apparently, not a single well-authenticated instance of any word beginning with an *h* in Japanese-Chinese and also in Chinese. Hence the tempting connection of No. 48 must be sternly rejected as a mere accident.

51 Êpso	L. absit	none	
52 Hyo	L. Pius	filial	
53 Mot	E. not	not	
54 Manhi	E. many	many	
55 Tomochi	Pidj. too muchy	very	
56 Tto	E. too	also	
57 Ouēi	E. why	why?	
58 Turu	F. tour	round about	

Group E.

59 Tafuru	D. tafel	table	
60 Shabon	F. savon	soap	? Spanish or Portuguese.
61 Botan	E. button	button	
62 Kafuru	D. kagchel	stove	
63 Bidoro	S. vidrio	glass	
64 Tabako	S. tabaco	tobacco	

65 Buranket	E. blanket	blanket		
66 Korori	E. cholera	cholera		
67 Rampu	E. lamp	lamp		
68 Matros	D. matroos	sailor		
69 Pan	F. pain	bread	? Spanish or Portuguese.	
70 Chinchin	Pidj. chinchin	to "chinchin"		
71 Chin	C. ts'in (大 寀)	pet-dog	(usually written 狆林狗).	
72 Sen	C. ts'in / E. cent	cent	(a happy combination).	
73 Chatsu	E. shirts	shirt		
		Group F.		
74 Wayaku	F. ngiok, k'iok	giaku	謔	jesting.
†75 Shaku	F. chia, v. chioh	sha, shaku	借	to borrow.
†76 Soku(i)	F. souk	soku	束	to bind.
77 Daku	F. tak	tō	答	to answer.
†78 Sugu	F. tik Y. tsêh	choku, djiki	直	straight.
		Group G.		
79 Tonic	H. ton	tan	断	to stop short.
		Group H.		
†80 Neri	H. len	ren	練 錬	to temper, etc.
†81 Nashi	C. lai	ri	梨 (子)	pear.
†82 Naga	P. ch'ang	chō	長	long.
83 Narai	C. tsáp	shū	習	practise.
84 Nikawa	F. ngü-ka	giō, kō and kiō	魚 膠	fish-glue.

85	Nibe	F. ngü and p'a	giō, hō	魚 and 膠	isinglass.
†86	No	F. ya	ya	野	wild(erness).
87	Niwa	C. yau	yiu	園	garden.
†88	Nari	H. shang	sei, djō	成	become.
†89	Nori	H. shin	djō	乘	to ride, mount.
90	Nai, nau	P. jau, nau	zō, nō	繞 撓	to twist.
91	Nao (nawo)	C. yau	yiu	猶	yet
92	Netsu, Natsu	W. ngie	netsu, setsu	熱	fever, summer, hot.
93	Nata	H. yet	yetsu	鉞	hatchet.
94	Nami	P. ch'ang	djō	常	ordinary.
95	Neji	C. ning	dō, nō	擰	screw, twist.
†96	Neji (ke)	C. ning	tei, nei	佞	specious.
†97	Ne (bai)	P. nien	ten	黏	sticky.
†98	Nama	C. sháng	sei	生	raw.
†99	Namari	P. ch'ien c. yün	yen	鉛	lead.

Group I.

†100	Shita	H. shit	zetsu	舌	tongue.
†101	Fude	C. pêt	hitsu	筆	pen-brush.

Group J.

†102	Shiro	C. shing	sei, djō	城	walled place.
†103	Shiro	W. dzi	choku	値	value, exchange.
†104	Iro	H. set	choku	色	colour, venery.
†105	Iro	C. shik	shoku	色	colour, venery.
106	Kiyō	W. kiang	kon kin	今	to-day.

		Group K.		
†107 (U) me	Y. mae	mai, bai	埋	to bury.
†108 (Udzu) maru	W. ma			
109 Kure	P. 'hu	ko	糊	dim.
†110 Kure	F. ngu	go	吳	Ningho, etc.
111 Mure	C. mui	me, bai	霉	musty.
†112 Nure	P. ju	dju	濡	get wet.
		Group L.		
113 Kari	C. ka	ka	假	to borrow.
114 Shiri	C. shi (fêt)	shi	屎	buttocks.
115 Hiri	H. p'i	hi	屁	eject from anus.
116 Shiro, suru	C. shi Hank, Sz.	shi	施	to do.
117 Yari	P. jang	djiō	讓	to permit.
118 Kuri	P. k'ungk'u	kō, ku; kō, ko	空 刳	hollow, to scoop.
119 Furi	C. fung	fū, hō	風	department.
†120 Tōri	C. t'ung	tō, tsū	通	penetrate.
121 Yuri	H. yung	yō	容	lax, allow, pardon.
122 Yeri	Cor. yêng	rei, riō	領	collar.
123 Sori	H. sot	satsu	刷	to scrape, brush.
124 Nuri	P. jun, ju	djun, dju	潤 濡	to daub.
125 Heri	H. pen	hen	邊	a border.
126 Heri	H. ken	gen, kan	減	diminish.
†127 Chiri	H. chin	djin	塵	dust.
128 Nurui	W. yüe	on, un	溫	tepid.
129 Ori	F. wi, W. yü	i	委	to bend, devote to.
130 Furi	H. fui	hi	霏 or 飛	fall (as snow).

131	Yuri	C. yu	djō, niō	說	to pardon.
†132	do.	do.	yō	搖	to shake.
133	Tsuri	C. tiu	chō	釣	to fish, hang.
134	do.	do.	chō chō	弔 吊	to change, extract.
†135	Ori	F. wi, W. yü	i	爲	to be.
136	Ori	W. hü	i	緯	to weave.
†137	Ari	C. ngai	gi, ngi	蟻	ant.
138	Ari	C. wai	i	爲	to be.
139	Kari	C. kot, F. kak	katsu	刈	to reap.
140	Furi	C. fai H. fut	ki, futsu	揮 拂	shake, reject.
141	Iri	H. nyip	djū, niū	入	to enter.
142	Keri	H. k'et	ketsu	蹴	to kick.
143	Tori	H. t'ot	tatsu	奪	to seize.
144	Uri	P. yü	jiku	賣	to sell.
†145	Heri	H. k'iam	ken	謙	humble.

Group M.

146	Ye	P. ya	?, a	枝 了	a branch.
147	Ye	P. pa	ha	把	a handle.
148	Ye(buri)	P. p'a	ha	耙	a harrow.
149	Wa	W. wa	kuwan	環	a ring.
150	Ha	C. nga	ga, ge	牙	tooth.
†151	Wa	C. pa	ha	把	one piece (bird, etc.)

Group N.

152	Tam(eshi)	C. t'am	tan	探	to try, examine.
153	Tama(ge)	C. tan	tan	憚	startled.

154 Tama(ni)	C. tan	tan	單	seldom.
155 Tama	C. tan	tan, dan	彈	a ball.
156 Tama(go)	C. tan	tan	蛋	an egg.
167 Kama	C. kan	kan	奸	artifice.
158 (O)kama	C. kan	kan	(男) 姦	pederasty.
		Group O.		
†159 Kara	P. k'o, Y. k'ak	kaku	殼	empty shell.
†160 Kuro, Kura	P. hê C. hák	koku	黑	black, dark.
161 Hira	H. p'ing	hei	平	even.
162 Kara	P. han	kan	漢	China.
163 Kara	P. han	kan	韓	Corea.
164 Kura-kura	P. hun	kon	昏	dizzy.
		Group P.		
165 Ubu	P. p'u	boku	樸	simple.
†166 Iwo or uwo	H. ng P. yü	gyō	魚	fish.
†167 Uma	H. ma	ma, ba	馬	horse.
168 Uwa	W. wa	guwai, ge	外	outside.
†169 Ume	Y. mei	bai	梅	plum.
170 Umai	W. mi; mai	bi, mi; bi, mi	味 寐	savour; sleep.
171 Usu	H. sz	so, sho	疎	not dense.
172 Uchi	W. v. ti	tei; ri	底 or 裏	inside.
173 Ude	F. ch'iu	shu	手	arm.
†174 Uji	W. zz	shi	氏	family, Mr., Mrs.
†175 Ishi	P. shih	seki, djaku	石	stone.
176 Iki	F. k'ei	ki, ke	氣	breath.

†177	Iye	H. i; i	i;	醫 愈	to (be) cure(d).
†178	Iwaku	H. yet F. wak	etsu, watsu	曰	(he) spoke.
†179	Iyaku	Y. yak	yaku	葯	medicine.
180	Iwai	C. wai w. ü	i	慰	console, felicitate.
181	Owari	P. wan	kan	完	to end.
182	Oku	Co. hu; H. heu	kō, go; kō, gu	後 候	behind, tardy.
†183	Obū	W. vu	fū, fu	負	carry on back.
184	Oki	H. ki	ki	奇	to place.
†185	Oki	F. k'i	ki	起	to arise.
186	Waga	P. wo W. ng	ga	我	myself.
187	Asa	F. sae	shi	麻	hemp.
†188	Oshi	Cor. ch'wi	sui, tai	推	to push.

Group Q.

189	Hiki	F. v. peik	batsu	拔	to drag, draw.
†190	Shiwo	v. F. sieng	yen	鹽	salt.
†191	Shiwo	Cor. cho, C. ch'iu	chō	潮	the tide.
192	Komori	F. k'aung	kon	困	to confine.
193	Kurushi	P. k'u	ko, ku	苦	to suffer pain.
194	Sama(shi)	H. siang	sei	醒	to wake.
195	Saguri	T. shaku	saku	索	to search for.
196	Ku(chi)	P. k'ou	kō, ku	口	mouth.
197	Kutsuwa	P. ch'üch'ü	?		sort of cricket.
198	Kibishi	H. kip	kiū	急	urgent.
†199	Sukume	C. shuk	shiku	縮	shrink, contract.
†200	Shiru	H. chip C. shi	shu, shi	汁 鼓	sap, juice.
201	Utsu(ra)	C. wêt	kutsu, ketsu	屈	hollow, to hollow.

202	Kiyoi	C. kít	ketsu	潔	clean.
203	Hamari	C. hám	kan	涵	imbue, immerse.
204	Ku(ra)	P. k'u	ko, ku	庫	storehouse.
205	Kit(anai)	C. (m) kít	(fu) ketsu	(不) 潔	dirty.
206	Kashi	C. ka	ka	假	to lend.
†207	Itoi	C. íp, ím	yō, yen	厭	weary of.
208	Shaku(ri)	Y. shak	shaku	勺	to scoop out.
209	Semai	C. tsím	sen	尖	narrow (pointed).
210	Semari	H. ts'im	shin	侵	press upon.
†211	Mochi	C. mong	bō, mō	望	15th of moon.
212	Machi	P. wang	mō	望	to expect.
213	Watari	F. wok H. yet	yetsu	越	pass over.
214	Watarai	F. wak C. wut	katsu	活	to live.
215	Hed(ate)	H. pet	betsu	別	separate.
216	Hechi(ma)	H. pet	betsu	瓢	sponge, snake-gourd.
†217	Kuya(mi)	W. hwai	kai, ge	悔	repent.
†218	Kui	F. hwoi	do.	do.	regret.
219	Kui	P. hwei	kai, kei	噬	to bite.
220	Sama	C. chong	djō	狀	appearance.
221	Sa(me)	C. sha	sa	鮫	shark.
†222	Ka	P. 'ho	ka	荷	a load.
†223	Shit(ori)	H. ship	shu, shitsu	濕	damp.
224	Yo(roke)	C. yiu	yō	搖	to stagger.
†225	Hi(kui)	F. pi	hi	卑	low, humble.
†226	Tat(ami)	C. tit	djō	疊	pile up.
†227	Mod(ashi)	H. met	moku, boku	默	be silent.
†228	Mau	C. mou	bu	舞	to posture.

277 Kīm	kimi	H. kiun	lord.	君
278 Kom	kuma	C. hung	a bear.	熊
279 Mal	mma	C. ma	horse.	馬
280 Kêi	kai	C. hái	crab.	蟹
281 To (yachi)	(bu)ta	F. tü	pig.	猪
282 Tot	do.	do.	do.	do.
283 Chêl	tera	C. ch'át	monastery.	刹
284 Mil	mugi	Y. muk c. mêk	wheat.	麥
285 Kurim	kumo	F. hung	cloud.	雲
286 Ttărita	tataki	P. ta N. tau[1]	to strike.	打

Group T.

287 Shima	syêm	island.
288 Ushi	syo	a cow.
289 Kata	kyêt	side.
290 Koto	kêt	thing.
291 To-mo	to	even though.
292 Midzu	mul	water.
293 Hachi	pêl	bee.
294 Patchi	pachi	breeches.
295 Haru	pom	the spring.
296 Kachi	kêtta	on foot.
297 Chichi	chêt	milk.
298 Kasa	kat, katsi	a hat.

[1] In the Kangkien 刹 (Cant. *ch'át*) is stated to be a Sanskrit word, and the corresponding Corean form should be *ch'ál*: cf. Mongol *chao*.

Group R.

254	Na(kwi)	C. lötü	jackass	驢	ryê.
255	No(sai)	C. lo	mule	騾	ra.
256	Kai	Y. Kêö	dog	狗	ku.
257	Ssĭ(ta)	W. si	write	寫	sya.
258	K'o	C. (pei) ko	nose	no character	
259	T'a (ta)	C. t'an	prepare cotton	彈	t'an.
260	Ch'êt	F. ch'ö	first	初	ch'o.
261	Mot	F. moa	not	no character	
262	Sso(ta)	P. shê	to shoot	射	sia.
263	Nap	C. (sek) lap	lead	鑞	rö.
264	Paraita	C. p'án	look forward	盼	pan.
265	do.	F. pa	to get white	白	pĕik.
266	Kit(ta)	H. kip	draw water	汲	kĭp.
267	Put(ch'ita)	C. p'ut	to fan	撥	pal.
268	Chĭm-sĭng	H. kim	animals	禽 and 牲	kĭm-sĕing.
269	Kĭm-sĕing	H. sang			
270	Sĕing-kak	Y. sêng and kak	to think	生覺	sĕing-kak.
271	Put (ta)	C. fu	to lean, stick to	附	pu.
272	Put (tĭlta)	C. fu	to support	扶	pu.
273	Kuk	H.? k'ok	soup	臛	hak.
274	Mal(ta)	C. mêt	don't !	勿	mul.

Group S.

275	Yak tai	rakuda	C. lokt'o	camel.	駱駝
276	Tai	take	F. töük	bamboo.	竹

277 Kĭm	kimi	H. kiun	lord.	君
278 Kom	kuma	C. hung	a bear.	熊
279 Mal	mma	C. ma	horse.	馬
280 Kêi	kai	C. hái	crab.	蟹
281 To (yachi)	(bu)ta	F. tü	pig.	猪
282 Tot	do.	do.	do.	do.
283 Chêl	tera	C. ch'át	monastery.	刹
284 Mil	mugi	Y. muk c. mêk	wheat.	麥
285 Kurim	kumo	F. hung	cloud.	雲
286 Ttărita	tataki	P. ta N. tau[1]	to strike.	打

Group T.

287 Shima	syêm	island.
288 Ushi	syo	a cow.
289 Kata	kyêt	side.
290 Koto	kêt	thing.
291 To-mo	to	even though.
292 Midzu	mul	water.
293 Hachi	pêl	bee.
294 Patchi	pachi	breeches.
295 Haru	pom	the spring.
296 Kachi	kêtta	on foot.
297 Chichi	chêt	milk.
298 Kasa	kat, katsi	a hat.

[1] In the Kangkicn 刹 (Cant. *ch'át*) is stated to be a Sanskrit word, and the corresponding Corean form should be *ch'ál*: cf. Mongol *chao*.

299	Ahiru	ori	duck.
300	(Tsu)muri	mêri	the head.
301	Kori	kori	basket.
302	Mori	moi (müe)	a copse.
303	Nawa	no	rope.
304	Kara	koro	because of.
305	Ku	ko	and.
306	Yako	yêho	box.
307	Hi	hai	the sun.
309	Toki	ttai	time.
309	Kama	kama	fire-place.
310	Na	na (mul)	cabbage, etc.
311	Tateru	tatêra	shut!
312	Nao (shi)	nā (tta)	convalesce.
313	Tare	tīrī tara (uta)	hang down.
314	Nora	nōlla	pleasure-seeking.
315	Tari	ta	suffice.
316	Ki	(nam) ki	wood, tree.
317	Kaki	kām	persimmon.
318	Taki	tahi (ta)	to set fire.
319	Anu, nai, nu	ani, an, n,	not.
320	Yū	(suk) nyung	hot-water.
321	Ko(no)	kī	this.
322	So(no)	chê	that.
323	Ka	ka	the ? particle.
324	E or ye	êi	(prep.) on, to.
325	Uye	ut, u-êi	on, above.

Group U.

326	Tochi	C. lut	ritsu	栗	chestnut.
†327	Hachi	H. pat	hatsu	鉢	a bowl.
328	Hachi	C. fat	hatsu	發	dismiss.
329	Tachi	H. t'ot	datsu	脫	take away.
330	Hatsu(ri)	H. fat	batsu	伐	to cut down.
†331	Atsu	H. nyet	netsu	熱	hot.
†332	Yatsu	C. pat	hachi	八	eight.
333	Kudzu	C. kot	katsu	葛	dolichos trilobus.
†334	Kadzu(ra)	F. kak	do.	葛蘿	do. tuberosus.
†335	Chōdzu[2]	F. ch'iu; chui	shu; sui	手水	hand-washing.
†336	Jōdzu	F. siong ch'iu	djō shu	上手	clever at.
†337	Dzutsū	W. diu t'ung	tō and dzu; tsū	頭通	head-ache.
†338	Tsui	H. tui	tai	對	a pair.
†339	Tsui (de)	C. tsöü	djo	序	next in order.
†340	Hadzu	W. podiu	ha; tō and dzu	巴豆	croton.
341	Kadzu	H. kaisz, kosz	ka, su	個數	items.
342	Sashi	C. chát, ch'áp	satsu; sō	札挿	to insert.
343	Dashi	H. t'ot, F. t'auk	datsu	脫	to eject.
†344	do.	H. ch'ut F. ch'ouk	shutsu	出	do. , pay.
345	do.	C. têt F. touk	totsu	突	suddenly.
†346	do.	H. t'ok F. t'auk	taku	托	pretext.
347	do.	C. tüt F. twak	tatsu	奪	seize suddenly.
348	Heshi	H. yit	yoku	抑	keep down.

[2] *Udzu*, "a whirlpool", and *midsu*, "water," are further instances shewing that *dzu* is to the various Chinese forms of 水 what *dzui* is to the various Chinese forms of 隨.

349	Fushi	H. p'et	fuku	匐	to crouch.
†350	Ashi	Y. ak	aku	惡	evil.
†351	Oshi	C. at and ap	ō	押	constrain.
352	Oshi(dori)	C. ap	ō	鴨	a duck.
353	Hashi	H. fat	hatsu	筏	a bridge.
			Group V.		
†354	Uru(dzuki)	C. yun	djun	閏 (潤)	intercalary moon.
†355	Uru(oi)	C. yun	djun	潤	moist.
†356	Maru	P. wan	gan	丸	a ball.
357	Mawaru[3]	P. wan	wan	灣	to move round.
358	Kawaru	P. 'hwan	kan	換	to change.
359	Waru	W. vang	fun	分	to divide.
			Group W.		
360	Kami	C. kán	kan	簡	paper.
361	Shimi	C. chim	sen	沾	to stain.
362	Shimi	H. shim	shin	深 or 甚	deeply penetrate.
363	Gami	No record[4]	gon, gin	斷	to scold.
†364	Nomi	C. yêm	yin	飲	to drink.
365	Tsumi	P. t'un	chun, ton	屯	to accumulate.
366	Umi	C. nêm		no character.	to ripen, soften.
367	Sami	C. ts'am	zan	讒	to slander.
368	Yomi	H. nyam	nen, ten	念	to read.

[3] Kuru-kuru-mawaru c.f. 曲曲灣灣.

[4] A British officer was officially described by the Viceroy Tso as possessing this quality or appearance, but I have no Chinese record of the sound of the character.

369	Kemi	H. ken	ken	見	to look over.
370	Kumi	H. k'iun	gun	群	a company.
†371	Kimi	H. kiun	kun	君	lord.
372	Komi	F. houng	kon	混	mix confusedly.
†372	Fumi	W. vang	bun, mon	文	writing.
†373	Seme	C. shim H. sham	sen	蟬	cicada.
†374	Somi, somi	P. jan H. nyan	sen	染	to dye, be dyed.
375	Yemi	C. ch'ên	shin	哂	to smile.
376	Imi	C. īm F. hieng	ken	嫌	to dislike.
377	Kami	H. ham	gan	咬	to bite.
378	Hami	do.	gan	銜	a bit, to swallow.
379	Yamai	P. yang	yō	恙	sickness.
380	Sumi	C. shing	sei, djō	成	to complete.
†381	do.	C. ch'ing	chō, tō	澄	unsullied.
382	Shimo	C. sin	sen	霰	hoar-frost.
383	Tomo	F. tung	tō, dō	同	with.
384	Shimai	C. shing	sei, djō	成	to conclude.
385	Umi	H. ngiung, ngion	tō, nō, djō	濃	soft, ripe.
†386	Umi	H. lung	tō, nō	膿	pus
387	Shimi	C. ts'im	sen	鑽	to pierce.

Group X.

†388	Karu	W. kiang.	kei	輕	light.
389	Yurui	H. yung	yō	容	slack, relax.
†390	Kurui	W. djüoa	kiō	狂	mad.
391	Kurui	W. ch'üe	kutsu	屈	crooked.
392	Kuru(ma)	C. köü	kio	車	a cart.

Group Y.

393 Kake	F. k'wok	ketsu	缺	notch, defect.
394 Take	Y. tak	taku	度	the measure of.
395 Take	F. töük	chiku	竹	bamboo.

Group Z.

396 Chichi	P. tictic	tata, shasha	爹爹	father.
†397 Samisen	H. samsen	sansen	三線 or 絃	banjo.
398 Karashi	C. Kailát	kairatsu	芥辣	mustard.
†399 Tsuchi	P. t'uti	tochi, todji	土地	earth.
†400 Zōri	C. ts'oulei	sōri	草履	straw shoes.
†401 Yashi	F. yachi	yashi	椰子	cocoa-nut.
†402 Shige	C. ch'i nga	shiga, shige	齒牙	teeth.
†403 Zakuro	shakliu	jakuriu	石榴	pomegranate.
†404 Himashi	P. pimatsz	heimashi	蓖麻子	castor (oil).
†405 Futon	H. p'ut'on	hodan	蒲團	cushion.
†406 Gama	P. hama	kame, kaba	蝦蟆	bull-frog.
407 Samba	C. sháng p'o	seiba	生婆	midwife.
†408 Biwa	P. p'ip'a	hi, ha; bi, ba	批杷	loquat.
†409 Kuwashi	Hun. kotsz	kuwa shi, kashi	果子	sweetmeats.
410 Kururi	P. kulu	koro, kuro	轉轆	to revolve.
†411 Rappa	P. lapa	ratsu hatsu	喇叭	a bugle.
†412 Biwa	P. p'ip'a	bi, ha	琵琶	a lute.
413 Moya	C. mou, ha	hu, mu, hō; ka	霧霞	fog.
†414 Mukade	F. ngukung	gokō (te)	蜈蚣(手)	centipede.
415 Yebi	P. psiami	ka; mei, bai	蝦鮞	shrimps.
416 Sakai	Hank-saikai	saikai	塞界	boundary.

†417	Hi	F. hwi	ka, kuwa	火	fire.
†418	Kuwa(ji)	P. hwo.	do	do.	do.
419	Me	P. ma; C. v. na	bo; ? v.	媽 v. 嫲	female.
†420	Mimi	H. ngi.	dji, ni	耳	ears.
421	Tama	C. tan	tan	彈	a ball.
†422	Iwō or yuwō	P. liung hwong	riū, kuwō	硫磺	sulphur.
423	Yaya	F. ya	(coll.)	? v.	pretty considerably.
424	Kiyatatsu	C. kaitap	kai tō	階蹛	step-ladder.
†425	Yusu	C. yung shü	yō ju	柊樹	*Ficus* (genus).
426	Hishi	P. pich'i	hotsu, bochi; sei, sai	菱蒺	caltrops.
427	Yutaka	F. yüteik	utaku, useki	雨澤	abundance.
428	Mō	F. mwang			just [allow me.]

Group AA.

429	Tsu	do	P. tu, tou	都
430	Shi	su	C. chi, tsz	子
431	Tatsu	dachi	C. lăp, laap	立
432	Ka	ge	C. ha	下
433	Shō	djō	C. shōng	上
434	Tai	dai	P.tai, ta	大
435	Jitsu	nichi	F. ik, nik	日
436	Hap	pa	C. pat	八
437	Riū	rltsu	H. lip, lit	立笠

Group BB.

438	Hayari	W. hiang	kō, kiō	興	in vogue.
439	Serai	H. tsen	sō	憎	envoy.

440	Seri	Y. tsên	sō	爭	contend.
441	Yeri	W. liang Co. yêng	rei, riyō	領	collar.
442	Sari	C. H. P. san	san	散	abandon.
443	Saraye	P. ts'an	san	參	to con.
444	Taye	P. twan	tan, dan	斷	cut off.
†445	Kuwaye	C. hām	kan	銜 呣	hold in mouth.
446	Sui	C. shün	shun, sen	吮	to suck.
447	Kare	P. kan	kan	乾	dried.
†448	Tate, Tatsu	C. láp	riū, ritsu	立	stand, set up.
449	Toru	C. na	ta	拿	to take.
†450	Tori	F. cheu H. tiau C. niu	chō	鳥	a bird.
451	Taye	H. lai P. nai	tai	耐	to endure.
452	Kuwaye	C. kwai	ki	歸	to join, add.
†453	Chiye	C. chi, F. hie	chi; ye, kei	智 慧	cleverness.
454	Koye	H. hiong	kiō	響	a sound.
455	Yuye	H. yu	yū	由	cause, season.
†456	Hoye	F. hie	hai, bei	晞	to bask.
457	Soye	P. ts'ou	sō	湊	subjoin.
458	Moye	C. miū	miō, biō	苗	to sprout.
459	Kaye	Y. kai	kai	改	to change.
†460	Kaye(ri)	C. kwai	ki	歸	to return.
461	Kuwaye	P. 'hwei	kuwai	會	to combine.
462	Haye	C. fai F. hwi	ki	輝	brilliancy.
463	Kiye	H. ki	kiyo	去	vanish.
464	Kiya(ra)	C. wai	ai, ei	菅	aloes.
465	Kai	P. 'hwai	kai	懷	to sustain, feed.

466	Kowai	C. kwai, wai	kai, ke; kai	怪懷	dread, anxious.
†467	Mayu	P. mei	bi	眉	eyebrows.
468	Kayu	C. kái	kai	癬	itch.
469	Koi	C. k'au	kiū, gu	求	to invite.
470	Koi	F. kau	kō	厚	thick.
471	Koi	C. kau	kō	媾	sexual love.
472	Tsuyu	C. sun	shin	汎	freshet.
473	Haji(me)	C. fát F. hwak	hatsu	發	to begin.
474	Haji(ke)	do.	do.	do.	to burst.

Group CC.

475 *Fude*, a pencil, from *fumi-te*.

476 *Deki*, ready, able, from *deru*, "issue", and *kuru*, "come."

477 *Chōzu*, hand-water, from *té-midzu*.

478 *Beki*, can, must, from the root *bé*.

479 *Ba*, "a site," "enclosure," "court," from *niwa*, of which it is a corruption; and therefore 院 [W. yüe] is morely likely than 圃.

Group DD.

480 Saburo for sam or sanro 三郎.

481 Samisen for sam or sansen 三絃.

Group EE.

482 Katchiu, a helmet, for kapuchiu, or kōchiu 甲冑.

483 Djitchō
484 Djippun } ten { chairs / dwts. / feet } for djip, djifu, or djū { chō / fun / shaku } + { 頂 / 分 / 尺

485 Djisshaku

486 Ammari "too much," or *amari*,=amu mari.

Group FF.

487 Tochaku 土着.
488 Sentaku 洗濯.

Group GG.

489 Mumyêng, cotton cloth, for mok-myên 木棉.
490 Păi-ch'ai, cabbage, for păik-ch'ai 白菜.
491 Pu-chok, insufficient, for pul-chok 不足.
492 Momen, cotton-cloth, for mokumen 木棉.
493 Nihon, Japan, for Nichihon or Nippon 日本.
494 Rakan, bacon, for Rapukan or rafukan or rōkan 腙乾.
495 Chito, "same as *chitto*, 'a little, at all'."

Group HH.

496 Moji, "characters," for mon-ji [文字]
497 Fukki, wealthy, for *fuki* (Chinese *fu-kwei*)
498 Sakki, "emphatic way of pronouncing *saki*, 'before'."
499 Nanni, "emphatic way of pronouncing *nani*, 'what'."
500 Sorekkiri, colloquial way of pronouncing *sorekiri*, "that only".
} and many others.

Group II.

501	Kane	C. kan	kan	艱	difficult.
†502	Kane	H. kian	ken	兼	act doubly.
†503	Kane	W. kiang	kin	金	metal.
504	Kane	H. ken	ken	堅	hard.
505	Yane	H. yam	yen	簷	roof.
506	Hane	P. p'ien	hen	騙	prance, jump.

507 (Kubi) Hane	P. p'ien	hen	駢 (首)	cut off (head).
508 Tana	C. t'an	nan, dan	棚	shop, shelf.
509 Futo	H. fut	kotsu	忽	suddenly.
510 Sata	C. ch'át	satsu	察	discriminate.
511 Kuni	H. k'iun	gun	郡	country.
†512 Seni	W. & N. zie(n)	sen	錢	money.
513 Samui	ts'án	san	慘	chilly.
514 Waya	H. hiau	kō, gō	囂	noise of voices.
†515 Saya	H. siau	shō	鞘	scabbard.
516 Saya	C. sau, siu	shō	繡 綃	damask.
517 Saya(gi)	H. siau	shō	蕭	to rustle.
518 Miya	H. miau	biyō	廟	temple.
519 Hiya	C. ping	hiyō	冰	cold.
520 Kachi	C. haak F. k'aik	koku	克	victory.
521 Hechi	H. pet	betsu	鼈	(certain) reptile.
522 Kechi	C. kíp H. hiap	kiō, 5	怯	stingy, craven.

Group JJ.

523 Hebi ichigo	C. chep'ou	snake-berry	蛇 莓	wild strawberry.
524 Akago	P. ch'ih-tsz	red-child	赤 子	baby.
525 Hirame	C. pi-muk	paired eyes	比 目	sole-fish.
526 Komugi	P. siao-mei	small corn	小 麥	wheat.
527 Ōmugi	P. ta-mai	great corn	大 麥	barley.
528 Saru no koshikake	P. kou niao t'ai	ape (dog) stool	狗 尿 台	toadstool.

529 *Yo*, "four," is used in Chinese combinations instead of *shi* or "four," on account of the similarity in sound with *shi* 死 "dead". So, in Cantonese, *t'ung shing'*, "almanac" is used instead of *t'ung shu*, on account of the similarity in sound between 書 and 輸 "a book" and "defeat".

Group KK.

530 "Soy" seems to be derived from the vulgar Japanese *shoy*, the common pronunciation of Shō-yū, being a corruption of *shiau* or *shiang-yu*, i.e. the Chinese *tsiang-yu*, 醬油.

531 "Bonze" is apparently derived from bō-dzu 浮圖, the mediaeval word for "Buddha" or "Buddhism." The second character is pronounced *dzu* also in the word *yedzu*, 繪圖, "a drawing".

Group LL.

†532	Soro-soro	P. hsü hsü	djo-djo	徐徐	gently.
533	Toki	F. seik	seki	釋	melt, undo.
534	Soko-soko	C. ts'uk	soku	促	hastily.
†535	Yagi	P. Yang	yō	羊	goat.
536	Yanagi	P. Yang	yō	楊	willow.
537	Aogi	P. Yang	iyō	颺	winnow.
538	Aogi	P. Yang	giō	仰	look upwards.
539	Sagi	Y. hak	kuwaku	鶴	white egret.
540	Sage	F. hiong	ken	懸	suspend.
541	Sage	C. hong	kō	降	to abase.
542	Kutsu	F. and H. k'iak	geki	屐	shoes.
543	Kudasai	P. ch'ü	kutsu	屈	to deign.
†544	Ochi	C. lok	raku	落	fall, omit.
545	Uchi	C. uk	oku	屋	house.
†546	Tsuchi	P. t'u	to	土	earth.
†547	Kuchi	P. k'ou	kō, ku	口	mouth.
548	Tsuchi	P. ch'ui	sui, tsui	錐	hammer.
549	Shamuro	H. siamlo	senra	暹羅	Siam.
550	Mutsu	C. luk	roku	六	six.

551	Mori	C. lêm	rin	林	a wood.
552	do.	C. lêm	rin	淋	to leak.

Group MM.

553 Hiang-ta [香茶] "fragrant tea," instead of *hiang ch'a*, and *Tasik* [茶食] "sweetmeats", instead of *ch'astik* seem to point to words derived direct from Fu Kien

554 *Yakujō* and *yak cho* are Japanese and Corean [約條] colloquial for "Agreement", though this is not so in China.

555 *Tangsin* and *purang-sing* [當 and 本身] are Corean and Foochow colloquial for "You, Sir", to a stranger.

556 *Mulgên* and *mêt kin* [物件] are Corean and Canton colloquial for "thing"; not so it seems, in any other Chinese dialect.

557 *Mudji*, *musă*, mousz. These are colloquial Japanese and Corean [無事] for "well", "all right", and colloquial Cantonese for "all right". I do not think that the colloquial expression survives elsewhere in China.

558 *Itaku* and *iitak* are Japanese and Corean [依 or 倚托] colloquial, but hardly survive in any Chinese colloquial dialect.

559 *Tei-nei* and *chêng-yêng* are colloquial Japanese and Corean for [叮嚀] "carpet", "polite", in which sense there is no Chinese colloquial survival. These facts all point to Chinese derivation into Japanese through Corean.

ON THE QUASI-CHARACTERS CALLED "YA-JIRUSHI."

By Basil Hall Chamberlain.

[*Read October 13th, 1886.*]

Those who find the *Katakana* difficult, the *Hiragana* more difficult, and the Chinese ideographs impossible, will perhaps not thank me for calling their attention to yet another species of written signs used in Japan. But as the signs exist, and as they are among the things which meet our eyes every time we walk through the streets of a Japanese town, a few remarks on the subject may not inappropriately be brought before a Society whose *raison d'être* is the investigation of things Japanese.

The signs or quasi-characters in question are generally termed *Ya-jirushi*, i. e. "House-Signs." In some parts of the country,—here in Tōkyō for example,—their use is comparatively limited. The *Ie-na* or "House-Name" renders the "House-Sign" a superfluity, to be adopted or dispensed with at pleasure. But in the North, and notably in the Island of Yezo, the "House-Signs" come very prominently into notice. Shops and hotels there do not receive the "House-Names," with which we dwellers in Tōkyō are so familiar, such as Kame-ya, Daikoku-ya, Tsuchi-ya, Yamato-ya. Instead of these, each has its "House-Sign" written up on a board or on the wall of the house; and by this "House-Sign" the firm is always known and spoken of. The nature of the "House-Signs" will be understood from the following tables:—

TABLE I.—LIST OF CHIEF IDEOGRAPHIC COMPONENTS OF HOUSE-SIGNS.

Obi-ryūgo	Uroko-gata	Masu-jirushi	Yama-gata
Chigai-jirushi	Mitsu-uroko	Kane	Daki-yama-gata
Hoshi	Chigai-uroko	Kane	Chigai-yama-gata
Mitsu-boshi	Hyōtan-jirushi	Kaku-jirushi	Chigai-yama-gata
Bō-jirushi	Maru	Igeta	Chigai-yama-gata
Sangi	Wa-chigai	Hishi-igeta	Iri-yama-gata
Jigami	Kaku-wa	Chigai-igeta	Ji-yama
Ōgi-gata	Zen(i)-jirushi	Hishi	Fuji-yama-gata
Kikkō	Kutsuwa	Chigai-bishi	Iri-yama-gata
	Fundō-jirushi	Matsu-kawa-bishi	Masu
	Ryūgo	Matsu-ba-bishi	Masu

TABLE II.—SPECIMENS OF

Zen(i)-jirushi	Matsu-kawa-bishi-ni-ta-jirushi	Masu-jirushi	Yama-su
Zen(i)-ichi	Matsu-ba-bishi-ni-i-jirushi	Kane-kyū-ichi	Daki-yama-san
Kutsuwa	Ichi-uroko	Kane-mori	Chigai-yama-hachi
Kutsuwa-kyū	Mitsu-uroko	Kane-ta	Chigai-yama-yo
Fundō-jirushi	Chigai-uroko	Kaku-jō	Chigai-yama-ka
Ryūgo-ichi	Hyōtan-jirushi	Kaku-sa-boshi	Iri-yama-kichi
Obi-ryūgo	Dai-maru	Igeta-maru	Jiyama-jū
Chigai-jirushi	Maru-kane-shime	Hishi-igeta-san	Fuji-yama-sa
Kome-jirushi	Maru-ko-ichi	Chigai-igeta-jō	Iri-ki
Kome-shime	Wa-chigai	Hishi-ka	Masu-boshi

HOUSE-SIGNS IN ACTUAL USE.

Maru-omodaka

Kyū-boshi

Shime-ichi

Masu-kin

Ki-tō

Hoshi-yama-jū

Kyū-shime-ichi

Chigai-bishi

Ichi-yama-jū

Kane-mitsu-boshi

Mata-jū

Kaku-wa-ichi

Jō-boshi

Bō-dai

Ta-shime

Ki-boshi

Kawa-chō

Bō-maru

Chō-sa

Ima-ichi

Yama-kawa

Kaku-yama-boshi

Ki-jirushi

Chigai-sangi

Maru-koshi

Ichi-no

Jigami-sa

Su-maru

I-jirushi

Ōgi-gata

Ichi-maru-kichi

Yama-te

Kikkō-man

Kyū-mata-ichi

As seen by a comparison of the two tables, the component elements of these signs prove, on analysis, to be of two kinds. They consist partly of loans from the *Kana* syllabaries and from the Chinese characters in commonest use, partly of rude ideographic symbols invented for the occasion. Thus ○ naturally stands for *maru*, "round," or *wa*, "circle;" ● for *hoshi*, "star;" ∧ for *yama*, "mountain". Such symbols are intelligible to the lowest capacity. In so far as convention has anything to do with them, we however naturally find some divergence between European conventions and Japanese conventions. Thus the common folk of Europe, if they wanted to represent a star symbolically, would doubtless write it ✸ or ✶, rather than ●, as do the Japanese. The Japanese mind is more especially struck by the star's round shape, ours by its twinkling rays. Even in so tiny a matter, the difference appears between East and West,—the former prosaic, the latter gracefully imaginative.

To return to our main subject. The chief interest attaching to these rude ideographic signs is the way in which they show how a system of ideographic writing might be developed without any conscious effort of invention. We see in them likewise how inevitably such a system would contain scraps of information touching manners and customs, as we know the Chinese characters to do. Thus the Chinese character 軍, "war," formed by means of the simpler character 車, "chariot," preserves to us, so to say, a memorandum from the early times when Chinese warriors went forth to battle in chariots, as did the Greeks of the same period. The information given by some of the Japanese "House-Signs" is precisely of the same nature. In ⊠ (read *masu*, "measure"), we have an outline picture of the utensil still employed by the Japanese for measuring rice and oil. In ⊙ (*zeni*, "coin"), we see the old-fashioned pierced "cash," so useful for carrying on strings, but now no longer coined, because considered barbarous for the reason that money so shaped is unknown in Europe. ┐ (*kane*, "metal") shows us the carpenter's metal square; ⌗ (*igeta*, "well") the square wooden frame round Japanese wells. The three sticks called *san-gi* and written ≡ (not to be confounded with simple 三, read *san*, "three") are the divining rods in the Shū-Eki system of divination; ▌ (*bō*) is a stick; ⊕ (*kutsuwa*) is a bridle bit; ⧖ (*ryūgo*), so written

for shortness' sake instead of ⧗, is "a small wheel on the spindle of a spinning-wheel, over which the band passes."[1] The two signs for "fan" are too much in the nature of exact representations to call for remark.

Such symbols as ⋀ for *yama*, "mountain"; ● for *hoshi*, "star"; △ for *uroko*, "a fish's fin," show us the manner in which the Japanese mind reduces natural objects to their simplest expression. A further step towards representing abstract ideas ideographically is seen in ○ for *maru*, "round;" in □ for *kaku*, "square;" in ◇ for *hishi*, "lozenge;" in ⋀ for *daki-yama*, "one mountain holding another;" and in the inter-crossing of ⋀ to represent "two mountains crossed" (*chigai-yama*). There are other varieties of the lozenge, such as: ⬡ which is supposed to represent "a lozenge of pine-bark" (*matsu-kawa-bishi*); ⬡ "a lozenge of pine-needles" (*matsu-ba-bishi*).

Of the elements, not freshly ideographic, borrowed from older systems of writing, little need be said. All the letters of the two popular *Kana* syllabaries are laid under contribution, together with those few scores of Chinese characters which are so common as to be intelligible even to women of the coolie class. Such are 文 *bun*, 大 *dai*, 今 *ima*, 入 *iri*, 上 *jō*, 川 *kawa*, 吉 *kichi*, 金 *kin*, 久 *kyū*, 小 *shō*, and the numerals. A few characters are written in a peculiarly stiff manner, as ※ for 米 *kome*, "rice;" ||| (occasionally) for 川 *kawa*, "river." There are also a few names of patterns, such as ⊛, known in Japan as the *mitsu-domoe*. It will be noticed that the sounds given to the characters are sometimes the Sinico-Japanese ones, sometimes the native Japanese. Thus 入 is always read *iri* (native Japanese), whereas 上 is as constantly read *jō* (Sinico-Japanese). The order in which the component parts of the signs are *read* is generally from the outside to the inside, and from top to bottom, but sometimes from left to right (more rarely from right to left), following the precedent set by the manner in which the component parts of Chinese characters are *written*. Of such points usage is the only arbiter. The choice of the sound and the order of the reading are such as, in each particular case,

---

[1] Hepburn's Dictionary, s. v.

學士會院

THE GAKUSHIKAIIN.

By Walter Dening.

[*Read November 10th, 1886.*]

It is undoubtedly the duty of every State Department to encourage and to aid in every way possible such private enterprise and effort as is calculated to facilitate and to render more effectual its own operations. There are not wanting proofs, that this obligation has been more or less recognized by all the State Departments of this country. Among them the Educational Department has been signally active in its endeavours to spread enlightened views on the subject of education and to create an interest in useful knowledge of all kinds throughout the country. One of its numerous modes of working has consisted in indirectly founding learned societies, which, though in the main independent and voluntary in their constitution, are designed to further the objects the Department has at heart. The two chief societies thus organized are the Japanese Education Society and the *Gakushikaiin*. An account of the former Society, with a translation of its rules, and a list of the more important papers read before it, was published in the *Japan Mail* of March 7th, 1885. A history of the latter, the *Gakushikaiin*, we venture to think, may prove of some use to the Asiatic Society; as not a few of the objects aimed at by this Society, are similar to those which the *Gakushikaiin* is striving to realize.

As I take it, it is not the wish of this Society to confine its labours to throwing light upon Japan as she used to be; but that it is its earnest desire to gather material for the elucidation of numerous questions connected with Japan as she now is, or is likely to become. There is a large amount of such material accessible to persons acquainted with the

Japanese language, but not even to them without the expenditure of a great deal of time and labour. It is most desirable that material of this kind should be translated, arranged, and presented to the world at large.

There lies concealed in the publications of the *Gakushikaiin* and in those of a few other kindred societies a large amount of information on both ancient and modern Japanese life that would, if translated, prove most valuable to the Asiatic Society. And if I may be allowed to offer a suggestion on this subject, it would be that, whenever original papers are not forthcoming, the Society would do well to present to its members, for consideration and discussion, some translated paper. The sources from which this kind of material may be drawn are too numerous to be soon exhausted. Among them I would specially recommend the *Tōyō-gakugei-zasshi*, the Japanese Education Society's Magazine, the Geographical Society's Journal, and the publications of the *Gakushikaiin*.

With the object of creating an interest in this line of investigation, I propose giving a short account of the *Gakushikaiin*, furnishing a translation of its rules, and a detailed list of the subjects treated by its members, and closing with a résumé of one of the papers presented to it.

The *Gakushikaiin* was founded at the suggestion of Mr. Tanaka Fujimaro, the Vice Minister of Education. It was organized in December, 1878, when Mr. (now Count) Saigō Yorimichi was Minister of Education, by the following seven well-known scholars:—Nishi Shū, Katō Hiroyuki, Kanda Kōhei, Tsuda Sanemichi, Nakamura Masanao, Fukuzawa Yukichi, and Mitsukuri Shūhei.

The following particulars, bearing on the early history of the Society, are extracted from the Annual Report of the Education Department (1879):—

At the first meeting of the Society, held in January, 1877, Mr. Fukuzawa was elected President of the Society. At a meeting held in March, Ozawa Keijirō and Tsumaki Yorimori were elected Secretaries.

At a meeting held in April, the rules were discussed, decided on, and ordered to be printed. At the May meeting it was decided to publish a monthly Journal to be called the *Gakushikaiin-zasshi*. This Journal contains the lectures delivered before the Society, as well as an account of the miscellaneous subjects discussed at their meetings.

At the June meeting the election of Mr. Mori, the present Minister of Education, as a member of the Society, was announced. The members now numbering twenty-one, and this being the sixth month since the organization of the Society, the Minister of Education, Mr. Saigō Yorimichi, attended a meeting at which a report of the various business transacted by the Society since its formation was read. The term for which the President had been elected having expired, votes for the new President were taken, and, as a result, Mr. Nishi Shū was chosen.

In July the sum of $8278 was voted by the *Mombushō*, for the purpose of covering the expenses of the Society during the year 1879.

During July and August the Society held no meetings.

At the October meeting the resignation of Mr. Tsuda Sanemichi was reported. At the November meeting the appointment of Mr. Mori as Minister to Great Britain was announced, and the meeting decided that, notwithstanding Mr. Mori's contemplated absence from the country, he still be looked on as a member of the Society.

In December the period for which the President had been chosen having again expired, a new President was voted for, the result being, that Mr. Nishi Shū was reëlected by a large majority.

There were fifteen meetings of the Society held during the first year of its existence; five of these being Extraordinary Meetings, and the other ten General Meetings. Some thirteen lectures were delivered.

The object of the Society is the discussion and elucidation of various educational questions, the embodiment in the form of written essays of views which are the fruit of long experience and deep study. The chief officers of the Education Department felt the need of having a body of men who were in every way qualified to give advice on the measures to be taken to make the work of the Department more efficient, and to supply this need the *Gakushikaiin* was formed.

The Society possesses several features of interest. It is a Society of scholars, and not only of scholars, but of veterans who have successfully contended with the most formidable obstacles to the acquisition of the knowledge in which they are versed. Besides an acquaintance with their own literature, not only unequalled but unapproached by their juniors, they, almost without exception, possess a sufficient knowledge of English to enable them to understand and to translate some of our

best English books into their own language, and to discuss intelligently most of the great questions of literature, science, and politics which engage the attention of Westerns.

We are aware that it is the fashion here, as elsewhere, for the rising generation to treat old men with contempt, and we have often heard the *Gakushikaiin* spoken of as though it were nothing more than the embodiment of antiquated thought, and consisted of a set of men whose sympathy was with the past rather than with the future, and who, therefore, are far more likely to impede than to help reform. A careful examination of the information given in this paper will, I feel sure, dissipate this notion, and make it clear beyond all question that the members of the *Gakushikaiin* are men who, with an intimate knowledge of the past, hail with delight the dawning of the new life on which their countrymen are entering, and that their one object is to nourish and develop this life. Not a few of the reforms of recent years have originated with papers read by the members of the *Gakushikaiin* or with the discussions which have taken place at their meetings. It has happened here as elsewhere that statesmen and government officials generally have followed in the wake of the scholar, and that the best method of passing from the new to the old has been thoroughly discussed by men well acquainted with the spirit and genius of both before any one direct line of progressive action has been decided on.

That the *Gakushikaiin* has in the past done valuable work, for which the world at large, and scholars especially, ought to be most grateful, is certain. Whether the Society has a future before it depends very much, of course, on whether or not it alters its constitution and general character so as to suit the ever-changing aspect of affairs and to meet the requirements of an age of incessant progress and development.

RULES OF THE TŌKYŌ "GAKUSHIKAIIN."—GENERAL CONSTITUTION OF THE SOCIETY.

The *Gakushikai* is formed with the object of raising the standard of scholarship and supplying the wants of the teacher and the reformer.

Members shall be men of experience, virtue, and ripe scholarship.

The number of members shall be forty, who shall be chosen as follows:

(*a*) Fifteen shall be appointed by the Emperor.

(*b*) Twenty-five shall be elected by existing members, subject to the approval of the Minister of Education.

The remuneration received by each member shall be $150 a year.

Each member shall consider it his duty to deliver lectures on that branch of knowledge to which he has given special attention. But should he wish to treat other subjects, there is no objection to his doing so.

RULES OF THE SOCIETY FOUNDED ON THE GENERAL CONSTITUTION AS GIVEN ABOVE.

I. The members elected by the Society shall be chosen by vote. In case of the votes being equal, the Chairman shall have the casting vote.

II. The order of precedence of the various members shall be settled by drawing lots once every six months. Members who have lately joined shall for a time occupy the lowest seats.

III. The members shall choose one President and two Directors, who shall exercise control over the affairs of the Society.

IV. When the President is absent one of the Directors shall take his place.

V. In voting on the suitability or otherwise of subjects proposed for discussion, the votes of the President and the Directors shall count for no more than those of other members.

VI. The Secretaries of the Society shall never exceed four.

VII. Secretaries shall carry on the various business of the Society under the superintendence of the President and the Directors.

VIII. Whenever a member entertains any special view bearing on an educational subject, he is at liberty to bring forward the same in the form of a question for discussion.

IX. In the case of questions for discussion suggested by non-members, provided any member is prepared to support the same, there is no objection to their being introduced.

X. Unless at the request of the original propounder of the question under discussion, the Society will not pronounce a decision on the same.

XI. When a question has to be pronounced on, it shall be done by taking the number of votes for and against the view under discussion. But unless the members assembled exceed one-third of the total number, voting shall not take place.

XII. Any alteration, whether in the way of adding to or taking from the rules of the Society, shall only be effected after receiving the permission of the Minister of Education to the same.

XIII. The fifteenth day of each month shall be the day fixed for holding meetings. But when business calls for it, an Extraordinary Meeting shall be held.

XIV. The lectures delivered and the records of business made may be printed.

The above rules have been translated from the Society's Revised Rules, decided on at a meeting held in April, 1885.

In one or two particulars they differ from the rules drawn up when the Society was first organized. In the first rules, for instance, the remuneration each member was to receive was $200 per annum, instead of $150 as specified in the Revised Rules.[1]

The order of precedence was alphabetical according to the earlier code of rules, instead of being settled by drawing lots as in the later one.

The term of service of the President was six months according to the first Rules, and twelve in the Revised Code.

According to the early code, the Minister of Education *ex officio*, or any substitute he might appoint, was allowed to take part in the discussion of the Society, but was not permitted to vote. In the later code, no mention is made of this subject.

We now proceed to give a full account of the papers read before the Society and the topics they treat. The journals that contain the Society's Transctions are unfortunately badly arranged. The editors of these journals have omitted to number them in the way publications of

---

[1] Since the passing of these rules, we learn from Mr. Nishi Shū, another change has been made. At present no remuneration is given except to members who are over sixty years of age, and they receive $200 a year.

this kind are usually numbered, and the arrangement adopted is not uniform throughout, the fourth and fifth parts not being divided up into book as are the other six parts.

To facilitate reference, we may state that, in this paper part is the equivalent of 編, and Book of 冊. The first number of the Society's Transactions was issued in June, 1879; and the last in August of the present year. These publications may be borrowed from members of the Society or, with a few exceptions, purchased at any of the large booksellers.

In translating the titles of the papers, we have aimed at giving as far as possible some idea of the nature of the subject treated. To do this, we have often been obliged to transgress the limits of literal translation. To readers acquainted with the original, this method will not prove misleading, as the original titles are inserted; while to all who are ignorant of the meaning of the original, an explanatory and somewhat paraphrastic rendering, such as we have attempted to give, is likely to prove useful.

A List of the Papers and Discussions Published in the Society's Journal.

FIRST PART.

1. 教育論 Education; by 福澤諭吉 Fukuzawa Yukichi, Bk. I.
2. 女子ノ教育 Female Education; by 加藤弘之 Katō Hiroyuki, Bk. II.
3. 邦語ヲ以テ教授スル大學校ヲ設置スベキ說 The Desirability of Forming a University in which Instruction shall be Imparted by Means of the Japanese Language; by 神田孝平 Kanda Kōhei, Bk. III.
4. 博物學起源沿革說 An Account of the Origin and Development of the Study of Natural History (in Japan); by 伊藤圭介 Itō Keisuke, Bk. IV, Pt. IV, p. 61.
5. 漢學宜ク正則一科ヲ設ケ少年秀才ヲ選ミ清國ニ留學セシムベキ論說 The Advisability of Having Chinese Taught by Normal Methods, and of Choosing Promising Young Men to Send to China to Study; by 重野安繹 Shigeno An-eki, Bk. IV.

6. 專門學校ノ切要ヲ論ズ The Necessity of Having Schools for the Study of Special Subjects; by 小幡篤次郎 Obata Tokujirō, Bk. V.
7. 動植ニ物ヨリ產スル食物ノ生躰ニ効用ヲナス略說 The Amount of Good Derived by the Body from Animal and Vegetable Diet; by 杉田玄端 Sugita Gentan, Bk. VI, VII.
8. 大學ノ中ニ靈學ノ一科ヲ設クベキ說 The Desirability of Making Divinity one of the Subjects Taught in the University; by 西村茂樹 Nishimura Shigeki, Bk. VI.
9. 森學士調練ヲ躰操ニ組合セ教課ト爲ス說ノ後ニ附錄ス Remarks Appended to Mr. Mori's Statement of his Theory Relevant to Constituting Military Discipline and Drill one of the Regular Branches of School Instruction; by 阪谷素 Sakatani So, Bk. VII.
10. 國史編纂ノ方法ヲ論ズ The Proper Mode of Compiling History; by 重野安繹 Shigeno An-eki, Bk. VIII.
11. 日本文法書ヲ作ラントスルノ議 The Compilation of a Japanese Grammar; by 福羽美靜 Fukuha Bisei, Bk. IX.
12. 日本文學社創始ノ方法 The Best Method of Organizing a Native Literary Society; by 西周 Nishi Shū, Bk. X.

SECOND PART.

1. 高等私立學校ニ就テ試驗法ヲ定メ學力優等ノ者ハ宜シク徵兵ヲ免スベキ議案 The Question of Deciding on a Mode of Examining Scholars Studying in High Class Schools, and Allowing the Best of them to be Free from Conscript; by 福澤諭吉 Fukuzawa Yukichi, Bk. I.
2. 加藤先生博言學議案ノ議 A Consideration of Mr. Katō's Views on the Study of Philology; by 西周 Nishi Shū, Bk. II.
3. 教育談 A Familiar Discourse on Education; by 杉亨二 Sugi Kōji, Bk. III.
4. 學士會院ヲ改進セシムベキ議案 The Need of Reforming the *Gakushikaiin*; by 神田孝平 Kanda Kōhei, Bk. IV.
5. 漢學宜シク經籍ヲ分ツテ修身政事刑律工藝諸科ト爲シテ專ラ其業ヲ攻ムベシ The Necessity of Dividing Chinese Literature into Departments, Namely, into Ethics, Politics, Law and Science, and of Studying Each Separately; by 川田剛 Kawada Gō, Bk. V.

6. 著書賞格ヲ立フル議案 The Question of Establishing a Standard of Authorship by Granting Certificates of Merit to Approved Authors; by 阪谷素 Sakatani So; Bk. VI.
7. 衣服ノ健康ニ關係アル論 The Connection of Clothing and Health,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. VII.
8. 博物學生ヲ支那朝鮮ニ派出セシムベキ議案 The Question of Sending Students of Natural History to China and Corea; by 伊藤圭介 Itō Keisuke, Bk. VIII.
9. 身體運動論 Physical Exercise,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. IX.
10. 男女共學ヲ論ズ On Boys and Girls Studying Together; by 細川潤次郎 Hosokawa Junjirō, Bk. X.
11. 日本人ノ雅俗文章ニ於ル句讀段落ヲ標示スルヲ以テ必要トセザルハ一缺事タルヲ辨ズ The Want of Periods and Paragraphs in Japanese Composition to Mark off its More Important Parts; by 伊藤圭介 Itō Keisuke, Bk. X.

THIRD PART.

1. 精神ノ訓練 Mental Discipline,—A Translation; by 杉田玄端 Sugita Gentan, Bk. I.
2. 嫁娶論 Marriage,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. I.
3. 清英戰鬪ノ際清兵英公主ヲ虜ニセシヿノ訛傳ナルヲ辨ズ The Falsity of the Assertion that the Chinese at the Time of the War with England Captured an English Princess; by 神田孝平 Kanda Kōhei, Bk. II.
4. 四書素讀論 On the Mere Oral Recitation of the Classics; by 中村正直 Nakamura Masanao, Bk. II.
5. 鐵鑛ノ事ヲ論ズ On Iron Ore; by 細川潤次郎 Hosokawa Junjirō, Bk. III.
6. 諸植物ノ中本邦自生ノ品ト異邦傳植ノ者トヲ區別シ之ヲ辨晰セント欲スルノ說 On the Desirability of Distinguishing Between Plants which are Native and those which are Exotic, and of Examining Minutely Both Classes; by 伊藤圭介 Itō Keisuke, Bk. III.
7. 睡眠論 On Sleep,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. IV.

8. 治虎烈刺病用忍耐法說 The Use of Patience in Curing Cholera; by 細川潤次郎 Hosokawa Junjirō, Bks. V, VI.
9. 通泄論 Excretion,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. V.
10. 性善論 On the Theory of the Goodness of Human Nature; by 西村茂樹 Nishimura Shigeki, Bk. VI.
11. 日本初世開化之源因 The Origin of the Early Civilization of Japan; by 加藤弘之 Katō Hiroyuki, Bk. VII.
12. 支那人々肉ヲ食フノ說 On the Cannibalism of the Chinese; by 神田孝平 Kanda Kōhei, Bk. VIII.
13. 教育論 Education; by 大鳥圭介 Ōtori Keisuke, Bk. VIII.
14. 人爲淘汰ニヨリテ人才ヲ得ル術ヲ論ズ The Way in which Superior Men are Obtained by Natural Selection; by 加藤弘之 Katō Hiroyuki, Bk. VIII.
15. 大氣及溫度論 Air and Temperature,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. IX.
16. 桑拓說 The Mulberry Tree; by 伊藤圭介 Itō Keisuke, Bk. IX.
17. 風俗歌舞源流考 The Origin of Certain Customs—Singing and Dancing; by 重野安繹 Shigeno An-eki, Bk. X, Pt. IV, p 165.
18. 此亦口能言ベクシテ其事ハ行ハレ難キノ說 Something that is Easy to Say but Difficult to Perform; by 伊藤圭介 Itō Keisuke, Bk. X.

FOURTH PART.[2]

1. 本邦書籍刊行考 The Printing of Japanese Books; by 黑川眞頼 Kurokawa Saneyori, p. 1, Pt. VII, Bk. IV.
2. 儉素論 Economy; by 大鳥圭介 Ōtori Keisuke, p. 13.
3. 萬國言語一致說 On Languages Being Reduced to One; by 神田孝平 Kanda Kōhei, p. 21.
4. 煙草傳來說略 A Brief Account of the History of Tobacco; by 黑川眞頼 Kurokawa Saneyori, p. 27.
5. 食物論 On Food,—A Translation; by 杉田玄端譯 Sugita Gentan, p. 35.

---

[2] Parts IV and V are not divided up into Books, therefore it is that the page on which the lecture commences is given.

6. 五十音ノ錯乱 Confusion in the Fifty Sounds;[3] by 市川兼恭 Ichikawa Kaneyasu, p. 51.
7. 新體ヲ制定スベキ議案 The Deciding on what New Customs are to be Adopted; by 鷲津宣光 Washizu Norimitsu, p. 57.
8. 日本道德ノ種類 On the Various Kinds of Japanese Ethics; a Translation by 西村茂樹 Nishimura Shigeki, p. 71.
9. 洋人性ヲ論ズル荀子ニ似タルヿヲ論ズ The Views of Westerns on Human Nature Resemble those of Junshi; by 細川潤次郎 Hosokawa Junjirō, p. 81.
10. 花史雜記 A Miscellaneous Account of Flowers, by 伊藤圭介 Itō Keisuke, p. 87; Pt. V, pp. 115, 159; Pt. VI, Bks. I, II, III, V; Pt. VII, Bks. I, II, IV, V; Pt. VIII, Bks. I, II.
11. 兩親ヨリ稟クル性質ノ說 The Nature Inherited from Parents; a Translation by 杉田玄端譯 Sugita Gentan, p. 99.
12. 用言辨誤 Mistakes in Current Language; by 福羽美靜 Fukuba Bisei, p. 199.
13. 鎌倉大草紙考 On the *Kamakura Ōsōshi*;[4] by 黑川眞頼 Kurokawa Saneyori, p. 223.

FIFTH PART.

1. 纈考 On the Mode of Dyeing Known as *Kukuri-zome*; by 黑川眞頼 Kurokawa Saneyori, p. 1.
2. 學術ノ上進ヲ謀ルノ議 A Plan for the Furtherance of Learning; by 神田孝平 Kanda Kōhei, p. 9.
3. 蒔繪考 An Account of Gold Lacquer Ware; by 黑川眞頼 Kurokawa Saneyori, p. 15.
4. 唱歌拙議 On Singing; by 小中村清矩 Konakamura Kiyonori, p. 25.
5. 古典講習科乙部開設ニ感キ感アリ書シテ生徒ニ示ス附漢學ヲ治ムル工夫ヲ論ズ A Thought which has Struck me Connected with the Institution of an Investigation into Chinese Literature, Stated for the Benefit of Students; and Certain Remarks on the Mode of Studying Chinese Literature; by 中村正直 Nakamura Masanao, p. 31.

---

[3] The Fifty sound are the alphabetical phonetics known as the *Iroha*.

[4] The name of a book.

6. 血液論 Blood,—A Translation; by 村上英俊譯 Murakami Hidetoshi, pp. 49, 61, 129, 175, 197, 221, 258; Pt. VI, Bks. I, IV, V; Pt. VII, Bks. I, IV.
7. 心學畧傳 A Brief History of Mental Science; by 西村茂樹 Nishimura Shigeki, pp. 78, 95.
8. 清國五人種 The Five Races of China; by 大鳥圭介 Ōtori Keisuke, p. 165.
9. 生死論 Life and Death,—A Translation; by 杉田玄端譯 Sugita Gentan, p. 265.

SIXTH PART.

1. 名字ヲ貴重スベキ說 The Importance to be Attached to Surnames; by 小中村清矩 Konakamura Kiyonori, Bk. I.
2. 色葉歌作者考 The Author of the Alphabetic Ode;[5] by 黑川眞頼 Kurokawa Saneyori, Bk. I.
3. 天皇服裝冕考 An Account of the Crowns and Apparel used by Royalty; by 黑川眞頼 Kurokawa Saneyori, Bk. I.
4. 人生學抄譯 Biology,—A Compilation; by 杉亨二 Sugi Kōji, Bks. I, II, IV.
5. 陰陽五行ノ說 The Male and Female Principle and the Five Elements; by 重野安繹 Shigeno An-eki, Bk. II.
6. 澤田新右衛門和學仕方ノ意見書 An Autographical Account of the Mode in which Sawada Shin-emon Carried out his Study of Native Literature; by 重野安繹 Shigeno An-eki, Bk. II.
7. 浴法 On Baths; by 杉田玄端 Sugita Gentan, Bk. II, Pt. VI, Bk. III.
8. 孔子公道ヲ說カザルノ疑 Doubts as to Whether Confucius Explained in what Disinterested Virtue Consists; by 神田孝平 Kanda Kōhei, Bk. II.
9. 文字傳來考 An Account of the Introduction of Literature into Japan; by 黑川眞頼 Kurokawa Saneyori, Bk. II.
10. 性ヲ論ズ On Human Nature; by 細川潤次郎 Hosokawa Junjirō, Bk. III.
11. 滿州人種並ニ朝鮮人種ノ變遷及彼地方歷代ノ沿革附地圖 An

[5] The *Iroha* or Japanese Alphabet was originally used as a poem.

Account of the Various Changes Through which the Inhabitants of Manchuria and the Coreans have Passed, Together with a Short History of their Reigning Dynasties (accompanied by a map); by 大鳥圭介 Ōtori Keisuke, Bk. III, Pt. VII, Bks. I, II.

12. 文章論 Japanese Literary Styles; by 西村茂樹 Nishimura Shigeki, Bk. IV.
13. 論理新說 A New Logical Theory; by 西周 Nishi Shū, Bk. IV.
14. 世上流布ノ史傳多ク事實ヲ誤ルノ說 Numbers of Wide-spread Historical Notions are not in Accordance with Facts; by 重野安繹 Shigeno An-eki, Bk. V.
15. 繪畫沿革考 The Successive Changes in Modes of Painting; by 黑川眞頼 Kurokawa Saneyori, Bk. V; Pt. VII, Bks. I, IV.
16. 賜爵ノ盛典ニヨリテ思ヘルコト Thoughts on the Bestowal of Titles; by 小中村清矩 Konakamura Kiyonori, Bk. V.
17. 飲酒論 On Drinking,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. V.

SEVENTH PART.

1. 文章論ヲ讀ム On Nishimura's "Japanese Literary Styles"; by 神田孝平 Kanda Kōhei, Bk. I.
2. 咽喉ニ梗塞セル異物ヲ除去スル說 The Best Way of Removing from the Throat Anything that Causes Choking; by 杉田玄端 Sugita Gentan, Bk. I.
3. 男女區別ノ說 Sexual Differences,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. II.
4. 讀黑子 Thoughts on Bokushi; by 細川潤次郎 Hosokawa Junjirō, Bk. II.
5. 男女兩屬躰一名半陰陽之說 Hermaphroditism,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. III.
6. 寶永富士山噴火之記 The Eruption of Fuji in the Hō-ei Period (1707 A.D.); by 重野安繹 Shigeno An-eki, Bk. III.
7. 日本禮式ハ立禮ヲ用井座禮ヲ廢スル案 On the Abolition of Ceremonies Performed in a Sitting Posture, and the Adoption of those which are Performed Standing; by 大鳥圭介 Ōtori Keisuke, Bk. III.

8. 夢ノ說 Dreams,—A Translation; by 杉田玄端譯 Sugita Gentan, Bk. IV.
9. 寶永諸國地震之記 An Account of Various Earthquakes which took Place in the Hō-ei Period; by 重野安繹 Shigeno An-eki, Bk. V.

EIGHTH PART.

1. 日本人種改良ノ辨 On the Improvement of the Japanese Race; by 加藤弘之 Katō Hiroyuki, Bk. I.
2. 本邦學問ノ說 A Short Account of our Native Literature; by 黑川眞頼 Kurokawa Saneyori, Bk. I.
3. スタチスチツクノ話 A Familiar Discourse on Statics; by 杉亨二 Sugi Kōji, Bk. II.
4. 動物論 Animals; by 杉田玄端 Sugita Gentan, Bk. II.
5. 動植物ノ効用 The Comparative Strength of Vegetable and Animal Food; by 田中芳男 Tanaka Yoshio, Bk. II.
6. 官職ノ沿革 The Various Changes in Government Offices; by 小中村清矩 Konakamura Kiyonori; Bk. III.
7. 學問辨 On Learning; by 大鳥圭介 Ōtori Keisuke, Bk. III.
8. 宗教ノ前途 The Future of Religion; by 西村茂樹 Nishimura Shigeki, Bk. III.
9. 隱居家督並ニ養子ノ弊害 The Evils of Adoption; by 重野安繹 Shigeno An-eki, Bk. IV.
10. 曆法改良論 The Improvement of the Almanack; by 神田孝平 Kanda Kōhei, Bk. IV.
11. 印度哲學ノ實驗 The Evidences of the Truth of Indian Philosophy; by 原坦山 Hara Tanzan, Bk. IV.
12. 心理說ノ一班 A Question of Mental Philosophy; by 西周 Nishi Shū.

The meetings of the Society are held on the second Saturday of every month in the Hakubutsu-Kwan, Ueno, commencing at 1.30 p.m. They are open to the Japanese public only by ticket; but any foreigner wishing to attend a meeting may do so by presenting his card at the door.

THE EVILS OF ABDICATION, HEIRSHIP, AND ADOPTION.

By Shigeno An-eki.

A RÉSUMÉ.

Abdication and Adoption are two of our national customs which are observed by all classes and ranks of society. On inquiry into their history, we find that they have been practised for over a thousand years. Adoption has been practised in China and in various other countries, but perhaps in no country has it prevailed to the extent it has in Japan. This fact entitles it to special attention.

In tracing customs to their source, we usually find that originally they supplied some felt want, that their observance was at first insured by their suitability to certain existing circumstances. But it is one of the characteristics of all institutions which have taken their rise from accidental circumstances that sooner or later the absence of the state of things which constituted a *raison d'être* for their early existence constitutes them an evil. This is eminently the case with those customs to whose history I am now to draw your attention.

Both Abdication and Heirship commenced with Royalty. In very ancient times it was not customary for the heir-apparent to the throne to succeed his predecessor during the latter's life; but the Empress Kōgyoku, after reigning a little over two years, abdicated in favour of her younger brother Kō-toku,[6] and took the title of 'The August Royal Grandparent.'[7] This took place A. D. 644.

From this time instances of similar abdication became frequent. Jitō, Gemmyō, and Genshō, all Queens, each abdicated in favour of relations and each assumed the title of 'The Most Exalted Sovereign.'[8]

---

[6] The Japanese Emperors are mentioned in this paper under their posthumous names.

[7] It is customary in Japan for the succeeding Emperor, or Empress, to speak of the person whom he or she has succeeded as a parent or grandparent, irrespective of the real relationship existing between them.

[8] 太上天皇

This abdicating and inheriting was known as the 譲位受禅 *Jō-i Ju-zen* [lit. The resignation of the throne and the acceptance of the resigned throne], and was the foundation of the custom as it is practised to-day.

The above mentioned sovereigns were all women, and though they actually occupied the throne, it was only as a temporary arrangement, until such time as some male heir should be found to succeed.

There is little doubt that their abdication was not an absolutely voluntary act. But in the abdication of the Emperor Shōmu [commenced to reign A.D. 720] we have the case of a male sovereign abdicating in favour of his daughter. This abdication, as is well known, had a religious origin. Shōmu was a devout Buddhist and is said to have resigned his position as a Monarch in order to give his time to religious exercises and to the furtherance of the Buddhist faith. He took the title of 'The Exalted Sovereign' 上皇.

The Emperor Uda abdicated in A. D. 898, and a year later shaved his head and became a priest. With him originated the title 法皇 Hō-ō or Priest-King. The Emperor Shirakawa abdicated A. D. 1086, and became a priest in A. D. 1096. This Emperor struck out in a new line, for though professedly retired from public life, he administered the government secretly from the place of his retirement. This gave rise to the class of royal commands known as 院宣 *In-sen*. There is every reason to think that abdication from the throne originated with the practice of those Buddhist priests who retired from the charge of their temples in favour of their successors.[9]

In ancient times there were in China a few cases of abdication, but they were of a peculiar kind, and differed in no way from such changes in rulers as take place in other countries. Such was 堯 Gyō's abdication in favour of 舜 Shun. In the case of 玄宗 Gensō of the 唐 Tō period, his abdication was an involuntary act brought about by the disturbed state of the times in which he lived. There are not wanting, of course, cases of Abdication in China which resemble those of this country, but speaking generally, we may safely say that Abdication in China has been the exception, while in Japan it has been the rule.

There is perhaps no country where the practice has led to greater

[9] The term used for this kind of abdication is 退院住持 *Tai-in Jū-ji.*

abuses than it has in ours. The abdication of Emperors was carried to such an extent that, at one time, before an Emperor had reigned sufficiently long to admit of his bestowing any benefit on the nation, he was removed. There are numbers of cases even of young children being obliged to abdicate. The Emperor Seiwa commenced to reign at the age of nine, and abdicated at the age of twenty-six. Shujaku commenced to reign at the age of eight, and resigned at the age of twenty-three. Toba began to reign at the age of five, and resigned at the age of twenty. Rokujō began to reign at the age of *two*, and resigned at the age of *four*. Takakura, who succeeded Rokujō, commenced to reign at the age of eight, and abdicated at the age of nineteen. On Takakura's accession, according to the established custom, Rokujō assumed the title of father to his successor. So that here we have the case of a child of *four* being the father of a child of *eight*. It often happened that there were three or four Sovereigns all living in retirement at one time. From this all kinds of abuses sprung. The war that took place in the Hōgen period, as well as that of the Heiji era, was connected with the contemporary existence of different persons who had held the rank of sovereigns; and who in turn became the tools of crafty politicians.

I am not prepared to say that Abdication under all circumstances and in all countries is to be deemed a mistake, but that in our country as soon as the practice became habitual it proved to be a great evil admits of no question. This custom often prevented good Emperors from exercising the control they would otherwise have done, and at the same time gave badly disposed Emperors and their supporters the opportunity of perpetrating all kinds of mischief. As an instance of the former, I may cite the case of the Emperor Uda. He was a man of rare virtue, but he was destined, after reigning only ten years, to live thirty-four years in seclusion. Had he been permitted to occupy the throne during this period, he would doubtless have employed such ministers as Sugawara Michizane; and in that case, there is no saying what abuses might have been avoided and what reforms effected throughout the country. As an instance of the custom acting as a powerful engine for evil, we may cite the case of the two Shirakawas who effected all kinds of mischief in retirement. Both of these Emperors lived in seclusion for between thirty and forty years. The first Shirakawa elevated and degraded in succession no less than

three Emperors; the latter Shirakawa did the same in no less than five instances. As a means of effecting evil, Abdication has shewn itself powerful; but as an instrument of good it has proved to be the contrary.

From monarchs on the throne, gradually the custom of abdicating began to be observed by ministers of state, and government officials of all ranks and grades, and finally by the lower orders. Thus it happened that there were hundreds of instances of youths retiring from the active duties of life at the age of *thirteen* or *fourteen* and spending the rest of their days in seclusion. Politicians found their retreats convenient places from which to pull the wires of government. The custom of Abdication became so prevalent at the time of Hōjō Takatoki and Ashikaga Yoshimitsu, that it was said that at that period the cabinet was full of shaven pates, and that there never was a time in which it was so fashionable to be religious.

The essayist here gives a great number of examples of Abdication, and quotes passages from various works, which are too long to be reproduced in this paper.

If the meaning of the word *Inkyo* (Abdication) be examined, it originally meant concealment. By degrees it got to be applied to retirement to one's native place. Subsequent to this, the withdrawal from the active management of household or government affairs in favour of a son or relation, was called Abdication.

The term *Inkyo* first occurs in a well-known work, the 吾妻鏡 *Azuma-Kagami*, where the followers of Shimizu Yoshitaka are spoken of as concealing (*inkyo suru*) themselves in Shinano and in Kai.

As an illustration of the second use of the word *Inkyo* just referred to, we cite the case of Imagawa Ryōshun, who in the 難太平記 *Nan tai heiki* speaks of his father receiving permission from the Government to take his leave of those whom he had served and to retire to his native place.

As an instance of the third use of the word, we have the case of Ashina—who, in a book known as the 芦名記 *Ashina-ki*, is spoken of as voluntarily resigning his charge of the affairs of his house in favour of his son.

Heirship and Adoption.—The term 家督 *Katoku* or Inheritance was

first used as a synonym of Primogeniture. It is used thus in that section of the 史記 *Shiki* which treats of the history of the 越 Etsu clan, where the following words occur:—

家有長子曰家督 *Ie ni Chōshi aru wo Katoku to iu.* The existence of a first born son in a house is Heirship.[10]

Adoption is first mentioned in that part of the *Kojiki* known as the 'Divine Generations,' where the words:—

取而子養 *Totte Ko to shite yashinau*[11] occur. In Chinese the term 養子 *Yōshi* is found in the Records of King 順 Jun, of the 後漢 Gokan period.

There are various kinds of *Yōshi*, which may be classified as follows:—

Yōshi who belong to the same family as the person adopting:—同姓養子 *Dōsei Yōshi.*

Yōshi who do not belong to the family:—他姓養子 *Tasei Yōshi.*

Yōshi who are sons-in-law:—婿養子 *Muko Yōshi.*

Yōshi who with their wives are introduced into a family for the purpose of preventing the extinction of the family name[12]:—婿名跡 *Muko Myōseki.*

Official *Yōshi*:—官職養子 *Kwanshoku Yōshi.*

Yōshi who have been adopted on account of some polite accomplishment:—藝道養子 *Geidō Yōshi.*

Yōshi whose adoption is brought about by a division of property:—財產分配養子 *Zaisan-bumpai Yōshi.*

Yōshi who have become so by power:—威勢ニ拔リテ養子トナル *Isei ni sugarite Yōshi to naru.*

---

[10] The term *Katoku* refers, as given by Dr. Hepburn, sometimes to the thing inherited, and, as interpreted by Dr. Williams, at other times to the heir himself. This peculiarity, as is well-known to students of Japanese and Chinese, is very common. It often makes literal translation an impossibility.

[11] It will be seen that the word *Yōshi* is a rendering of the words, *Ko wo yahinau.*

[12] The chief object of adoption here, being the preservation of the family name, irrespective of any property that there may be to bequeath, there is a clear distinction between this *Yōshi* and the *Zaisan-bumpai Yōshi.* The class mentioned above under the general term *Muko Yōshi* seems to be inclusive of the *Muko Myōseki.*

Yōshi who have become so by force:—其家ヲ强奪シテ養子トナル *Sono ie wo gō-datsu shite Yōshi to naru.*

Yōshi who after adoption have assumed their former family names: 相續後本姓ヲ稱ス *Sōzoku go honsei wo shōsu.*

In reference to those *Yōshi* who inherit a family name, there are several appellations in use, such as:—遺跡 *Iseki*, 遺領 *Iryō*, 跡目 *Atome*, 跡式 *Atoshiki*, 跡職 *Atoshoku*, 一跡 *Isseki*. These all refer to persons who by inheriting the property of a deceased relation constitute themselves *Yōshi*, or adopted sons, to the same.

We have seen how prevalent the custom of Adoption was amongst Emperors. It was no less popular with the court-nobles. It was used by them as an instrument for advancing their own interests. They adopted sons when they thought it would probably be the means of their getting position under the Government or would entitle them to receive emoluments of some kind. One way in which the latter was accomplished was as follows:—It was customary for the sons of the court-nobles when they reached the age of majority to receive an income from the Government. It often happened that when an officer had a son who was, say, only two or three years old, he would adopt a lad who was about fifteen (the age of majority), and then apply for a grant of land or rice for him; after he had secured this, he would make his own son the *yōshi* of the newly adopted youth, and thus, when the former came of age, the officer was entitled to apply for another grant of land.

Originally it was not allowable for a man under fifty years of age to adopt a son; but by degrees this custom was modified by making an exception of persons who at the point of death wished to appoint an heir to their estates. This led to other exceptions, till gradually all restrictions to adoption were removed, and any person who had reached his majority was permitted to adopt a son were he so disposed.

Originally, too, it was only allowable to adopt a member of the same family, but gradually this restriction was abolished, as will be seen by the list of persons eligible for adoption given above.

During the early times of the Tokugawa Government, and previous to this, it was not uncommon for the families of noblemen to become extinct, but subsequent to the prevalence of Adoption such a thing was

unknown. No one made more use of the practice than the Shōguns themselves, who, by inducing a number of the great nobles to adopt their sons, managed to make it to the interest of these nobles to espouse their (the Shōguns') cause.

The lower orders, seeing how general the practice of Adoption was among their superiors, gradually began to follow their example, and thus by degrees the custom prevailed everywhere.

It stands to reason that the primary object of Adoption is the preservation of the family line, but no sooner was it permitted to adopt children belonging to other families than this object was rendered unattainable.

If it be said that Adoption is conducive to keeping property in the family, we reply that if it be allowable to adopt aliens, then this no longer holds good. To boast about property remaining in the same family under such circumstances, is like a man boasting that his name is affixed to a bond which has become the property of another man.

Shall we say then that the practice is a good one because it insures deceased parents always having some one to worship their spirits? To this I reply, 'The gods receive no alien.'

The practice of Adoption is neither beneficial to living parents nor to deceased ancestors.

When we come to examine the character and motives of those persons who have consented to be adopted, we find that either they have done it for the sake of the material benefit to accrue from it, in the shape of property or position, or in order to escape some liability, such as conscription for instance. The adopted son is usually a man who has lost all independence of spirit and intends to rely wholly on others for support.

A member of this Society, Mr. Sugi Kōji, remarked not long ago in his lecture on Statistics that parenticide was a crime which was very frequently perpetrated by adopted sons. This I believe to be the case; and for the simple reason that adopted sons, having no blood relationship to their parents, cannot have very much affection for them; and being usually persons whose character is marked by an absence of noble qualities, there is no saying what they may do.

It is customary in this country for a child to be lauded up to the skies if, as an adopted son, he serves his mother faithfully; but such praise is not good.

Whatever we may think of the practice of taking a young child and bringing it up as one's own, the practice of adopting adults is most certainly a bad one, in that it leads to the setting aside of that order of precedence which nature has established for an artificial one. According to this latter order, the real elder brother often becomes the younger one, and the nephew frequently takes the precedence of the uncle.

What is known as the 順養子 *Jun-yōshi* or Proper Order of Adoption[13] has been the cause of the greatest confusion and trouble imaginable in numbers of families. The Heiji revolution and the war between the North and the South[14] were both intimately connected with the existence of this custom.

Viewed rationally, the extinction of certain families is no subject for regret. The fall of some houses involves the rise of others. It is just as it is with life and death; the one is made up for by the other. If there are persons who die, there are others who are born. It is doubtless natural to wish to perpetuate one's own posterity, but this wish can only be gratified by the members of the family doing their best to live virtuous lives. More than this cannot be done. If, after they have accomplished all that lies in their power, disease or some great calamity robs them of their posterity, they must bow to the decrees of Heaven. To attempt by any such means as adoption to raise up an already extinct house, is like attempting to set in motion the life-pulse which has ceased to beat. All such endeavours are unreasonable, and therefore it is that they lead to so much harm.

To recur to the two customs of which we have already spoken, namely Heirship and Abdication, they may be said to form the boundaries of man's active life. But they are artificial and not real boundaries. The

---

[13] This order is explained as follows:—If the eldest son dies without issue, his brother (the next in age) succeeds; if he has no brother then his uncle or cousin becomes the heir.

[14] This war was caused by the rebellion of Ashikaga Taka-uji. He took advantage of the *Jun-yōshi* to compass the end he had in view.

time for a man to perform the duties of his life is from birth to death. And there is no reason why any shorter period, such as that between his majority and his abdication, should be fixed on.

For an example of what is natural in this matter, we may refer to the mode in which animals act. The cock tells the world what o'clock it is. The crow salutes the coming dawn. The dog barks when the thief is near. The ox and the horse bear their burdens to distant parts. Among all these there is no such custom as Abdication or Heirship. You hear no cock calling its eldest son and saying:—"From this time I entrust the task of crowing morning and night to you. The rest of my life I will take my ease." If no such things take place with animals, should human beings, who have so many responsibilities, political and personal, and who, do as much as they will, never ought to feel they have done enough, and who know, as 李綱 Rikō remarks, that one day's life means one day in which to establish right principles,—should they, while health and strength last, be content to hand over their responsibilities to others, and thus do what neither the aged ox nor the worn out horse ever do, say:—"Please excuse my bearing any longer the burdens that are placed on me?"

The Abdication and Heirship which have been practised in this country are unique in character, and have been productive of more evil than they have led to elsewhere. For three hundred years these practices have been universal among us, and with what consequences? The men and women from among the higher orders who have abdicated have spent all their time in idle amusements, such as chess and checkers, scribbling characters and scrawling useless pictures; while those among the lowers orders have nothing done but repeat Buddhist prayers and attend religious services from week's end to week's end, not concerning themselves one whit about the fortunes of their houses; and when they have become poor they have complained of their children's want of diligence.

But the evils of Abdication do not stop here; some of the indirect consequences of the practice are equally deplorable with the direct ones already noticed. There are persons who study a subject up to a certain time or to a certain point, and then assume that they know enough of it. There are those who think that because the name of 'Teacher' is applied to them, they need no longer be learners. Elderly men who still pursue their studies with ardour up to the close of life, are apt to be

despised and spoken of as childish. What exultation there is among some over the merely nominal reputation they have acquired, and how they chuckle over the title of 'Teacher,' as though it could never be lost, and as if its acquisition warranted their retiring on their laurels! All this proceeds from the idea that it is not obligatory on a man to be active throughout the whole of his life, and hence is intimately connected with this custom, which is the very embodiment of that idea.

Many of the youths of the present day who have graduated at some college, become at once puffed up with conceit, and assume an air of superiority to other men. They study outward appearances, and think that their diligence during the time they have spent at school and college has insured their reputation for life. What greater mistake could be made? Young men who have graduated may be said to have just entered the society of scholars, to have just commenced to be students. They have to bear in mind that what does not progress, retrogrades,—that if the efforts which have been made in the school be not followed up by further application, the student must go back,—that it is impossible to keep things just in one position for any length of time. To overlook all this, and to slacken speed in the race of life at an early stage of its duration, as though its chief object were attained—what is this but one of the worst forms of Abdication—Abdication abused to the extremest degree—*the Abdication of youth?*

To bring these remarks to a close, Abdication and Heirship, in that they put an unnatural limit to things which ought to be bounded only by those events and circumstances over which we have no control, are calculated to do more harm than good. If attainment in virtue, learning, and art be thought of, then the prevalence of these customs means resting in inefficiency. If matters of State be thought of, then they involve the resting content in the possession of what our own country produces without borrowing from foreign lands. There are countries both in the East and in the West who have retired from the race of life and bequeathed their powers and rights to others. So that Abdication and Heirship are practised on a large scale by whole countries, as well as on a small scale by individuals. As a nation is only a collection of individuals, it is easy to see that the wide prevalence of the abdicating spirit among the individual inhabitants of a country may, if not checked

in time, lead to a whole nation losing its independence altogether. If, on the other hand, men are determined, though old, to do their very best for their country's good, then, in ordinary circumstances, a country is sure to become prosperous. Take, for example, the 35,000,000 inhabitants of this country. If one in ten abdicate, then those left amount to 3,500,000. If one in twenty, then 1,750,000 remain. Even allowing for the abdication of persons who are too old or sick to do anything, the number of persons who could work and who do not, is still enormous. And if we add to those who have actually abdicated the number of those who are imbued with the abdicating spirit, the men and women who are able and willing to work hard will be seen to be reduced to a very small minimum.

This state of things was rendered possible by the long peace of the Tokugawa Government. Mr. Katō has been lecturing to us on the improvement of the Japanese race. In my opinion one of the steps in bringing this about must consist of the abolition of the customs of which I have been speaking. The perpetuity of people's houses must be made to depend on their own individual efforts and virtues. If there are any who are troubled with money which they do not know how to dispose of, and make this a plea for adopting a son, I say it is infinitely better that their money should be laid out for the benefit of the State than that it should be bestowed on a single individual; and if they are prepared to put it to this use, they will find that it is the surest way of perpetuating their names, and that thus their *altruism* will prove to be the most exalted form of *egoism*.

THE MANCHUS.

By Edward Harper Parker.

[*Read December 15th, 1886.*]

At the earliest period of Chinese history the territory around Kirin and Ninguta was inhabited by a race called the Suh-shên, which name appears to have been gradually corrupted into Nü-chên. Towards the accession of the Han dynasty in China, this Suh-shên or Nü-chên State was divided into the Three Han, in which name a fancied connection with the idea "Three Khans" is seen.[1] The modern state of Chosen or Korea also had its origin in migrations from the north, and the true explanation probably is that, towards the beginning of the Christian era the Nüchên gradually drove the Coreans out of Liao-tung and Liao-Si into the peninsula; for both the Korea of the Wang dynasty and the Chosen of the present Li dynasty are clearly proved to have originated in the Three Han. The modern Manchus officially admit that the Kitans and Golden Horde of Nüchêns, (who had powerful empires in north China and Manchuria, previous to the Mongol conquest of Asia), both spoke much the same language as themselves. Kirin is the ancient country of the modern Manchus, including the appanage of Ninguta. The Heh-lung Kiang Province is the ancient seat of the Kitans and Nüchen. The modern Soluns, of whom there is a garrison at Ili, are the descendants of the Kitans, whose chief capital was at

[1] The 漢 dynasty, the Three 韓, and the Three 汗 differ in tone, though the sounds are otherwise alike. The third character, moreover, was only introduced in the sense of *Khan* about A.D. 600-700, and we are specially told that both the initial and the tone *were exceptional* when the character had this signification.

Hurun-pir. The Golden Horde were originally between the Kitans and the Manchus, and their seat was on the Sungari River, about 100 miles east of Petuné. The Manchus gradually worked south, and the centre of their power during the 16th century was Hêtuala, between the Suksugu and the Kaha Rivers, near the modern Hing-king. The nominal founder of the reigning dynasty, whose native name was Otori, had his capital at a spot in the plain or steppe of Omokhwei, 100 miles south-west of Ninguta; and his four successors, who were subsequently honoured as "emperors," continued to use the title *beilê* or "duke" of Ninguta, notwithstanding their removal south to Hêtuala. Previous to the conquest of Moukden and Liao, this district was a military outpost of the Chinese Ming dynasty, known as the Kien Chou Right Circuit. The Manchus have no data as to the births of any ancestor previous to T'ai Tsu, the chieftain who first conceived imperial ideas: he was born in 1559; and it is estimated that, counting from him backwards to the nominal founder, Shih-tsu, there could not have been more than a dozen generations. The legend about his birth from a beautiful angel is not too seriously treated by the Manchus, who have written a perfectly straightforward history about themselves.[2]

In the year 1583, the Manchu duke received from his tribe the appellation of the "Clever Duke." This was at the age of 25, when he raised a force wherewith to chastise the Nikanwailan, or those of the pure Manchu host who remained faithful to the Mings. It is necessary to retrace the history of these local quarrels. The five sons of the Manchu chieftain known to the Chinese as *King Tsu* all styled themselves "duke of Ninguta," and each lived in a separate castle, or city, a few miles from the ancestral castle of Hêtuala. The tribal names were Suksugu River, Hun River, Wanyen, Tungo, and Chê-ch'ên. There were, besides, two tribes known as the Noyin or Nuyin and Yalu, which were classed as the Ch'ang-peh states, from the "Perpetual Snow" range they inhabited near Corea. There was a third group of tribes called the Tung Hai, consisting of the Wochi, the Warkha, and the Khurkha. Lastly the Hurun tribes, divided into the

[2] *Aisin Ghioro* or "the Golden" was the name of the progenitor, *Wanyen* is the surname of the family. See W. Mayers' article, *N. C. Herald*, 28th January, 1875.

Yehê, Hata, Khuifa, and Ula. The whole of these fourteen dukedoms or principalities where the descendants of the once powerful Kitans, who, for two centuries, had ruled north China on a footing of equality with, and had even received tribute from the Chinese dynasty of Sung. They were none of them nomads like the Mongols, but each tribe had its "city," and they all alike gave themselves up to agriculture and the chase. Perpetual fighting took place between each group, but the Hurun were the most powerful. The Ula were northeast of the Manchus, at Kirin; the other three Hurun tribes were north of Hing King. Their names were taken from rivers, the Ula and Khuifa being tributaries of the Sungari, and the Hata and Yehê tributaries of the Liao. The Tung Hai tribes were near modern Vladivostock, and, with the five Manchu tribes, formed the Kien Chou Circuit of the Mings. In consequence of some feud or brawl, the Nikanwailan migrated to a new settlement, called Orkhun. During the years 1584-6, the Manchu duke, known afterwards as T'ai Tsu, fought his way through the Tungo, Hun, Suksugu and Chêtung up to the renegades, and captured their city of Orkhun. After this success the Ming dynasty promoted the Manchu duke from the rank of *tutuh* or "general" to that of *Lung-hu tsiang-kiun*, a complimentary "marshal's" title equivalent to "Bravest of the Brave"; and the last of the Manchu tribes, the *Wanyen*, was forced to submit. Trade in ginseng, pearls, and furs was inaugurated at four specified places near modern Moukden, and in the year 1587 the Yalu tribe was annexed to the Manchu state. This steady consolidation of power brought on in 1593 a combination of nine tribes against the menacing Manchu aggressions. In this joined the four Hurun tribes; three Mongol tribes known as the Sibê (Jêho region), Khorch'in and Kwarch'a; the Nuyin and Chusheri, both described as Ch'ang tribes; 30,000 men in all. The attack was made on the north bank of the Hun River, but was defeated by the duke, assisted by his lieutenant the *paturu* (or "brave") Oitu. The Yehê (Hurun) duke and the Khorch'in chief both perished, and 4,000 enemies' heads were taken, with 3,000 horses and 1,000 suits of armour. Puchant'ai, younger brother of the Ula (Hurun) duke, was taken prisoner. In 1597 the Huruns sued for peace, and gave a princess (known afterwards as the Empress Kao) in marriage to the Manchu duke. In 1599

the Mings of China and the Manchus got mixed up in Hurun disputes, with the result that the powerful Hata (Hurun) tribe threw over the Ming alliance in favour of the Manchus. In 1603 and 1612 severe fighting took place with Puchant'ai of the Ula tribe (who had been set up as chieftain by the Manchus), with the result that Puchant'ai fled to the Yehê. Appeal was made by this last remaining Hurun tribe to the Emperor of China, who sent a force supported by artillery to aid the Yehê: these also allied themselves with the Mongols. This was in the year[3] 1616, a date, however, which is one year wrong according to Mayers' Manual.

The Manchu now swore vengeance against China. He left 6,000 men to guard the passes, and first marched in person into the Yehê country, taking 20 fortresses. K'ai-yüan and T'ieh-ling (on the modern Chinese frontier) were taken; the Yehê duke perished, and 1,000 Chinese allies were slain. The Manchu now resolved to follow up his conquest of five Manchu, two Ch'ang-peh and four Hurun tribes by attacking the three Tung-hai tribes near Corea and modern Vladivostock. Yielding to the advice of his generals, he resolved to try more suasive measures with the Amour tribes, they "being people speaking the same language, having "similar customs, and whose ancestors were proved in books to have "belonged to the same State as the Manchus." The Amour tribes are described as the Solun, Sibê, Dahur, Oronchon, Kwarch'a, of which the second and last were, however, Mongol. The Warkha tribe is described as being south of Hingking, near the Corean frontier, including the islands between Corea and Port Arthur. In the year 1598 the duke's son Ch'u-ying was sent on an expedition against them, and in 1608 a force was again sent to escort 500 renegade families. In 1609 the Chinese directed the Coreans to restore to the Manchus over 1,000 vagrant Warkhas. In the year[4] 1627, when the Manchus made a grand attack upon Corea, the 200 remaining Warkha families all joined the Manchus. In the years 1635-6, 1500 more island families, with innumerable furs, were added to the Manchu acquisitions; and in the year 1640 the Coreans were ordered to co-operate in recapturing certain

[3] The 44th and 46th years of the Ming Emperor Wan-lih are stated to be the 2nd and 4th years of the duke, i.e. the Manchu Emperor T'ien-ming, or T'ai Tsu.

[4] The 1st Manchu year T'ien-ts'ung, and the 7th Chinese year T'ien-k'i.

deserters. The Khurkha tribe is described as living on the Khurkha River, which flows from Ninguta to the Sungari. During the T'ang dynasty of China, Sansing (at the confluence) and the Khurkha riverine towns formed the dominions of the King of Puh-hai State, and at that time *Huh-han* was the usual Chinese way of pronouncing the word *Khurkha*. In 1611 the Manchu duke sent Oitu with 2,000 men to subdue the Chaktas, a sub-tribe of the Khurkhas, killing or taking prisoners the greater number. In consequence of this, a number of Khurkhas surrendered in 1618, and another batch were captured in 1619.[5] In 1643 an expedition was sent to the Amour, and a final haul of Khurkhas, together with great booty in furs, was made. The Manchus seem to have done their best to conciliate and amalgamate the Khurkhas; and, as mention is made of giving away *mang-p'ao* and other court clothes, it is evident that even at this period Chinese habits must have affected the Manchu social system. The Wochi tribe is described as occupying the wooded hills east of the Khurkhas. In 1610, a number of them were taken prisoners by a Manchu infantry expedition, and later on those of the Yalan and Swifên Rivers (near Vladivostock) were captured to the number of 10,000. In 1611 the remaining Wochi of the Muren River (tributary of the Usuri) were subdued. In 1616 the dog-driving Tunguses of the Noro River, and other Amour tribes were subdued; and in 1617, those occupying the modern Russian Province of Primorsk. In 1625 the Kwarch'a of the Songari were annexed; and thus was completed the subjugation of the "further tribes"; that is those beyond Kirin,[6] the capital of the Ula tribe. The dog-sledge tribe were called Hêchê, and the reindeer-sledge tribes the Kilor and the Fiyakha. The island of Saghalien or Khuye is stated to have been occupied by the two last, and also by the Oronchon; but none of these sledging tribes were ever included in the Manchu organization. Some accounts make the Noro, Norei, and Khaskha tribes as one and the same. The Usuri tribes were known as the

[5] The 46th year of Wan-lih, 4th year of T'ien-ming. See previous note. In both cases the "third" year of T'ien-ming is correct.

[6] Kirin is mentioned as early as the year A.D. 661 as being a department carved out of the former Shinra Kingdom. The characters then used signified "fowl wood" and not, as now, unicorn.

Shurun, and those of the River Niman, in Primorsk, as the Kyarkara; but both were offshoots of the Wochi. In 1685-6, expeditions were sent across the Amour to subdue the Solons, who were valued for their horse-archery: a number were taken captive, but were subsequently released, in order to defend the remaining tribes against the Khorch'in Mongols. All the former Tartar subjects of the Kitan and Kin dynasties were now amalgamated with the Manchus, but it was not until the year 1671 that the Merguens were enrolled under 40 chiefs (*tsoliug*) under the name of "New Manchus." In 1689 the Khorch'in Mongols were made to surrender a number of Sibê, Kwarch'a, and Dahours, and these were enrolled in the Tsitsihar and Petuné Banners, under the command of the assistant general at Hurunpir.[7] Up to the recent war with Yakoob Beg of Kashgar there were 97 *tsolings'* commands at Ki in addition to the Manchus, Mongols, and naturalized Chinese "Manchus." These 97 regiments were all "hunters" or *tashêng pu-loh* as distinguished from the Mongol "nomads" or *yumu*, and were made up of the Solons, Sibê, Daours, Oronchon and Kwarch'a, annexed as above described after the Manchus were firmly seated on the Chinese throne. But the "hunters" east of Ninguta have never been enrolled: they are governed by the *fu tut'ung* at Sansing,[8] subject to the *tsiang-kiun* or Supreme Tartar-general at Kirin. Under the supreme Tartar-general at Saghalien Ula have also been classed some Kalmucks (Oelots) and Bargu Mongols who, strictly speaking, are "nomads," and not "hunters."

The principle on which preparations were made for the conquest of China was that, first those speaking the same language and having the same customs must be welded into one; then, those having similar customs but not speaking the same tongue. Thus, one Mongol was considered worth 10 Coreans, one Manchu worth 10 Mongols. And as the Manchu script was at this period insisted upon, to the exclusion of Chinese and Mongol, it is evident that either the Nüchêns or Kitans, or both, must have used it, the Manchus pure being a petty tribe only.

---

[7] Huranpir was the "Upper Capital" of the Kitans. The *fu tutung* there is under the supreme command of the *Tsiang-kiun* at Saghalien Ula.

[8] Sansing was the ancient territory of the Sushên, afterward called Nüchên.

The Manchus of Moukden and Hingking are the "Old Manchus." The Sibês of Kirin, the Kwarch'as of Petuné, and the Khurkhas of (near) Vladivostock have been from time to time enrolled on a military basis under the general name of "Kirin Soldiery," or "New Manchus." The Daours, Oronchon, and Solon of the Amour are classed together as "Solons." After the conquest of China, the supreme Tartar-general's governments at Moukden (1662), Ninguta (1662, transferred to Kirin 1671), and Saghalien Ula (1683) were established under the name of the Tang San Shêng or "three Eastern governments," the last named being added in view of Russian[9] encroachments. In 1758 the Moukden general had 19,276 men under him, three assistant-generals, four city *Shou-wei*, and two outpost *Shou-wei*. The Kirin general had 14,392, with five assistant-generals, one *hieh-ling*, and two *tsoling*. The Saghalien Ula general had 8,557, with three assistant-generals, one *tsung-kwan*, and one city *shou-wei*. In 1842 there were only 35,400 soldiers of all sorts in the Three Governments, and they have never been taken on distant expeditions.

The so-called "cities" of these parts are mere stockades, the interior of which is occupied by troops and exiles alone, the other population living in villages outside. Grain and cloth are or were the usual currency, and the habits are or were very simple. The Solons are very expert hunters and trackers, and speak a dialect savouring of Mongol mixed with Chinese; hence they are not considered true Manchus, but descendants of the Kitans. One account says that the Wochi are the same as the Uki Tatsz or Uchi Tartars, and included the Kharkhas, Hehkin and Fiyakhas, being identical with the Yüp'i Tatsz or "Fish-skin Tartars." Every year they used to come on *chakha* boats (? rafts) to Ninguta with fur tribute, the Hehkin sables being the best. Neither the Fiyakhas nor the Hehkin shave the head, but wear a chignon and ear-rings, both sexes wearing fish-skin coats, (which are soft and take dyes), instead of trousers: the rich roof their houses with eagle-feathers. The Khurkhas are more like the Manchus in their attire; and, like the other two, are very brave, simple, and trustworthy, living without chiefs or government. A number of them were quartered

[9] The Russians are here called Loch'a [羅刹], and Lo-ch'ê [遲車].

in Peking under the name of *Ich'e Manchu*, or "New Manchus." Thirty miles west of Ninguta, in the *Shaling* Hills, are the remains of the old Nüchên "upper capital."[10] One mile east of the ruins is the village of Ghioro, the cradle of the race which now rules China. There is or was a city of great historical interest called Hwang-lung Fu or "Yellon Dragon" city, 700 *li* west of Ninguta. The climate in this Ninguta region is very severe: in winter the soil cracks into chasms, and in summer is one sheet of mud; but Chinese immigration has lately altered both the climate and the face of the country. There is some natural phenomenon there called *ha t'ang*, which seems to mean "geysers." Two days' journey on this side of Ninguta there is a sort of subterranean system of grottoes extending 100 miles, and styled the *shih-t'ou tien-tsz*. *Uchi* or *Wochi* appears to mean "old forest," as two immense pine forests in that region are known as the greater and lesser *uchi*. Ship-building goes on at Kirin, which is still known by its ancient name of *Ula*.

To sum up: the four Hurun and three Tung-hai tribes have now been completely assimilated with the Manchus. Those tribes not considerable enough to have a *tsoling* of their own were grouped together under the name of *Ich'e* or "new" Manchus; but after 1643 they ceased to have this privilege; and hence the Sibê, Kwarch'a, Bargu, Solon, and Daours of the Amour have special *tsolings* under the General of Kirin and Saghalien Ula, and are not called "Manchus," but grouped together as "Solon." The dog-sledging, Hêchê or Fish-skin Tribe, are under a *hiang-chang* or village-headman, and bring annual sable tribute to Ninguta. The horse-sledging and dear-sledging Oronchons are loosely ranged under *tsolings*, with the exception of the two most distant tribes,—the Kilors and the Fiyakha, near Khuye or Saghalien. They bring their tribute every summer to a place called P'uru River, 1,000 miles from Ninguta, whence an officer is sent to receive it. These last named Oronchon tribes are not even on the footing of the Solons, but are assimilated to the *t'ufan* or "friendly barbarians" of south China; and when they come to Peking or Moukden

[10] Sansing, the "Five State City," or "Three Name" City, was also once called Irangkhara; and the Nüchêns seem to have left this and advanced south.

are honorably entertained. The General at Kirin is authorised to buy common women for them and to give them in marriage to them as "imperial princesses" so as to soften their manners. The Horse Oronchuns build tents like Mongols, but they have no flocks, and are purely a hunting tribe.[11] The city of Yehê is 490 *li* N. W. of Kirin. The city of Hata or Khata is 530 *li* S. W. of Kirin near K'ai-yüan city: it used to be the seat of a *beilê*, or "duke."

PROPER NAMES IN CHINESE CHARACTERS.

1 Aisin ghioro 愛新覺羅
2 Amour 嫩 or 黑龍 or 混同
3 Bargu 巴爾虎
4 Chakka 查哈
5 Chakta 扎庫塔
6 Ch'angpeh 長白
7 Chêch'ên 哲陳
8 Chusheri 珠舍里
9 Ch'u-ying 褚英
10 Daour, Dahur 達瑚 or 爾 or 達呼
11 Fiyaka 費雅喀 or 哈
12 Hata 哈達
13 Hat'ang 哈湯
14 Hêchê 赫哲
15 Hehkin 黑斤
16 Hêtuala 赫圖阿拉
17 Hingking 興京
18 Hun 渾
19 Hurunpir 呼 or 倫貝爾
20 Ich'ê Manchu 依徹滿洲
21 Irangkhara 依朗哈喇
22 Kaha 嘉哈
23 K'ai-yüan 開原
24 Khorch'in 科爾沁 or 汪
25 Khuifa 輝發
26 Khurkha 庫爾喀哈 or 忽汗 or 虎爾喀
27 Khuye 庫頁
28 Kien-chow 建州右衛
29 Kilor 奇勒爾
30 Kirin 吉 or 鷄林
31 Kitan 契丹
32 Kwarch'a 卦勒察
33 Kyarkara 奇雅喀喇
34 Merguen 墨爾根
35 Moukden or Shêngking 盛京 or 瀋
36 Muren 穆林
37 Nikanwailan 尼堪外蘭
38 Niman 尼滿
39 Ninguta 寧古塔
40 Noro 諾羅 or 雷
41 Nüchên 女眞; or 金 (golden)
42 Nun kiang 嫩江 (see Amour)
43 Nuyin 訥殷
44 Oelot 厄魯特

[11] The Amour is called the Nun Kiang or "Soft River" after receiving the Sungari, Khurkha, etc. It is necessary to warn students that the Yalu Kiang of Corea is either erroneously supposed to join the Amour or is confused in name with another.

Emperor guarded the frontier in person against the attack of the Chinese General Yüan Ch'ung-hwan,[11] whilst the rest of his army marched upon Söul. The Corean King and his family fled to the island of Kang-hwa,[12] near Chemulpo. As the Manchus had no boats, and could not get at the King, the Coreans were able to conclude a Treaty with them,[13] providing for trade and a subsidy. The King of Corea still refused to assist the Manchus against his "father" the Emperor of China, even when Shang K'o-hi[14] and Kêng Chung-ming deserted with 20,000 men, and came from Chefoo by boat over to the Manchus. Another grievance was that the Coreans would not give up a number of Warkhas,[15] a tribe stated to be pure Manchus,[16] "and not like the [Kitan] Ulas or the Mongols." Hitherto in the treaty relations both sides had said "Your noble country," "our mean country," in correspondence. The footing had been that of elder and younger brother, and the tribute annually paid by Corea had been called "a subsidy."[17] The rulers on either side styled themselves "the unworthy[18] one"; and, in short, the reciprocal relations were those of equal[19] states whose frontiers were conterminous. Now, however, the Manchus had captured from the Ch'agan Mongol Khan Rindan[20] the Imperial Seal which the Mongols had carried off with them when overturned by the Mings. In 1638, therefore, the style of "Ta Ts'ing," or the "Great-Clear" dynasty was assumed, and war was formally declared against Corea; and the Mongols, who had now submitted to the Manchus, were ordered to coöperate. One hundred thousand men crossed into Corea altogether, and a flying column made straight for Söul, which was occupied after short resistance. The King again escaped to Kang-hwa. The 300 Warkha families who had been received into Corea gave themselves up, and the rescuing Corean armies from the south were both defeated. The King begged for peace in person, and accepted the position of vassal;[21] meanwhile the Manchus

---

[11] 袁崇煥; [12] 江華. [13] 刑白馬烏牛誓.

[14] 尚可喜; 耿仲明, Mayers' Manual, Nos. 589, 264: Conquerors of Canton and Foochow.

[15] 瓦爾喀. [16] i.e. 女眞. [17] 歲幣. [18] 不穀.

[19] 鄰國通聘 All these precedents should be considered in connection with the Burmah question.

[20] 插漢林丹汗. [21] 稱臣.

rolled small boats on wheels to the coast, sank the Corean fleet with cannon which they had brought overland, and captured Kang-hwa with all its royal inmates. The Manchus insisted on the surrender of Kiang Hung-wên, and others of the "war party," but in no way maltreated their captives. They ordered the Corean King to give up his insignia of office from the Mings, and re-instated him on the same footing, stipulating that he should build no more fortresses without permission, and receive no more fugitives. Two of his sons were given as hostages. The Manchu Emperor made the King come to the Imperial Yellow Tent outside the city and apply publicly for pardon on his knees, together with his sons and his chief statesmen. He then restored the royal prisoners and withdrew his army, the royal family escorting them for three miles. He also waived two years' tribute. In gratitude for this handsome treatment the Coreans set up a stone tablet of thanks at the "Three Field Ford" on the east bank of the River Han.[22] In 1638 the Coreans were made to coöperate by sea in reducing certain rebellious Khurkha fugitives to submission, and in 1641 to bring grain by sea to supply the Manchus in their attack upon China. After his conquests over China in 1642, however, the Manchu paid the Corean King the compliment of asking his advice. Notwithstanding this, certain high Corean statesman were detected coquetting with China, and were punished. On the accession of the Manchu Emperor Shun-chih in 1643, the annual tribute was reduced, and in the first official year of Shun-chih's reign, 1644, the hostages were returned to Corea. Since then the annual tribute has been from time to time reduced, so that it is now only one-tenth of what by Treaty was first ordained.

In the year 1638 the Japanese "island-chief"[23] sent demands for tribute, but, fearing the new Manchu power, did not persist in his demands. Since then, Corea has "made no history."

---

[22] 三田渡. This generous treatment contrasts well with the dastardly behaviour of Charles V., when the Netherlands Estates were made to grovel before him about half a century earlier.

[23] 平智 seems intended for Hiyoshi or Hideyoshi, who was already dead.

CONNECTION OF JAPANESE WITH THE ADJACENT CONTINENTAL LANGUAGES.

By J. Edkins, D.D., Peking.

[*Read December 15th, 1886.*]

Some Japanese Words with "M" Final or Initial.

In *amai*, sweet, we find a coincidence with the Mongol *amt'ai*, sweet. But *am* is mouth in Mongol.

The Japanese *ame*, heaven, may be compared with the Manchu *abka*, heaven. This helps us to regard the Manchu *ka* as suffix and the root becomes monosyllabic. But *ame* also means rain, and *midzu* is water. In Manchu *muk'e* is water. Probably *ke* is suffix here. If so, the Japanese and Manchu words for water may be identified. It would be a curious result if *ame*, heaven, should originate in a word meaning water.

Aman, many. In Chinese we have 漫 *man*, wide-spreading, overflow, swelling up and overflowing. We have also 萬 *man*, 10,000, and 滿 *man*, full. We have further in Japanese *amata*, much, *amari*, very, more. In Chinese there is 彌 *mi*, very, great, widely extended, and 普 *p'u*, universal. In Korean, *man* is many.

It is not unlikely therefore that the initial *a* in *ame* and *aman* is an addition to the root.

Damaru, to be silent, and *damasu*, to cheat, are perhaps the same as the Chinese *lung*, to cheat, and *lung*, deaf. We may expect to find *d* in Japanese corresponding to *t* in Chinese, as we find *m* final corresponding to the Chinese *ng* in *samushi*, cool, Chinese 涼 *liang*. *Domoru*, stammer, is closely allied to *damaru*.

Domo, the plural affix, as in *onnadomo*, the women, in the Chinese 等. *M* corresponds to *ng*. So in the conditional suffix *domo* in *miredomo*, *miyedzu*, grant that he looked, still he saw not. The Chinese is 倘 *t'ang*, (rising tone 上聲), if. But this is again the same as 賞 *shang*, to give, (honorific). Hence *domo* is originally to give. We have it in *tamau*, to give to inferiors.

Fumu, tread upon, to walk, I suppose to be to some extent the equivalent of the Chinese 行 *hing*, walk, 征 *cheng*, go on an expedition, the labial initial being a very old form, indicating an old root *bam* from which the Chinese words have been derived by change of first letter. We have in Chinese 蹌 *p'ang*, walk quickly, representing the old root from which *hing* may have been formed. Also 彭 *p'eng*, is to walk.

Gamashi, a suffix meaning likeness. The Chinese is 形 *hing*, "form," the *h* being derived from *g*. *Hama*, beach, same as the Chinese 旁 *p'ang*, side. *Hama-guri*, clam, is just the Chinese 蚌 *pang*, mussel, or clam, followed by 蛤 *kop*, with the same meaning. The clam is so called because of its hard shell, just as in Chinese *ping*, a bottle or jar, is so named from its resemblance to a hard shell. The essential idea is in hardness, which we find in *ping*, ice.

Hamaru, to be immersed in, is the lexicological equivalent of the Chinese 酖 *tam*, addicted to wine, 沈 *dam*, sink, immerse. In etymology if we trace the Chinese root *dam* to an older *bam*, as we seem authorised to do, we arrive at a common root with the Japanese term. Compare 沁 *bam*, overwhelm, inundate.

Hameru, to fit in any place, corresponds to some extent to the Chinese 放 to place, but better to 鑲 *siang*, to insert, veneer. The primæval root in Chinese would be *bam*, but *b* changed to *t* and *s* and final *m* to *ng*. If this account of the origin of *siang* be correct, we may also refer *damasu*, to cheat, to *hameru*, to cheat, as its source. Here *h* stands for initial *b*. The law by which in Chinese labial initials change to tooth and guttural initials may also be found to prevail in Japan.

Himeru, to hide. In Chinese we have 屏 *ping*, (lower even tone 下平), screen, to screen; also 封 *feng*, to seal, cover up with earth, wax or paper, close up.

Hime, princess, is an interesting word because in the 晉 Tsin history

the pronunciation is given for about the year A.D. 265. It is there called *Pime*, the Chinese sound being beyond dispute. From this it follows that the Japanese pronunciation was *Pime* in the third century. This conclusion is confirmed by the pronunciation *fu* still existing in many words, which shews that the change from *p* to *h* is comparatively modern and not yet complete. Hence we are warranted in regarding all Japanese words beginning with *h* as having in the third century begun with *p*.

The flower *Polygala japonica* is called *Hime hagi*, the princess' skin. The skin of a princess is probably considered whiter than that of ordinary women. The word *hagi* is the Chinese 皮 *p'i*, from an old *bak*. The old final is proved to have been *k* in the following manner. The character 皮 *p'i* is phonetic in 被 *pei*, *pi*, coverlid, to cover, extend over. But to cover over is also 覆 *fu* or *pok*, a word which has *k* final in all the tonic dictionaries. Hence we conclude that 皮 was *bak*. Other proofs of a similar kind might be given. *Hoka*, outside, is the Chinese 表 *piau*, outside, which can be shewn to have had anciently a final *k*, in the same manner.

Homeru, *homeki*, to praise, corresponds to the Chinese 奉 *feng*, to praise, to flatter, and 稱 *c'heng*, to praise. The first of these *feng* is properly holding up the two hands respectfully. The root idea is to bring close together *p'eng* or *bom*. The identification must here be held doubtful. In regard to 稱 *c'heng*, to praise, to weigh, to put forward an excuse, the resemblance is too doubtful to be relied upon, but I allow them to remain in the meantime.

Ima, now. The Mongol for now is *munu*, in colloquial *mono*.

Imada and *mada*, still, yet. The vowel *I* is not part of the root. *Machi* is to wait. *Made* is until, to. *Madzu*, still, first. *Mate*, wait. *Mata*, again, moreover. In Mongol we have *basa*, also, and. The connection seems to be with this Mongol word.

Imashimeru, to blame, agrees in sense with *isame*. Of these two words *isame* is much the more comprehensible, and the root looks almost as if it had become inverted by caprice in *imashimeru*. We have in Chinese 訟 *sung*, to blame, *cheng*, to remonstrate with; and in Japanese we find *semegu*, to dispute, quarrel, having an apparent kinship with *seme*, torture. In Chinese 爭 *ch'eng* is to blame, wrangle. All these

words seem to form one root, the Chinese examples having *ng* for *m*, as is to be expected. But there are few precedents for the inversions of roots, and I reject it while throwing out the suggestion.

Igameru, crooked, same as *magaru*. Here is a case suggestive of inversion of the root as hinted at in the explanation of *imashimeru* as a derivative by inversion from *isame*. The corresponding root in Chinese is 弓 *kong* for *kong*, a bow, 江 *kiang* a river, called so from its windings. *Nom* is a bow in Mongol. *Kom pai hpal* is 'crooked arm' in Corean.

Madara, spotted, is in Chinese 麻 spotted, pock-marked.

Magau, imitate. One of the Chinese words for imitation is 法 *pap*. Two *p's* do not like to remain together and hence the final *p* was changed to *k* in Fuchow and to *t* in Amoy. We have also 描 *miau*, to imitate by drawing a copy on thin paper placed over the original. Now the final *iau*[1] is in Chinese the sign of a lost *k*. The root then is *mak*.

Madou, to go astray. Chinese 迷 *mi*, delude, be deluded. Probably from *ma*, hemp, the symbol of confusion from the disorder of the fibres defying all arrangement. *Mayou*, to be confused, shews that *y* stands for *d*. *Midareru* is another form.

Makaseru, entrust to another. This is the Chinese 付 *fu*, entrust to. This was anciently *pok*. Chinese roots beginning with *m* are not very numerous. In Japanese they are abundant. Hence the equivalents of Japanese roots will in Chinese often commence with *p* or *f*.

Makeru, to be defeated. Chin. 負 *bu*, *bok*.

Maku, roll up. Chin. 幅 *pok*, a roll of paper.

Majikai, near. Chin. 陪 *fu* for *bok*, near to. The final *k* in 音 as a phonetic is obtained from dictionaries. See under this word in my Introduction to the Study of the Chinese Characters. The *k* is lost from the root in this Japanese word.

Majiri, mixed. Chin. 駁 *pok*, mixed. Lost in Japanese word.

Megeru, to break. Chin. 破 *h'o*, old Chinese, *pak* to break, be broken.

Modasu, to be silent Chin. 密 *mit*, quiet.

Mōkeru, to prepare. Chin. 備 *pei*, *bak*, prepare.

Moqa, would that. Chin. 巴 *pa*, *pak*, would that.

---

[1] In Chinese the fact that *au* and *iau* represent a lost *k* rests on the principle that *k* and *a* are both guttural letters. So also a final *i* or *ei* indicates a lost final *p* or *t*, because these vowels belong to the front part of the mouth.

Fumi, a letter. This word, rendered 文 by the Japanese, is really the Chinese 封 *feng*, a sealed document. We have in Manchu *fembi*, address of a letter; *fempi-lembi*, to address a letter; *fempile boumbi*, cause a letter to be addressed.

Hone, labour. The Corean is *p'um* aspirated, and beside it in the dictionary is *p'um* aspirated for breast, Jap. *mune*. The reason why *m* is not found as final of the root in Japanese, but has been replaced by *n* is to be found in an unwillingness to have *m* occurring twice in one root. Yet it must be admitted that through the great fondness of the Japanese for the letter *m* this repetition is often found, as in *mamori*, in Chinese 保 *pau*, *po*.

Maku, tent. Mongol, *maihan*. Chinese 幕 *mu*, in old Chinese *mok*.

Maga, misfortune. Corean, *mako*, bad, badly, recklessly. Mongol *mago*, colloquial, *mo*, bad. Jap. *metta*, recklessly. Perhaps *g* is lost here.

Mama, manner. In Corean *mai*. In Chinese 貌 *mau*. Old Chinese *mok* 模 *mu*, old Chin. *mok*, model, manner. Mongol *met'u* manner. This is perhaps from *megetŭ*.

Marui round. Mong. *mochogor*, round.

Meshi, boiled rice. Mong. *bada*, rice or other food. Chin. 飯 *fan*. Old Chin. *ban*, rice or other food.

Mi, body. Mong. *beye*. Jap. *mi*, I. Mongol *bi*, I.

Michiru, fill up. Chin. 彌 *mi*, to fill up, to complete.

Mukashi, in old times, old. Cor. *muk*, old. Chin. 邁 *mai*, old. If we adopt the principle that labial initials change to tooth letters and gutturals, this root becomes akin to 老 *lau*, 舊 *kieu*, *gok* 古 *ku*, *kok*.

Maye, before. Cor. *Men tiye*. Mong. *umun* or *emun*. This seems to be the Chin. 面 *mien*, face, before. Compare Jap. *omote*, face, front. Hence we may expect that there are some words in Japanese where *t* appears for final *n*.

Mat, in Corean is 'end' as in Chinese 末 *mat*. In Japanese this is *hateru*, to end, *hate*, end. We have also in Chinese 罷 *ba*, *bat*, to end. A root like this is of course a verb of cutting effected by the arm with some implement. But appearances are in favour of a single origin of this root before the separation of the Chinese from the Corean and Japanese languages. It might be said that *mat* in Corean is the transcribed Chinese word 末, but the Corean scholar prefers to identify it

with 終 which is found in the dictionary of the missionaries, and with reason, for if it were Chinese it would necessarily be *mat* in the Corean transcription, which accordingly we find in the dictionary with 末.

Uma, horse. Mong. *morin*. Cor. *mar*. Chinese *ma*. While the word for horse is the same in all these languages and in Manchu (*morin*) there is a different word for saddle in each. Jap. *kura*. Mongol *emegel*. Man. *enggemu*. Cor. *kilma*. Chinese *an*. The Manchu word is probably the Mongol transposed. The Corean *kil* means also burden, and the Japanese *kura* probably is derived also from burden bearing. The Chinese *an* means that on which things are placed. The Corean is distinctly more connected with the Japanese than the Chinese, and this fact points to an ancient connection in the customs of common life between Japan and Corea. It may perhaps be assumed also that the horse is more ancient in Japan than the practice of using saddles for carrying loads. This practice would seem to be among the different races long posterior to the possession of the animal.

Rules for Comparing Japanese Roots with those of China, Corea and Tartary.

The following rules may be found serviceable in comparing Japanese with Chinese and Tartar words.

1. The letter *m* as final in a root in Japanese is in Chinese *m* or *ng*. In Mongol and Manchu it is *m* and less frequently *ng*. In Corean *m* occurs occasionally for the Chinese *ng*.

2. The initial *m* in Japanese roots is usually in Chinese *m*, *p*, or *f*. The old initial *m* of primitive roots has maintained its position much better in Japanese than in Chinese.

3. There are traces in Chinese of an extensive change of lip letters into tooth and guttural letters in the initials of roots. Many roots are found in Chinese with a lip initial and at the same time a tooth or guttural initial, or there may be all three existing contemporaneously as in *feng*, *kung*, *cheng*, which all mean bring the hands together in presenting, in greeting or in receiving. The work of comparison of roots is then not complete if we only compare labial with labial and guttural with guttural.

4. The Japanese initial *h* is always labial.

OBSERVATIONS.

While in grammatical development the affinity of Japanese with Corean, Manchu and Mongol is undoubted, the comparison of roots with those of the Chinese language proves affinity also, and this genetic connection is additional to ancient historical borrowing which would take place through Corea from the 11th century before Christ down to modern times.

In the case of *fumi*, a letter, this instance of borrowing would be previous to the time when the Chinese verb 封 *feng* had changed *m* to *ng*. This change would occur later in outlying dialects like that spoken in Corea than in the parts of the country where the rhymes of the Book of Odes have preserved to us the sounds of the Chow dynasty B. C. 1120 to B. C. 600. In Corea we find words such as 種 *chung*, to plant, in the form *shim-eu-ta*. City wall 城 *cheng* or 墻 *tsiang* in *tam*, *Hiung*, savage, 兇 is *hem*. *Hiung*, bear, is *kom*, and in Japanese *kuma*. *Hiang* 香 fragrant, is *kom*.

We may then conclude that in the part of China bordering on Corea the change from *m* to *ng* was later than Honan and Shensi which judging from the rhymes of old poetry and from the Sanscrit transcriptions, which began A. D. 65, had become accustomed to *ng* for *m* at least by the Han dynasty. The Japanese then might borrow *fumi* for a sealed document as late as the Han dynasty if not earlier.

The existence of final *t* in Native Corean words shews that the substitution of *r* for *t* final in Chinese words taken over into Corean was a Chinese peculiarity at the time of the transcription. Thus 物 *mut*, thing, was called *mur* by the Chinese, and the Coreans then transcribed it with their letter *l*. If it had been called *mut* by the Chinese the Coreans would have made it *mut* also, their syllabary not being deficient in that respect.

ON MARITIME ENTERPRISE IN JAPAN.

By H. A. C. Bonar.

[*Read February 9th, 1887.*]

Notwithstanding the number of societies which have been formed of late years in Japan for the purpose of investigating the past history of this interesting country, the story of the mercantile marine remains still unwritten. Sometime during the year 1882 or the end of the year 1881, the Minister of Agriculture and Commerce addressed to the local Governments of all cities and prefectures throughout the empire a notification announcing that it had been officially decided to investigate the condition of shipping affairs in Japan since ancient times, and to this end the local authorities were to address enquiries to the priests in charge of temples and shrines, to families of long pedigree, to persons who served as sailors in merchantmen or vessels of war under the feudal system, and finally to whatever source might suggest itself as likely to furnish information. Copies of all documents bearing upon the subject were to be forwarded to the Department in Tōkyō, the following being specially mentioned in a list accompanying this notification, viz: Plans of native and foreign ships and their appliances, of river boats, fishing boats, pleasure boats; of ships used by the Shōguns or Nobles, and of those employed by pirates in former ages; charts, books on ship-building, laws and other documents relating to shipping, pictures of the scenes of sham fights at sea, etc., etc.

What effect this notification has had it is hard to say; but since the time of its issue no official report has, I believe, appeared on the subject of maritime enterprise in Japan in former times. In preparing this

paper I have had much difficulty in obtaining materials such as were specified by the Department of Agriculture and Commerce. Nothing appears to be known of the subject, and my researches convince me that there are but very few Japanese books containing any details respecting Japanese ships of the earlier times. A few histories confine themselves to the mention of warlike expeditions, or the building of some boats for extraordinary purposes. In some volumes I have found much that was interesting on the subject of maritime warfare, but only one collection of books—the *Wakan Senyoshiu* (collection of ships used by the Japanese and Chinese)—gives anything like a history of the Japanese ship. I was fortunate enough very lately to obtain a copy of this collection, compiled by one Kanazawa Kanemitsu, who lived about 150 years ago, and to these volumes I am indebted for the great part of the information which I have been able to collect.

The history of Japanese maritime enterprise may be said to comprise three periods,—that of its early development until it reached a flourishing condition, abruptly brought to a close by the strict edict of the Shōgun Iyemitsu in 1639; the period which elapses between that date and the Restoration in 1868; and thirdly, the development of the modern Japanese mercantile marine, beginning soon after the Restoration. The first period is historically the most interesting; of the middle, hardly anything appears to be known; and lastly, the present mercantile marine of Japan is of such recent growth that its history is easily investigated. Respecting the enterprise, both commercial and naval, of the early Japanese, I have collected the following details from the *Wakan Senyoshiu* and other books. The origin of boats is spoken of in the volume of the "Divine Age," in the *Nihon Shoki* (Japanese Records) as follows:

Izanagi no mikoto and Izanami no mikoto became husband and wife. Among their progeny was Hiruko (the leach). The latter had reached the age of three but could not walk, so his parents put him into a boat called *Ama no iwakusu fune* and left him to the mercy of the wind and waves.

Others say that a boat called *Tori no iwakusu fune* was born, and that Hiruko was placed in it and cast adrift.

The explanation of *Ama no iwakusu fune* is given as follows:

Ama meant heaven or something which existed naturally. *Iwa*

(rock) meant hardness. *Kusu* (camphor tree wood) was the name of a wood which was only serviceable after seven years' growth, and *fune* was anything whereby an otherwise impossible place could be crossed.

Hiruko, although having attained the age of three, was fated never to be able to stand up, and therefore a boat came into existence into which he was put. The *Wakan Senyoshiu* gives an illustration of this boat.

It is further explained in the volume of the "Divine Age" how one Nigi Hayabi no mikoto gave to "Takami musubi no mikoto" ten kinds of treasures, and that the latter descended in the "Ama no iwa fune" and settled on the top of "Ikaruga no mine" in the province of Kawachi. A variety of boats are thus spoken of, each of which has a special legend more or less supported. Suffice it to say that all these boats were a kind of water-proof basket in which the occupant reached his destination by some wonderful means.

Passing from the age of the gods to more historical times, we come to Jimmu Tennō, who is supposed to have existed about 660 B.C., and is related to have lived in the province of Hiuga at Takachiho. This province and the outlying districts comprised all the territory under his rule, but hearing that there were other countries to the east of him, he set out to conquer them. When he arrived at the port of Hayasu in Hiuga he was met by a fisherman. The Emperor asked him who he was and the fisherman replied that he was called Utsuhiko, that having heard that the son of the gods was on his way to the coast, he had come to meet him. At Jimmu Tennō's request the fisherman consented to pilot him across the waters. Jimmu Tennō, having built war vessels, set out from Miyazaki and reached a place called "Ye no miya" in Aki. From thence he went into Bizen, and during the space of three years busied himself building war vessels and preparing war materials. He then reached Nauiwa (Ōsaka) and subdued the people inland. Finally he assumed the title of emperor and established his palace in Unebiyama, in Yamato. This is the account of the first war expedition by sea recorded in Japanese annals. After Jimmu Tennō, the Emperor Sujin (Tennō), 81 B.C., is spoken of in Japanese histories as having issued a notification stating that as ships were indispensable and the people living by the sea quite destitute of them, much inconvenience resulted,

and that ships should therefore be built. This date (81 B.C.) is generally agreed upon by Japanese authors as the date about which ships were first built in Japan. We next read of Jingu Kōgō (in the year 200 A.D.) undertaking an expedition against Corea. She left the port of Wanitsu in Tsukushi (Chikuzen), and crossed over to Shiragi, one of the provinces of Corea. The number of her ships is said to have been such that the sea was covered with them, and that the heavens re-echoed with the sound of the drums; the King of Corea, awed by this large force, speedily submitted, and without a blow being struck swore submission to Japan, and promised to send tribute every year in the shape of eighty ships filled with various treasures. The Empress Jingu's expedition to Corea would therefore be the first expedition from Japan to a foreign country.

In the *Koku Shiryaku* (Summary of the History of Japan) it is stated that in the year 274 A.D. the Emperor Ōjin caused to be built a large ship in Idzu, 10 *jō* or 100 feet long, and which was called "Kareno" (meaning "swift"). This boat is described as corresponding in size to the more modern ship which had 80 oars, and must therefore have been a ship of a very unusual size for those days. So much was this ship thought of that, so history says, when it became useless from age, it was broken up into firewood which served to evaporate a quantity of sea-water from which 500 bags of salt were obtained. This quantity of salt was distributed throughout the country in memory of this large ship.

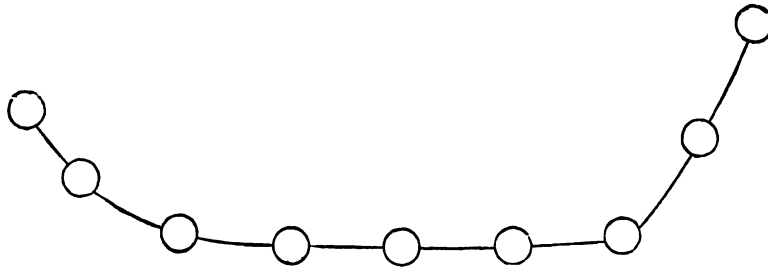
We next hear of 500 ships being built in Muko, the present Hyōgo, which fleet when completed was accidentally destroyed by fire while in the harbor. The king of Corea, hearing of this, is related to have sent over a number of ship carpenters to assist in building new ships. Such are the fragments which I have been able to collect concerning the very early history of Japanese shipping.

There are various accounts of other expeditions of the Japanese to foreign countries, but they do not mention what sort of vessels were used in the earlier days and therefore do not throw any light on the degree of development attained by the ancient Japanese. Mr. B. H. Chamberlain mentions in his "introduction to a translation of the *Kō-ji ki*," in his paragraph on the manners and customs of the early

Japanese, that "navigation seems to have been in a very elementary "stage. Indeed the art of sailing was, as we know from the classical "literature of the country, but little practised in Japan even so late as "the end of the ninth century of our era, and subsequent to the "general diffusion of Chinese civilization, etc."

From what I have been able to gather on the subject, there seems little doubt but that until a far later period than the end of the ninth century rowing was all the Japanese knew about navigation; hardly any mention is made of the sail in descriptions of early Japanese ships, whereas oars and rowers are spoken of in a detailed manner, which would tend to show that they laid hardly any stress on the use of the sail.

The shape of a boat is said to be taken from a certain constellation called *Ten sen*, "heavenly boat;" which constellation is represented thus:



It seems just as likely, however, that the constellation was so called from its ship-like appearance. The word *fune*, commonly used for "ship," is stated by some to be derived from *fure*, *furu*, to move about or roll (like a ship). The sound of the word is mentioned as being derived from a variety of characters 衿布, 泥浮, 衿夫, 丘不, 衿數, 根不.

The word "*maru*." No very clear explanation is given of this familiar word affixed to the name of every ship in Japan. The term does not appear to have been used in connection with ships before the time of Toyotomi Hideyoshi, who called two ships that he built the "Nihon Maru" and "Ataka Maru." Since that time it appears that

CONNECTION OF JAPANESE WITH THE ADJACENT CONTINENTAL LANGUAGES.

By J. Edkins, D.D., Peking.

[*Read December 15th, 1886.*]

Some Japanese Words with "M" Final or Initial.

In *amai*, sweet, we find a coincidence with the Mongol *amt'ai*, sweet. But *am* is mouth in Mongol.

The Japanese *ame*, heaven, may be compared with the Manchu *abka*, heaven. This helps us to regard the Manchu *ka* as suffix and the root becomes monosyllabic. But *ame* also means rain, and *midsu* is water. In Manchu *muk'e* is water. Probably *ke* is suffix here. If so, the Japanese and Manchu words for water may be identified. It would be a curious result if *ame*, heaven, should originate in a word meaning water.

Aman, many. In Chinese we have 漫 *man*, wide-spreading, overflow, swelling up and overflowing. We have also 萬 *man*, 10,000, and 滿 *man*, full. We have further in Japanese *amata*, much, *amari*, very, more. In Chinese there is 彌 *mi*, very, great, widely extended, and 普 *p'u*, universal. In Korean, *man* is many.

It is not unlikely therefore that the initial *a* in *ame* and *aman* is an addition to the root.

Damaru, to be silent, and *damasu*, to cheat, are perhaps the same as the Chinese *lung*, to cheat, and *lung*, deaf. We may expect to find *d* in Japanese corresponding to *t* in Chinese, as we find *m* final corresponding to the Chinese *ng* in *samushi*, cool, Chinese 涼 *liang*. *Domoru*, stammer, is closely allied to *damaru*.

Domo, the plural affix, as in *onnadomo*, the women, in the Chinese 等. *M* corresponds to *ng*. So in the conditional suffix *domo* in *miredomo*, *miyedzu*, grant that he looked, still he saw not. The Chinese is 倘 *t'ang*, (rising tone 上聲), if. But this is again the same as 賞 *shang*, to give, (honorific). Hence *domo* is originally to give. We have it in *tamau*, to give to inferiors.

Fumu, tread upon, to walk, I suppose to be to some extent the equivalent of the Chinese 行 *hing*, walk, 征 *cheng*, go on an expedition, the labial initial being a very old form, indicating an old root *bam* from which the Chinese words have been derived by change of first letter. We have in Chinese 蹌 *p'ang*, walk quickly, representing the old root from which *hing* may have been formed. Also 彭 *p'eng*, is to walk.

Gamashi, a suffix meaning likeness. The Chinese is 形 *hing*, "form," the *h* being derived from *g*. *Hama*, beach, same as the Chinese 旁 *p'ang*, side. *Hama-guri*, clam, is just the Chinese 蚌 *pang*, mussel, or clam, followed by 蛤 *kop*, with the same meaning. The clam is so called because of its hard shell, just as in Chinese *ping*, a bottle or jar, is so named from its resemblance to a hard shell. The essential idea is in hardness, which we find in *ping*, ice.

Hamaru, to be immersed in, is the lexicological equivalent of the Chinese 酖 *tam*, addicted to wine, 沈 *dam*, sink, immerse. In etymology if we trace the Chinese root *dam* to an older *bam*, as we seem authorised to do, we arrive at a common root with the Japanese term. Compare 氾 *bam*, overwhelm, inundate.

Hameru, to fit in any place, corresponds to some extent to the Chinese 放 to place, but better to 鑲 *siang*, to insert, veneer. The primæval root in Chinese would be *bam*, but *b* changed to *t* and *s* and final *m* to *ng*. If this account of the origin of *siang* be correct, we may also refer *damasu*, to cheat, to *hameru*, to cheat, as its source. Here *h* stands for initial *b*. The law by which in Chinese labial initials change to tooth and guttural initials may also be found to prevail in Japan.

Himeru, to hide. In Chinese we have 屏 *ping*, (lower even tone 下平), screen, to screen; also 封 *feng*, to seal, cover up with earth, wax or paper, close up.

Hime, princess, is an interesting word because in the 晉 Tsin history

CONNECTION OF JAPANESE WITH THE ADJACENT CONTINENTAL LANGUAGES.

By J. Edkins, D.D., Peking.

[*Read December 15th, 1886.*]

Some Japanese Words with "M" Final or Initial.

In *amai*, sweet, we find a coincidence with the Mongol *amt'ai*, sweet. But *am* is mouth in Mongol.

The Japanese *ame*, heaven, may be compared with the Manchu *abka*, heaven. This helps us to regard the Manchu *ka* as suffix and the root becomes monosyllabic. But *ame* also means rain, and *midsu* is water. In Manchu *muk'e* is water. Probably *ke* is suffix here. If so, the Japanese and Manchu words for water may be identified. It would be a curious result if *ame*, heaven, should originate in a word meaning water.

Aman, many. In Chinese we have 漫 *man*, wide-spreading, overflow, swelling up and overflowing. We have also 萬 *man*, 10,000, and 滿 *man*, full. We have further in Japanese *amata*, much, *amari*, very, more. In Chinese there is 彌 *mi*, very, great, widely extended, and 普 *p'u*, universal. In Korean, *man* is many.

It is not unlikely therefore that the initial *a* in *ame* and *aman* is an addition to the root.

Damaru, to be silent, and *damasu*, to cheat, are perhaps the same as the Chinese *lung*, to cheat, and *lung*, deaf. We may expect to find *d* in Japanese corresponding to *t* in Chinese, as we find *m* final corresponding to the Chinese *ng* in *samushi*, cool, Chinese 涼 *liang*. *Domoru*, stammer, is closely allied to *damaru*.

Domo, the plural affix, as in *onnadomo*, the women, in the Chinese 等. *M* corresponds to *ng*. So in the conditional suffix *domo* in *miredomo*, *miyedzu*, grant that he looked, still he saw not. The Chinese is 倘 *t'ang*, (rising tone 上聲), if. But this is again the same as 賞 *shang*, to give, (honorific). Hence *domo* is originally to give. We have it in *tamau*, to give to inferiors.

Fumu, tread upon, to walk, I suppose to be to some extent the equivalent of the Chinese 行 *hing*, walk, 征 *cheng*, go on an expedition, the labial initial being a very old form, indicating an old root *bam* from which the Chinese words have been derived by change of first letter. We have in Chinese 蹌 *p'ang*, walk quickly, representing the old root from which *hing* may have been formed. Also 彭 *p'eng*, is to walk.

Gamashi, a suffix meaning likeness. The Chinese is 形 *hing*, "form," the *h* being derived from *g*. *Hama*, beach, same as the Chinese 旁 *p'ang*, side. *Hama-guri*, clam, is just the Chinese 蚌 *pang*, mussel, or clam, followed by 蛤 *kop*, with the same meaning. The clam is so called because of its hard shell, just as in Chinese *ping*, a bottle or jar, is so named from its resemblance to a hard shell. The essential idea is in hardness, which we find in *ping*, ice.

Hamaru, to be immersed in, is the lexicological equivalent of the Chinese 耽 *tam*, addicted to wine, 沈 *dam*, sink, immerse. In etymology if we trace the Chinese root *dam* to an older *bam*, as we seem authorised to do, we arrive at a common root with the Japanese term. Compare 氾 *bam*, overwhelm, inundate.

Hameru, to fit in any place, corresponds to some extent to the Chinese 放 to place, but better to 鑲 *siang*, to insert, veneer. The primæval root in Chinese would be *bam*, but *b* changed to *t* and *s* and final *m* to *ng*. If this account of the origin of *siang* be correct, we may also refer *damasu*, to cheat, to *hameru*, to cheat, as its source. Here *h* stands for initial *b*. The law by which in Chinese labial initials change to tooth and guttural initials may also be found to prevail in Japan.

Himeru, to hide. In Chinese we have 屏 *ping*, (lower even tone 下平), screen, to screen; also 封 *feng*, to seal, cover up with earth, wax or paper, close up.

Hime, princess, is an interesting word because in the 晉 Tsin history

CONNECTION OF JAPANESE WITH THE ADJACENT CONTINENTAL LANGUAGES.

By J. Edkins, D.D., Peking.

[*Read December 15th, 1886.*]

Some Japanese Words with "M" Final or Initial.

In *amai*, sweet, we find a coincidence with the Mongol *amt'ai*, sweet. But *am* is mouth in Mongol.

The Japanese *ame*, heaven, may be compared with the Manchu *abka*, heaven. This helps us to regard the Manchu *ka* as suffix and the root becomes monosyllabic. But *ame* also means rain, and *midsu* is water. In Manchu *muk'e* is water. Probably *ke* is suffix here. If so, the Japanese and Manchu words for water may be identified. It would be a curious result if *ame*, heaven, should originate in a word meaning water.

Aman, many. In Chinese we have 漫 *man*, wide-spreading, overflow, swelling up and overflowing. We have also 萬 *man*, 10,000, and 滿 *man*, full. We have further in Japanese *amata*, much, *amari*, very, more. In Chinese there is 彌 *mi*, very, great, widely extended, and 普 *p'u*, universal. In Korean, *man* is many.

It is not unlikely therefore that the initial *a* in *ame* and *aman* is an addition to the root.

Damaru, to be silent, and *damasu*, to cheat, are perhaps the same as the Chinese *lung*, to cheat, and *lung*, deaf. We may expect to find *d* in Japanese corresponding to *t* in Chinese, as we find *m* final corresponding to the Chinese *ng* in *samushi*, cool, Chinese 涼 *liang*. *Domoru*, stammer, is closely allied to *damaru*.

Domo, the plural affix, as in *onnadomo*, the women, in the Chinese 等. *M* corresponds to *ng*. So in the conditional suffix *domo* in *miredomo*, *miyedzu*, grant that he looked, still he saw not. The Chinese is 倘 *t'ang*, (rising tone 上聲), if. But this is again the same as 賞 *shang*, to give, (honorific). Hence *domo* is originally to give. We have it in *tamau*, to give to inferiors.

Fumu, tread upon, to walk, I suppose to be to some extent the equivalent of the Chinese 行 *hing*, walk, 征 *cheng*, go on an expedition, the labial initial being a very old form, indicating an old root *bam* from which the Chinese words have been derived by change of first letter. We have in Chinese 蹌 *p'ang*, walk quickly, representing the old root from which *hing* may have been formed. Also 彭 *p'eng*, is to walk.

Gamashi, a suffix meaning likeness. The Chinese is 形 *hing*, "form," the *h* being derived from *g*. *Hama*, beach, same as the Chinese 旁 *p'ang*, side. *Hama-guri*, clam, is just the Chinese 蚌 *pang*, mussel, or clam, followed by 蛤 *kop*, with the same meaning. The clam is so called because of its hard shell, just as in Chinese *ping*, a bottle or jar, is so named from its resemblance to a hard shell. The essential idea is in hardness, which we find in *ping*, ice.

Hamaru, to be immersed in, is the lexicological equivalent of the Chinese 酖 *tam*, addicted to wine, 沈 *dam*, sink, immerse. In etymology if we trace the Chinese root *dam* to an older *bam*, as we seem authorised to do, we arrive at a common root with the Japanese term. Compare 汎 *bam*, overwhelm, inundate.

Hameru, to fit in any place, corresponds to some extent to the Chinese 放 to place, but better to 鑲 *siang*, to insert, veneer. The primæval root in Chinese would be *bam*, but *b* changed to *t* and *s* and final *m* to *ng*. If this account of the origin of *siang* be correct, we may also refer *damasu*, to cheat, to *hameru*, to cheat, as its source. Here *h* stands for initial *b*. The law by which in Chinese labial initials change to tooth and guttural initials may also be found to prevail in Japan.

Himeru, to hide. In Chinese we have 屏 *ping*, (lower even tone 下平), screen, to screen; also 封 *feng*, to seal, cover up with earth, wax or paper, close up.

Hime, princess, is an interesting word because in the 晉 Tsin history

CONNECTION OF JAPANESE WITH THE ADJACENT CONTINENTAL LANGUAGES.

By J. Edkins, D.D., Peking.

[*Read December 15th, 1886.*]

Some Japanese Words with "M" Final or Initial.

In *amai*, sweet, we find a coincidence with the Mongol *amt'ai*, sweet. But *am* is mouth in Mongol.

The Japanese *ame*, heaven, may be compared with the Manchu *abka*, heaven. This helps us to regard the Manchu *ka* as suffix and the root becomes monosyllabic. But *ame* also means rain, and *midsu* is water. In Manchu *muk'e* is water. Probably *ke* is suffix here. If so, the Japanese and Manchu words for water may be identified. It would be a curious result if *ame*, heaven, should originate in a word meaning water.

Aman, many. In Chinese we have 漫 *man*, wide-spreading, overflow, swelling up and overflowing. We have also 萬 *man*, 10,000, and 滿 *man*, full. We have further in Japanese *amata*, much, *amari*, very, more. In Chinese there is 彌 *mi*, very, great, widely extended, and 普 *p'u*, universal. In Korean, *man* is many.

It is not unlikely therefore that the initial *a* in *ame* and *aman* is an addition to the root.

Damaru, to be silent, and *damasu*, to cheat, are perhaps the same as the Chinese *lung*, to cheat, and *lung*, deaf. We may expect to find *d* in Japanese corresponding to *t* in Chinese, as we find *m* final corresponding to the Chinese *ng* in *samushi*, cool, Chinese 涼 *liang*. *Domoru*, stammer, is closely allied to *damaru*.

Domo, the plural affix, as in *onnadomo*, the women, in the Chinese 等. *M* corresponds to *ng*. So in the conditional suffix *domo* in *miredomo*, *miyedzu*, grant that he looked, still he saw not. The Chinese is 倘 *t'ang*, (rising tone 上聲), if. But this is again the same as 賞 *shang*, to give, (honorific). Hence *domo* is originally to give. We have it in *tamau*, to give to inferiors.

Fumu, tread upon, to walk, I suppose to be to some extent the equivalent of the Chinese 行 *hing*, walk, 征 *cheng*, go on an expedition, the labial initial being a very old form, indicating an old root *bam* from which the Chinese words have been derived by change of first letter. We have in Chinese 蹌 *p'ang*, walk quickly, representing the old root from which *hing* may have been formed. Also 彭 *p'eng*, is to walk.

Gamashi, a suffix meaning likeness. The Chinese is 形 *hing*, "form," the *h* being derived from *g*. *Hama*, beach, same as the Chinese 旁 *p'ang*, side. *Hama-guri*, clam, is just the Chinese 蚌 *pang*, mussel, or clam, followed by 蛤 *kop*, with the same meaning. The clam is so called because of its hard shell, just as in Chinese *ping*, a bottle or jar, is so named from its resemblance to a hard shell. The essential idea is in hardness, which we find in *ping*, ice.

Hamaru, to be immersed in, is the lexicological equivalent of the Chinese 酖 *tam*, addicted to wine, 沈 *dam*, sink, immerse. In etymology if we trace the Chinese root *dam* to an older *bam*, as we seem authorised to do, we arrive at a common root with the Japanese term. Compare 汎 *bam*, overwhelm, inundate.

Hameru, to fit in any place, corresponds to some extent to the Chinese 放 to place, but better to 鑲 *siang*, to insert, veneer. The primæval root in Chinese would be *bam*, but *b* changed to *t* and *s* and final *m* to *ng*. If this account of the origin of *siang* be correct, we may also refer *damasu*, to cheat, to *hameru*, to cheat, as its source. Here *h* stands for initial *b*. The law by which in Chinese labial initials change to tooth and guttural initials may also be found to prevail in Japan.

Himeru, to hide. In Chinese we have 屏 *ping*, (lower even tone 下平), screen, to screen; also 封 *feng*, to seal, cover up with earth, wax or paper, close up.

Hime, princess, is an interesting word because in the 晉 Tsin history

CONNECTION OF JAPANESE WITH THE ADJACENT CONTINENTAL LANGUAGES.

By J. Edkins, D.D., Peking.

[*Read December 15th, 1886.*]

Some Japanese Words with "M" Final or Initial.

In *amai*, sweet, we find a coincidence with the Mongol *amt'ai*, sweet. But *am* is mouth in Mongol.

The Japanese *ame*, heaven, may be compared with the Manchu *abka*, heaven. This helps us to regard the Manchu *ka* as suffix and the root becomes monosyllabic. But *ame* also means rain, and *midsu* is water. In Manchu *muk'e* is water. Probably *ke* is suffix here. If so, the Japanese and Manchu words for water may be identified. It would be a curious result if *ame*, heaven, should originate in a word meaning water.

Aman, many. In Chinese we have 漫 *man*, wide-spreading, overflow, swelling up and overflowing. We have also 萬 *man*, 10,000, and 滿 *man*, full. We have further in Japanese *amata*, much, *amari*, very, more. In Chinese there is 彌 *mi*, very, great, widely extended, and 普 *p'u*, universal. In Korean, *man* is many.

It is not unlikely therefore that the initial *a* in *ame* and *aman* is an addition to the root.

Damaru, to be silent, and *damasu*, to cheat, are perhaps the same as the Chinese *lung*, to cheat, and *lung*, deaf. We may expect to find *d* in Japanese corresponding to *t* in Chinese, as we find *m* final corresponding to the Chinese *ng* in *samushi*, cool, Chinese 涼 *liang*. *Domoru*, stammer, is closely allied to *damaru*.

Domo, the plural affix, as in *onnadomo*, the women, in the Chinese 等. *M* corresponds to *ng*. So in the conditional suffix *domo* in *miredomo*, *miyedzu*, grant that he looked, still he saw not. The Chinese is 倘 *t'ang*, (rising tone 上聲), if. But this is again the same as 賞 *shang*, to give, (honorific). Hence *domo* is originally to give. We have it in *tamau*, to give to inferiors.

Fumu, tread upon, to walk, I suppose to be to some extent the equivalent of the Chinese 行 *hing*, walk, 征 *cheng*, go on an expedition, the labial initial being a very old form, indicating an old root *bam* from which the Chinese words have been derived by change of first letter. We have in Chinese 蹌 *p'ang*, walk quickly, representing the old root from which *hing* may have been formed. Also 彭 *p'eng*, is to walk.

Gamashi, a suffix meaning likeness. The Chinese is 形 *hing*, "form," the *h* being derived from *g*. *Hama*, beach, same as the Chinese 旁 *p'ang*, side. *Hama-guri*, clam, is just the Chinese 蚌 *pang*, mussel, or clam, followed by 蛤 *kop*, with the same meaning. The clam is so called because of its hard shell, just as in Chinese *ping*, a bottle or jar, is so named from its resemblance to a hard shell. The essential idea is in hardness, which we find in *ping*, ice.

Hamaru, to be immersed in, is the lexicological equivalent of the Chinese 酖 *tam*, addicted to wine, 沈 *dam*, sink, immerse. In etymology if we trace the Chinese root *dam* to an older *bam*, as we seem authorised to do, we arrive at a common root with the Japanese term. Compare 汎 *bam*, overwhelm, inundate.

Hameru, to fit in any place, corresponds to some extent to the Chinese 放 to place, but better to 鑲 *siang*, to insert, veneer. The primæval root in Chinese would be *bam*, but *b* changed to *t* and *s* and final *m* to *ng*. If this account of the origin of *siang* be correct, we may also refer *damasu*, to cheat, to *hameru*, to cheat, as its source. Here *h* stands for initial *b*. The law by which in Chinese labial initials change to tooth and guttural initials may also be found to prevail in Japan.

Himeru, to hide. In Chinese we have 屏 *ping*, (lower even tone 下平), screen, to screen; also 封 *feng*, to seal, cover up with earth, wax or paper, close up.

Hime, princess, is an interesting word because in the 晉 Tsin history

CONNECTION OF JAPANESE WITH THE ADJACENT CONTINENTAL LANGUAGES.

By J. Edkins, D.D., Peking.

[*Read December 15th, 1886.*]

Some Japanese Words with "M" Final or Initial.

In *amai*, sweet, we find a coincidence with the Mongol *amt'ai*, sweet. But *am* is mouth in Mongol.

The Japanese *ame*, heaven, may be compared with the Manchu *abka*, heaven. This helps us to regard the Manchu *ka* as suffix and the root becomes monosyllabic. But *ame* also means rain, and *midsu* is water. In Manchu *muk'e* is water. Probably *ke* is suffix here. If so, the Japanese and Manchu words for water may be identified. It would be a curious result if *ame*, heaven, should originate in a word meaning water.

Aman, many. In Chinese we have 漫 *man*, wide-spreading, overflow, swelling up and overflowing. We have also 萬 *man*, 10,000, and 滿 *man*, full. We have further in Japanese *amata*, much, *amari*, very, more. In Chinese there is 彌 *mi*, very, great, widely extended, and 普 *p'u*, universal. In Korean, *man* is many.

It is not unlikely therefore that the initial *a* in *ame* and *aman* is an addition to the root.

Damaru, to be silent, and *damasu*, to cheat, are perhaps the same as the Chinese *lung*, to cheat, and *lung*, deaf. We may expect to find *d* in Japanese corresponding to *t* in Chinese, as we find *m* final corresponding to the Chinese *ng* in *samushi*, cool, Chinese 凉 *liang*. *Domoru*, stammer, is closely allied to *damaru*.

Domo, the plural affix, as in *onnadomo*, the women, in the Chinese 等. *M* corresponds to *ng*. So in the conditional suffix *domo* in *miredomo*, *miyedzu*, grant that he looked, still he saw not. The Chinese is 倘 *t'ang*, (rising tone 上聲), if. But this is again the same as 賞 *shang*, to give, (honorific). Hence *domo* is originally to give. We have it in *tamau*, to give to inferiors.

Fumu, tread upon, to walk, I suppose to be to some extent the equivalent of the Chinese 行 *hing*, walk, 征 *cheng*, go on an expedition, the labial initial being a very old form, indicating an old root *bam* from which the Chinese words have been derived by change of first letter. We have in Chinese 蹌 *p'ang*, walk quickly, representing the old root from which *hing* may have been formed. Also 彭 *p'eng*, is to walk.

Gamashi, a suffix meaning likeness. The Chinese is 形 *hing*, "form," the *h* being derived from *g*. *Hama*, beach, same as the Chinese 旁 *p'ang*, side. *Hama-guri*, clam, is just the Chinese 蚌 *pang*, mussel, or clam, followed by 蛤 *kop*, with the same meaning. The clam is so called because of its hard shell, just as in Chinese *ping*, a bottle or jar, is so named from its resemblance to a hard shell. The essential idea is in hardness, which we find in *ping*, ice.

Hamaru, to be immersed in, is the lexicological equivalent of the Chinese 酖 *tam*, addicted to wine, 沈 *dam*, sink, immerse. In etymology if we trace the Chinese root *dam* to an older *bam*, as we seem authorised to do, we arrive at a common root with the Japanese term. Compare 汎 *bam*, overwhelm, inundate.

Hameru, to fit in any place, corresponds to some extent to the Chinese 放 to place, but better to 鑲 *siang*, to insert, veneer. The primæval root in Chinese would be *bam*, but *b* changed to *t* and *s* and final *m* to *ng*. If this account of the origin of *siang* be correct, we may also refer *damasu*, to cheat, to *hameru*, to cheat, as its source. Here *h* stands for initial *b*. The law by which in Chinese labial initials change to tooth and guttural initials may also be found to prevail in Japan.

Himeru, to hide. In Chinese we have 屏 *ping*, (lower even tone 下平), screen, to screen; also 封 *feng*, to seal, cover up with earth, wax or paper, close up.

Hime, princess, is an interesting word because in the 晉 Tsin history

CONNECTION OF JAPANESE WITH THE ADJACENT CONTINENTAL LANGUAGES.

By J. Edkins, D.D., Peking.

[*Read December 15th, 1886.*]

Some Japanese Words with "M" Final or Initial.

In *amai*, sweet, we find a coincidence with the Mongol *amt'ai*, sweet. But *am* is mouth in Mongol.

The Japanese *ame*, heaven, may be compared with the Manchu *abka*, heaven. This helps us to regard the Manchu *ka* as suffix and the root becomes monosyllabic. But *ame* also means rain, and *midsu* is water. In Manchu *muk'e* is water. Probably *ke* is suffix here. If so, the Japanese and Manchu words for water may be identified. It would be a curious result if *ame*, heaven, should originate in a word meaning water.

Aman, many. In Chinese we have 漫 *man*, wide-spreading, overflow, swelling up and overflowing. We have also 萬 *man*, 10,000, and 滿 *man*, full. We have further in Japanese *amata*, much, *amari*, very, more. In Chinese there is 彌 *mi*, very, great, widely extended, and 普 *p'u*, universal. In Korean, *man* is many.

It is not unlikely therefore that the initial *a* in *ame* and *aman* is an addition to the root.

Damaru, to be silent, and *damasu*, to cheat, are perhaps the same as the Chinese *lung*, to cheat, and *lung*, deaf. We may expect to find *d* in Japanese corresponding to *t* in Chinese, as we find *m* final corresponding to the Chinese *ng* in *samushi*, cool, Chinese 凉 *liang*. *Domoru*, stammer, is closely allied to *damaru*.

Domo, the plural affix, as in *onnadomo*, the women, in the Chinese 等. *M* corresponds to *ng*. So in the conditional suffix *domo* in *miredomo*, *miyedzu*, grant that he looked, still he saw not. The Chinese is 倘 *t'ang*, (rising tone 上聲), if. But this is again the same as 賞 *shang*, to give, (honorific). Hence *domo* is originally to give. We have it in *tamau*, to give to inferiors.

Fumu, tread upon, to walk, I suppose to be to some extent the equivalent of the Chinese 行 *hing*, walk, 征 *cheng*, go on an expedition, the labial initial being a very old form, indicating an old root *bam* from which the Chinese words have been derived by change of first letter. We have in Chinese 蹌 *p'ang*, walk quickly, representing the old root from which *hing* may have been formed. Also 彭 *p'eng*, is to walk.

Gamashi, a suffix meaning likeness. The Chinese is 形 *hing*, "form," the *h* being derived from *g*. *Hama*, beach, same as the Chinese 旁 *p'ang*, side. *Hama-guri*, clam, is just the Chinese 蚌 *pang*, mussel, or clam, followed by 蛤 *kop*, with the same meaning. The clam is so called because of its hard shell, just as in Chinese *ping*, a bottle or jar, is so named from its resemblance to a hard shell. The essential idea is in hardness, which we find in *ping*, ice.

Hamaru, to be immersed in, is the lexicological equivalent of the Chinese 酖 *tam*, addicted to wine, 沈 *dam*, sink, immerse. In etymology if we trace the Chinese root *dam* to an older *bam*, as we seem authorised to do, we arrive at a common root with the Japanese term. Compare 汎 *bam*, overwhelm, inundate.

Hameru, to fit in any place, corresponds to some extent to the Chinese 放 to place, but better to 鑲 *siang*, to insert, veneer. The primæval root in Chinese would be *bam*, but *b* changed to *t* and *s* and final *m* to *ng*. If this account of the origin of *siang* be correct, we may also refer *damasu*, to cheat, to *hameru*, to cheat, as its source. Here *h* stands for initial *b*. The law by which in Chinese labial initials change to tooth and guttural initials may also be found to prevail in Japan.

Himeru, to hide. In Chinese we have 屏 *ping*, (lower even tone 下平), screen, to screen; also 封 *feng*, to seal, cover up with earth, wax or paper, close up.

Hime, princess, is an interesting word because in the 晉 Tsin history

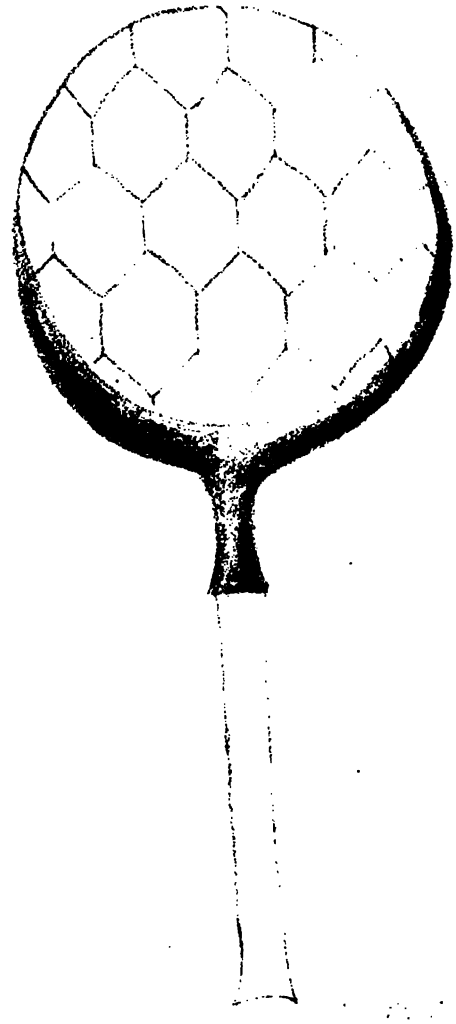
二

Fire Bombs.

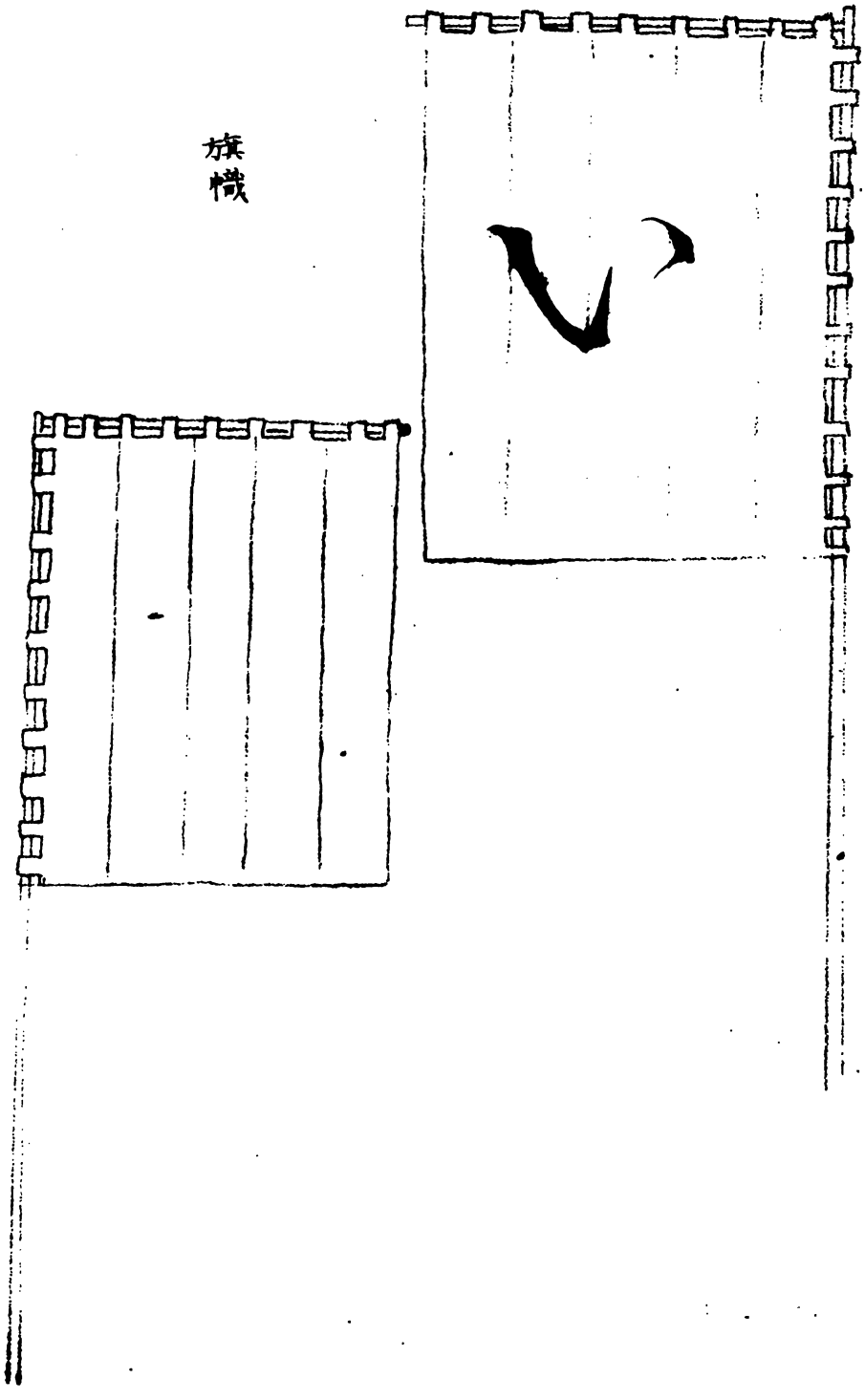
炮烙

Wire Net used for Throwing Bombs.

炮烙投

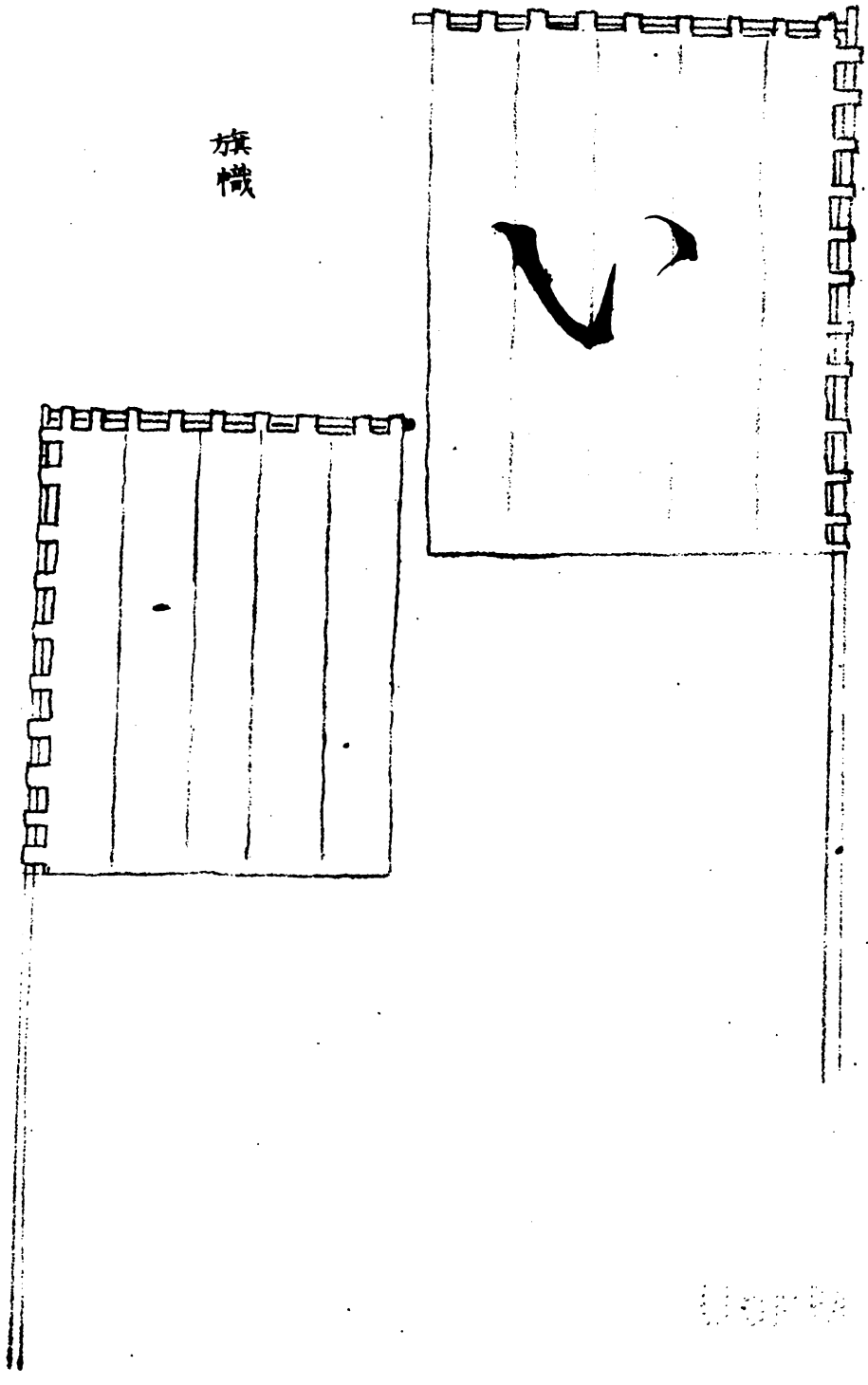


Flags for making Signals.



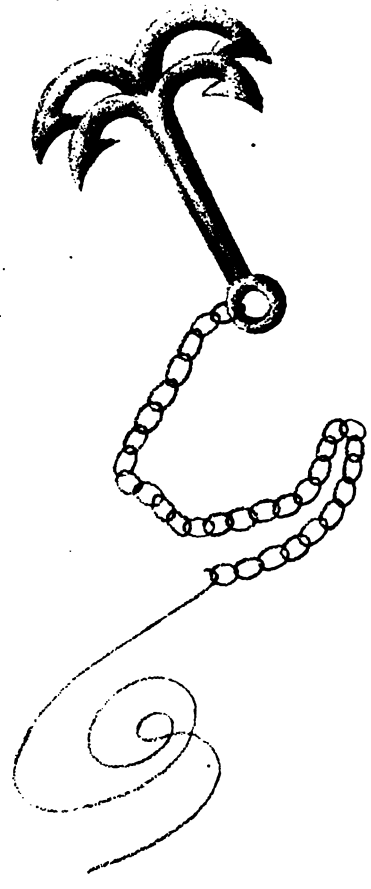
Flags for making Signals.

旗幟



Kusari Kagi (Grappling Chain).

鎖鍵



Grappling Hook.

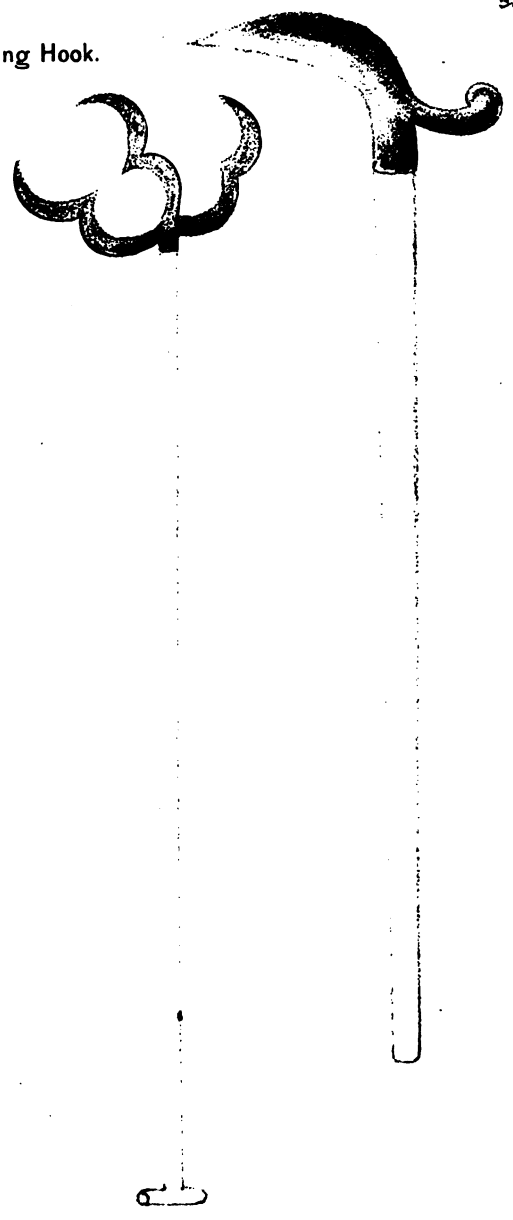
鍵

Kama used for cutting the rope of Pappling Ch

鎌

蜘
蛛
手

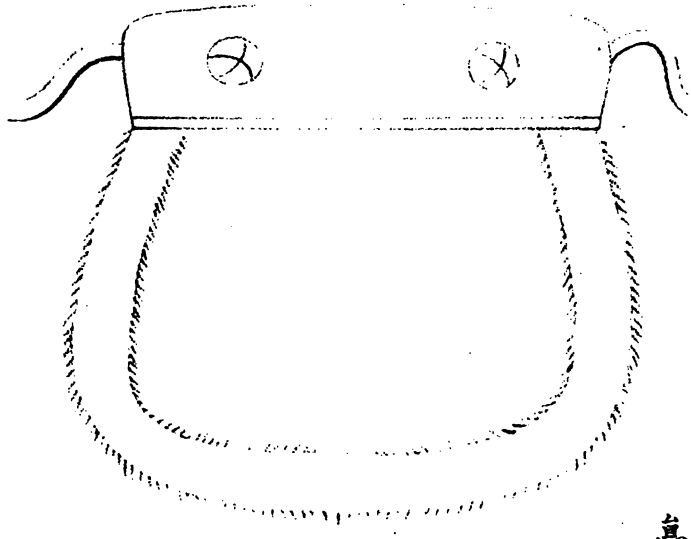
Spider Hand-grappling Hook.



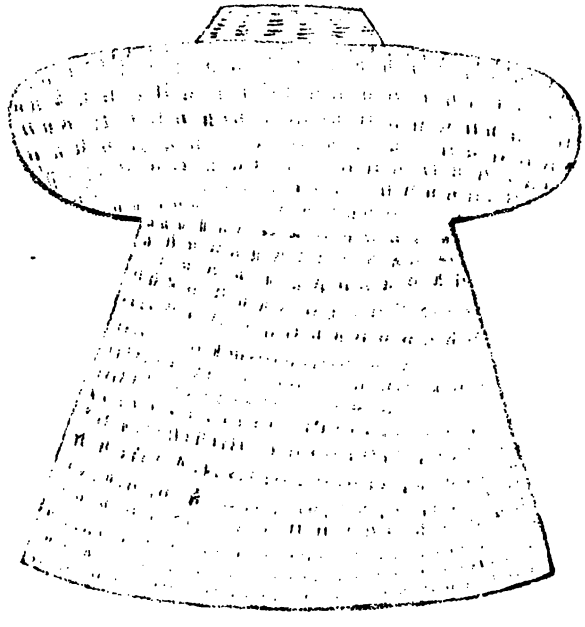
UofM

浮馬沓

Floating Apparatus.



Coat of Mail worn by Sailors and Armed men.



着込

意口

艦船分布列之圖

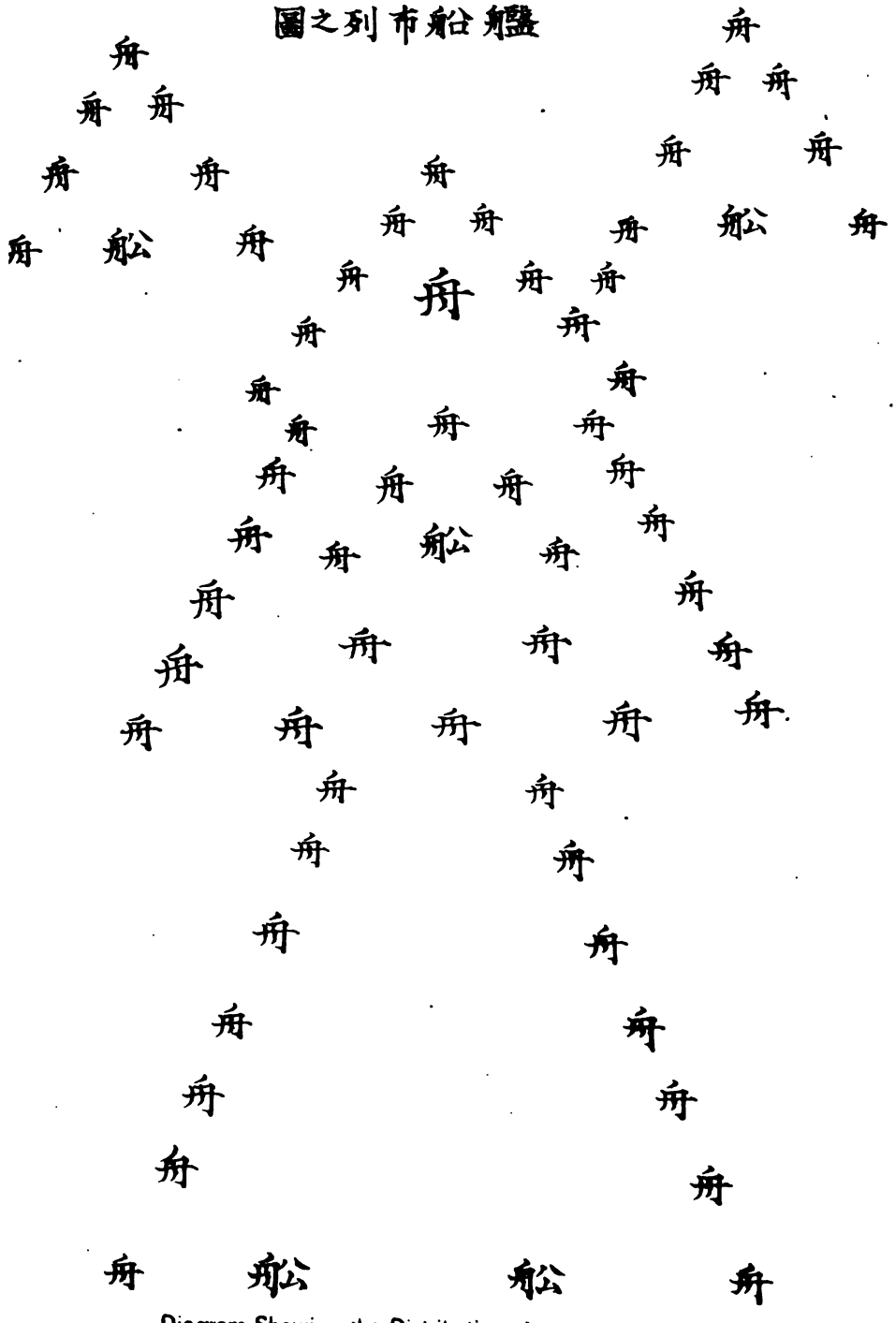
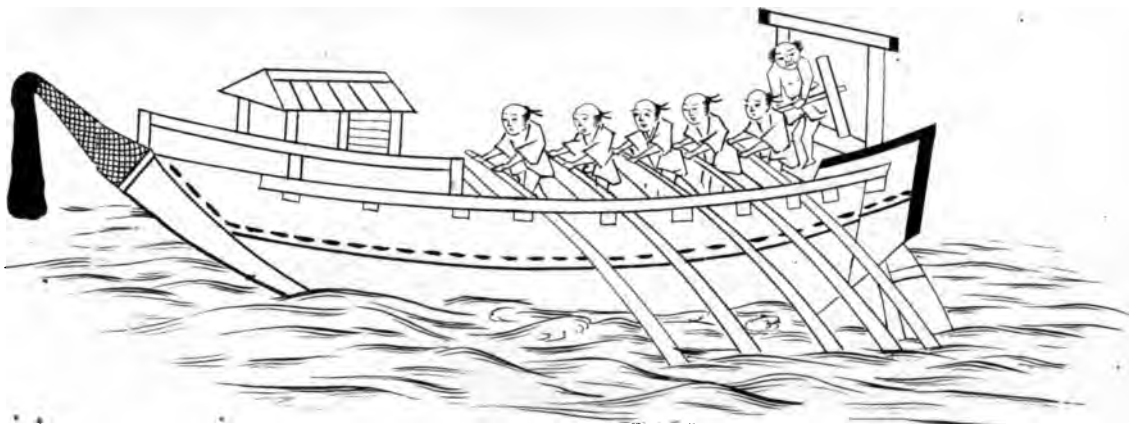


Diagram Showing the Distribution of a Japanese Fleet.

1

五手船



UofM

The Government of the Restoration have found it no slight task to undo the evil caused by the unfortunate policy of its predecessors, who from 1636 to 1868 effectually interfered to prevent all maritime enterprise in Japan.

The history of the growth and development of the mercantile marine since the latter date is sufficiently interesting to merit a special treatment, but the fact that full particulars are easily accessible makes it needless for me to attempt to give it here.

AN AINO BEAR HUNT.

By Basil Hall Chamberlain.

[The following version of a *Yūkara*, or Aino Recitation, formed part of a popular lecture on the Ainos, delivered by Mr. Chamberlain on the 16th March, 1887.]

The Bear Hunt.

Methinks it must have been some five years ago, in the middle of the eleventh month, on a day when the snow was falling fast, that with my neighbours Usaragi of Mopet, Satonshige of Hashnaush, Yayokguru of Noyaush, Gomeki of Shimooi, Itarasara of Ush, and Pinakoro of Sakpet, altogether a company of six men,—we came to the house of Megayuki at Osarapet, and sat down to talk by the lighted fire. And, when we had gone in there and the talk was becoming lively, Sambas came in from next door, and likewise his younger brother Esharon came in to talk. And so we spent the rest of that day in Megayuki's house. Now, though the days are short, the nights are long. So we staid quietly, having pleasant talk; and I fell asleep at last along with the rest, as the fire burnt low. But afterwards I woke from the cold, and, on looking round, saw that Megayuki's little three year-old child Kiō had crept to the edge of the hearth, and was sleeping there; and, fearful that it might hurt itself if it fell in, I stretched out my hand, and pushed the child under its father's arm. But it woke at once and began to cry, so that I knew not what to do. The child's crying wakened all the other men. So the fire was re-lit and we fell to talking again, as the snow was piled up ever higher and higher, and all was desolate without. Then we consulted together, saying, "If the snow leaves off to-morrow, we will go bear-hunting." And we waited for the day to dawn; and all were glad at the prospect of fine weather to-morrow, because the snow-flakes were falling as big as hares. "Come along! we'll boil the rice!" said our host; and with these words he took out of

the rice-bag, which he had received in barter from the Japanese the year before, enough for nine men's rations for a day. He brought forth also some dried salmon which he had in store, and broiled some dried salmon-trout. Then we all ate a meal, and, after it, started off to the mountains behind Mopet and Osarapet. While we were on the way, the snow left off falling and the wind blowing, so that we climbed the mountain with joy, and cleared away the snow in seven places beneath the rocks, where we set our spring-bows in order, trimmed our poisoned arrows, and baited the places with dried salmon-trout, saying to ourselves: "Now all that we have to do, is to wait for the bear to come!" Then we huddled together. But the cold, which we had not felt while climbing the mountain-side and working, became unbearable as we stood quiet. The breath from each man's mouth froze, and hung like icicles from his mustache. Our hands and feet were numb with cold. The snow on our heads had frozen in balls among our hair, and hurt our heads so that we could not stand it. So we all took counsel together, and climbed up a peak where we collected dead wood, and kindled a fire, and warmed ourselves awhile. At last the sun rose, making our bodies feel more comfortable; and five of us,—Yayokguru, Gomeki, Pinakoro, Esharon, and Itarasara, in order to disturb the bears, were told off to wait in a shelter, under the rocks. So they separated from the others, and hid in the shelter under the rocks. As for the other four, Megayuki took the lead, telling the rest to follow him; and they divided up, and searched every hole and thicket. But the bears were hiding deep down on account of the cold. So the men were of various opinions, as to whether it were best to go in and drive them out, or to kindle a fire at the entrance and smoke them out. But I thought of a plan, which was to cut the branch of a tree and shove it into the bears' den, and then to hide and wait quietly to see what would happen. So, as we watched, there came two bears out of the den, with the branch in their mouths to throw it out. And, as we pelted them with branches of trees and with stones, they became furious, and made as if to come against us, growling fiercely twice or thrice, but merely shook themselves and retired into their den again. We all burst out laughing and, drawing nigh, again pushed the branch into the den, and again retreated and watched. This times three bears

came out with the branch in their mouths. So again we pelted them with stones and other things, and two of the bears ran back again into the cave. But one of them, more furious than ever, espied the place where we all were, and made for us with a tremendous growl. One and all, we fled in confusion. But, what with the deep snow and our numb hands and feet, we did not care to run far. So some of us climbed trees, and some faced the bear with hatchets and with axes. Again it went back into its den. "Oh! oh!" cried we, "'tis a pity. If only we had driven it back at once, it would not have gone in." So again we tried all sorts of means to anger the bears, whereupon the one that had come out first of all appeared again to attack us. But we, being prepared for it, came round on it in a body from behind, and tried to drive it to the spot where the poisoned arrows were fixed. But it would not go there, for all our driving; and at last, as we rushed hither and thither amidst the snow and under the shadow of the rocks, it disappeared from our sight. We were now at our wit's end, and all our consultation, all our search, was in vain. There was nothing more to be done with *that* bear. So off we went to another den, distributing our men in the way most likely to drive out another bear. This lasted for some time. The place being one famous for its bears, a large bear was next suddenly driven out, and was seen to be a she-bear. Gently did we draw nigh to her from afar, and pleasant was the driving of her towards the spot where our spring-bows lay stretched. The bear was perhaps hungry, but she was sly too; and it took long to get her to the spot where lay the bait of salmon-trout. At last she put her paw upon it. The bow-string twanged, and the arrow struck her in the loins. Instantly she started with affright, became furious, rushed round and round in the snow, biting stones and trees to pieces in her pain. Meantime it was for us, who had climbed trees and hidden behind rocks, to let her rage as long as possible, and not to draw nigh and kill her till she should be nearly tired out. But Pinakoro, one of five who had hidden behind the rocks, showed himself too soon. The wounded beast espied him, pursued him with frenzy, crunched him with a single crunch, and Pinakoro fell to the ground, before the rest of us, with difficulty, could reach the place. Ah! 'twas indeed too cruel a sight! The bear, too, that had been so mighty, gradually lost her strength,

now falling down, now getting on her legs again and trying to escape. So, while three of the men staid with Pinakoro, the other six surrounded and attacked the bear, which, great strong she-bear that she was, was soon struck and killed. Great was the joy of all of us as we gathered together; but the sad part of it was poor Pinakoro's death. His breath was gone, and would not come back, for all that we lifted him up and pressed him in our arms. 'Twas piteous to see his wounds. He had been bitten in the arm, and the bone had been broken. There were two wounds in his back, one in the neck, one in the knee. Oh! how cold it was! And the sadness which filled our eyes with tears at witnessing his lamentable end, left us no appetite for our midday meal. So our company all brought the bear home, three of them carrying Pinakoro's corpse; and we all returned to Megayuki's house, where to bury the corpse was the first thing we did. How sorry, too, could we not but be for Karinki, his weeping widow!—However, leaving that aside, we skinned the bear, took out its liver, cut the flesh up, and carried part of it to the Japanese office, getting food and rice-beer in return. Then we invited all the Ainos of the neighbourhood, and treated them to the prize we had found in the snow. All through that day and on into the night, all was feasting and merriment. But in the midst of our revels, suddenly there rose up before us the recollection of dead Pinakoro, of how he had been in health till noon of this very day, of how, if things had not happened so, he would have been drinking with us at that very moment. Then, as there came over us the thought of his widow Karinki's woe, the rice-beer and the bear's flesh lost their delicious savour. The absence of that one man from the feast made it taste nasty to all the rest; and we fell a-talking together, and there was not one of us but wept. There is no joy in a feast without noise. Our talk turned to the subject of death, of how the father of such and such a one had been eaten at such and such a time, of how so and so's child had died at such another time. At last the day dawned, and first one left, then another, till at last none remained but we companions of to-day. Such is the way of the world. To the joyous feast succeeds sorrow, and even this is now an old story.

THE FEUDAL SYSTEM IN JAPAN UNDER THE TOKUGAWA SHŌGUNS.

By J. H. Gubbins, Esq., Acting Assistant Japanese Secretary, H. B. M.'s Legation, Tōkyō.

[*Read June 17th, 1887.*]

For the origin of Feudalism in Japan we must look back to the innovations introduced by Yoritomo into the system of government in the year 1192. Up to that time the Governors of Provinces, who were termed *Kokushu*,[1] were chosen from the *Kuge*, or Court Nobles, and received their orders directly from the Court at Kyōto. They were appointed usually for a term of years, and at the expiration of this period of office were either transferred as Governors to other provinces or returned to Kyōto. They were thus simply the executive officers of the Crown. Yoritomo replaced these civil governors by military governors, selected from amongst his own adherents, who took their orders from him as Shōgun (or Generalissimo of the Forces) and, following out the system of militarism which it was his object to introduce, he at the same time gradually established military sub-prefects in the place of the civil officers who had formerly been in charge of each district.

The system thus founded by Yoritomo was continued on the same lines by his successors, the Hōjō Regents and the Ashikaga Shōguns, but with this difference, that they lacked the firm hand of the Minamoto Shōgun. As a natural result the military governors gradually grew more and more independent, and the long era of civil troubles which

[1] Pronounced *Ko-ku-shi*.

commenced with the Court feuds of 1467, and during which Japan may without exaggeration be said to have been without any government at all, doubtless furnished the opportunity for their final transition from the position of Military Governors to that of Hereditary Chieftains.

The name given to the Military Governors by Yoritomo was *Shugo*, which means "Protector." The date when they reassumed the title of *Kokushu*, or Lords of Provinces, which was the term originally applied to the *Kuge* Governors appointed by the Court at Kyōto, is not clear. But it is not unreasonable to suppose that this change of title occurred during the short period subsequent to the overthrow of Takatoki, the last Regent of the Hōjō line, about the year 1333, when the Government of the country reverted to the Emperor and the *Kuge*. By this time probably the Military Governors of Yoritomo's creation had gained such a strong footing in their respective provinces, that the Court was satisfied to leave them in possession, stipulating only for the change of appellation which should denote their dependence on the Emperor and not on the Kamakura[2] Shōguns.[3]

It must not be supposed that all the feudal houses whose names are famous in later Japanese history had their origin at this time. It must be remembered that, although the troublous times to which I refer, when the nation suffered the evils attendant upon a weak Shōgun and a still weaker Court, were favourable to the creation of an independent nobility, the same causes operated in a contrary direction. During the incessant feuds which were waged, many a fief was lost and won; no chieftain could feel quite secure in his dominions, since the sword was the only recognized title to possession, and the records of even the most powerful families which have survived until recent times show singularly chequered careers. But though individual fortunes might fluctuate, the system itself survived; neither Nobunaga probably, nor Hideyoshi, great as was their success in restoring the central authority, could, had they even wished to do so, have disturbed it without undermining the whole fabric of society, and when Ieyasu took the reins of Government in

---

[2] So-called because the seat of administration was at Kamakura.

[3] Later on the title of *Kokushu* was reserved specially for the 18 largest *Daimyōs*, the rest being called *Ryōshu* or *Jōshu*.

hand he was content to introduce such modifications into the feudal system, such as he found it, as enabled the Shōgunate to govern in security.

The author of "The Mikado's Empire," in his valuable and interesting account of the growth of Militarism in Japan, speaks of Ieyasu's administration as "the perfection of duarchy and feudalism." With regard to duarchy, he is probably correct, but his remark as applied to feudalism may give rise to misapprehension. If by "the perfection of feudalism" is meant simply the systematization of the military form of government as dominated by the Tokugawa Shōguns, the term is not inappropriate; but if the idea intended to be conveyed is that, under Ieyasu the feudal barons reached the zenith of their greatness as independent territorial magnates, then I think that the expression is altogether misleading. The golden age of feudalism in Japan was about the middle of the 16th century. At this period Mōri of Chōshu was lord of no less than ten[4] provinces, Chōsokabe was master of Shikoku, and Nobunaga governed the districts round the Owari Gulf; further east, Takeda of Kōshu and Uesugi of Echigo had undisputed sway over large tracts of country, while Kyūshū was practically divided between Ōtomo of Bungo, Ryūzōji of Higo, and the Shimazu family in Satsuma. The influences at work before the regencies of Nobunaga and Hideyoshi all tended towards decentralization. The movement was checked by Nobunaga; Hideyoshi did not rest until he had broken the power of the local potentates, and made them bow to the authority of the Central Government, and Ieyasu completed the work of his predecessors and welded the whole empire together under an administrative system which, while respecting the feudal rights of each *daimyō*, established the supremacy of the Shōgunate, and which was therefore a sort of compromise between local autonomy and centralization.

The study of the details of feudalism, as it was before the time of Ieyasu, is rendered almost impossible by the difficulty of obtaining reliable information on the subject, and also by the unsettled and ever-changing fortunes of the various feudal barons. We must be satisfied

[4] This must not be taken too literally. As a matter of fact he owned Nagato, Suwō, Aki, Bingo, Bitchū, Iwami, Izumo, Hōki, the island of Oki, and portions of Chikuzen and Buzen.

with an examination of the leading features of feudalism as it was systematized by Ieyasu and his successors. Here first we find ourselves on solid ground; but in the course of our examination we shall do well to bear in mind that although the feudalism which Ieyasu left behind him differed in some of its leading characteristics from the feudalism of the day of Nobunaga, later feudalism had much in common with that which preceded it, and that, while much was undoubtedly changed by the Tokugawas, still more was left unchanged. The changes that were made affected principally the relations of the *daimyōs* to the Shōgunate, and were not changes in local laws and customs,—reverence for existing institutions being thoroughly a Tokugawa doctrine,—and therefore much that we read of concerning feudalism under the Tokugawa Shōguns must be taken as applying to feudalism generally throughout Japan, whether of earlier or later growth.

Before Ieyasu's time the *daimyōs* of Japan were divided into three classes, namely, *Kokushu*,[5] lords of provinces, *Ryōshu*, lords of territories, and *Jōshu*, lords of castles. Strictly speaking, only those territorial nobles who were *Kokushu* or *Ryōshu* had a right to the title of *daimyō*, the *Jōshu* being termed *shōmyō*; but practically this distinction was not adhered to, the nobles of all three classes being equally called *daimyōs*.

The difference between *Kokushu* and *Ryōshu* was one of rank only, and was not determined by amount of revenues drawn. As between these two classes and the *Jōshu*, the case was otherwise. Here the distinction was entirely regulated by the amount of revenue, all those whose revenues fell short of 100,000 *koku* coming under the class of *Jōshu*.[6]

The number of *daimyōs* who were dispossessed of their estates by Ieyasu was considerable, but he recognized the distinctions above

---

[5] Pronounced *Kokushi*.

[6] In some cases these *Jōshu* were in a position of complete dependence upon the *Kokushu* of the Province in which they held their lands. They were in such cases called *Fuyō* (附庸) *Daimyō*, or dependent *daimyōs*. There were in all only eight of these *Fuyō Daimyō*.

mentioned. The distribution of the feudal aristocracy as regards the three classes in question, when Ieyasu had established his position as Shōgun, was as follows:—

There were 18 *daimyōs* of the rank of *Kokushu*. Five of these were in Kyūshū, namely the *daimyōs* of Satsuma, Hyōgo, Hizen, Chikugo and Chikuzen; Shikoku furnished two, the *daimyōs* of Tosa and Awa; there was one in Tsushima who took his title from the island, his family name being Sō; while the remaining eight, the *daimyōs* of Chōshū, Aki, Bizen, Ōmi, Kaga, Mito,[7] Ōshū, and Sendai held territories in the main island. The *Ryōshu* numbered in all 32, and the *Jōshu* 212.

Subsequently the number of *Kokushu* was increased, Ieyasu himself creating two new ones in Kishū and Owari; in later times there was a tendency to do away with these feudal distinctions.

Ieyasu created a fourth class, to which he gave the name of *hatamoto*. The number of *hatamoto* is doubtful, but it was probably not much under 2,000.[8] Their position and revenues varied greatly, some being territorial nobles with revenues amounting to nearly 10,000 *koku*, while others held no territory and merely received annual incomes from the Shogunate, which in some cases were not more than 300 *koku* a year; some again held small fiefs in the province, while others occupied estates in the vicinity of Yedo. Seven of the provincial *hatamoto* were placed on the same footing as the *daimyōs* in regard to alternate residence on their estates and in Yedo, while the rest were obliged to reside permanently in the capital of the Shōguns. The former were called *kōtai-hatamoto*, to distinguish them from the rest, who were termed *hira-hatamoto*.

There was again another class, known as the *gokenin* or Shōgun's retainers, which owed its creation to Ieyasu. The *gokenin* numbered about 5,000, and formed a sort of intermediate class between the *hata-*

---

[7] The *daimyō* of Mito was compelled, soon after Ieyasu's appointment as Shōgun, to exchange his territories for others further north, his place being filled by one of Ieyasu's sons.

[8] Griffis gives the number as 80,000; but here he is in error, being probably deceived by the Tokugawa saying, a mere boast, that "the *hatamoto* numbered 80,000 and the number of the *gokenin* was not to be counted."

moto and ordinary *samurai*. Their incomes were small, ranging from 100 bags of rice a year downwards, and they were employed mostly to fill subordinate posts in the Government, either at Yedo or in the provinces,—in some district administered by the Shōgun.

Another change made by Ieyasu was the division of all *daimyō* into two classes called respectively *fudai* and *tozama*. This distinction is thus described in one of the posthumous papers left by Ieyasu, which, like so many others of the same kind in Japan, are partly laws and partly ethical treatises. "The *fudai*,"—I am quoting from Mr. Lowder's translation,—"are those *samurai* who followed me and proffered me their fealty before the overthrow of the castle of Ōsaka in the province of Sesshū.

"The *tozama* are those *samurai* who returned and submitted to me after its downfall, of whom there are 86."

As the total number of *daimyōs* of all these classes was, as we have seen, 292, the number of *fudai-daimyōs* was 176.

No less than 21 of the *fudai-daimyōs* were near relatives of the Tokugawa Family. Three of these, the *daimyōs* of Mito, Owari, Kishū, who were known as the Gosanke, or Three Shōgun[9] Families, took rank, as *Kokushu*, at the head of all the territorial aristocracy by virtue of their near relationship to the Shōgun, who, in the case of the failure of an heir in the direct line, was always chosen from one of the three. The other 18 all bore the name of Matsudaira, one of the four Tokugawa family names. It may be well to explain what these were. Tokugawa Ieyasu traced his lineage back to one Nitta Yoshishige, who took his surname from certain small estates which he held in the province of Jōshū. One of Nitta Yoshishige's sons received a grant of land in the same province and changed his surname to Tokugawa, which was the district in which his lands were situated. Another of Nitta's descendants adopted for the same reason the surname Serata. This last was the direct ancestor of Ieyasu. The sixth of the line of Serata squires, Arichika, having opposed Ashikaga Takauji, was forced to take

---

[9] The word "go" of course means literally "Honourable," but as it was invariably prefixed to things belonging to the Shogunate, it practically signifies here "Shōgun," and I have so translated it.

mer a in the province of Mikawa. There he was received into the th ily of Matsudaira. The family names therefore, to which Ieyasu g ild lay claim, were Nitta, Tokugawa, Serata, and Matsudaira.

Although the *Fudai Daimyōs* (the Gosanke, though Fudai, were, w I have explained, on a different footing) had one advantage over ,ose of the *Tozama* class, in the fact that they were eligible for posts under the Government, and were therefore able to supplement their incomes by the gains of lucrative employments, in other respects their position was one of inferiority. None of them had the rank of *Kokushu.* Like the *Tozama Daimyōs*, they were subject to the law of obligatory residence at fixed intervals in Yedo, but whereas the former administered their own territories, it was the exception for the latter to do so. When not acting as Governors of places or districts administered by the Shogunate, they were usually employed to administer territories belonging to others of their class, and might even be called upon at the pleasure of the Shōgun to make an exchange[10] of lands with each other. Moreover the five leading *tozama*, namely those of Kaga, Sendai, Aizu (Ōshū), Chōshū, and Satsuma, though they ranked after the Gosanke, were in some respects on a higher footing. They were *Kyakubun* or Guests, and on the occasion of their periodical visits to Yedo had the privilege of being met on the outskirts of the city,—at Shinagawa or Senji, as the case might be,—by a special officer, termed *Jōshi*, who was sent by the Shōgun to meet them, a similar ceremony taking place on their arrival at their respective *yashikis.*

The titles borne by *daimyōs* form a rather complicated subject. They may be divided into two classes: territorial titles,[11] which were the earliest, and official titles,[12] which were of later creation. The territorial title of a *daimyō* consisted of the word *kami* joined to the name of a province, and originally this title was taken, as was the custom also in many cases with family names, from the territories which he held. Thus the *daimyō* of Shinshū was called Shinano-no-kami, the

[10] This was never done in the case of the *Tozama* except as a punishment for an offence.

[11] Known as *Kuni-kami.*

[12] Known as *Ryō-gwan*, and so called because the seat of Government was at Kyōto.

daimyō of Ōmi, Ōmi-no-kami and so on. The title of a *daimyō* therefore in early days had direct reference to the province in which his territory was situated. In the course of time, however, though this territorial title remained in general use, it by no means necessarily followed that there was any connection between the particular province mentioned and the territory actually held by a *daimyō*. This change in the significance of the title was due to several causes:—to the partition amongst several *daimyōs* of lands originally held by a single individual, to the removal of a *daimyō* to another part of the country, and to the formation of cadet houses. In the first case, instead of one *daimyō* of Musashi, for instance, there came to be three or four; in the second case the change of fief made no difference in the title; and in the last case, although the family name was invariably retained, there was no fixed rule as to the retention of the title, which often remained the same. This multiplication of similar titles led to much confusion, and in late years, by way of remedying this inconvenience, if, when a *daimyō* was appointed to the *Gorōjiu*, or Upper Council of State, it was found that an existing member bore the same title, the newly appointed Councillor was obliged to adopt another in order to distinguish him from his colleague.

This territorial title of *kami* was written with the character 守,[13] and is thus to be distinguished from the two official titles of *kami*, which were written with the characters 頭 and 正, the latter being sometimes read *shō*.

The history of the other, or official titles, is this. When the administration of the country passed out of the hands of the *kuge* into those of the military class, the official posts formerly held by the Court nobles were filled by *daimyōs*, who accordingly assumed the official titles which were attached to those posts. The *daimyōs* who were thus originally appointed held the official titles merely during their tenure

[13] In three instances the title *kami* was not used by *daimyōs*. These three were the Provinces of Kazusa, Kōzuke (or Jōshū) and Hitachi (or Mito). The titles Kazusa-no-kami and Hitachi-no-kami were hereditary in the Imperial family, and were borne by Princes of the Blood. Consequently the *daimyōs* who took their titles from these three Provinces were styled Kōzuke-no-Suke, Kazusa-no-Suke and Hitachi-no-Suke, the character for *suke* being 介.

of office;[14] but as time went on and successive changes occurred, the duties of these posts became merely nominal, until at last the titles became hereditary, and had no connection with the discharge of official duties.[15]

There were in Ieyasu's time in all about 60 of these official titles, which were held under the Tokugawa administration by both *Fudai* and *Tozama*.[16] They were as follows:—

Dainagon
Chūnagon
Sai-Shō
Sangi
} Councillors of State.

Chūjō
Shō-shō
} Commanders of the Imperial Guard.

Jijū. Chamberlain.

Naka-tsukasa-no-Taiyū
Naka-tsukasa-no-Shōyū
} Ministers of the Imperial Household.

Kura-no-Kami
Kura-no-Suke
} Superintendents of the Imperial Storehouses.

Nui-no-Kami
Nui-no-Suke
} Custodians of the Imperial Wardrobe.

Takumi-no-Kami. Minister of Public Works.

Shiki-bu-no-Taiyū
Shiki-bu-no-Shōyū
} Ministers of Ceremonies.

Sa-hyō-e-no-jō
U-hyō-e-no-jō
} Commanders of Imperial Guard.

Daigaku-no-Kami. Minister of Education.

Uta-no-Kami. Minister of Music.

---

[14] In the earlier days of the feudal system, some of the *kuge* occasionally assumed the territorial titles belonging to the *daimyōs*, but such instances were rare.

[15] It should be explained that each title was not limited to one individual. Many *daimyōs* had the same title.

[16] Before Ieyasu became Shōgun, these titles were arranged in order of seniority, and a *daimyō* might be promoted for meritorious services through each step up to the highest degree. Iyeyasu himself passed through five grades, beginning as the simple *daimyō* of Mikawa without any title at all.

Sa-ma-no-Suke } Superintendents of Imperial Stables.
U-ma-no-Suke

Gemba-no-Kami. Minister of Foreign Affairs.

Mimbu-no-Taiyū } Ministers of the Interior.
Mimbu-no-Shōyū

Ukon
Ukon-no-Daibu } Subordinate Ministers of the Interior.
Sakon-Shōgen

Katsue-no-Kami. Finance Minister.

Hyōbu-no-Tayū } Ministers of War.
Hyōbu-no-Shōyū

Daizen-no-Daibu } Superintendents of the Imperial Kitchen.
Daizen-no-Suke

Oi-no-Kami { Minister charged with the duty of superintending the storage and issue of rice in the Imperial Godowns.

Tonomo-no-Kami. Superintendent of the Palace Apartments.

Naizen-no-Kami. Superintendent of the Emperor's Kitchen.

Uneme-no-Kami { Minister charged with the duty of superintending the women servants of the Palace.

Mondo-no-Kami { Minister of Water (whose duty it was to look after wells, etc.).

Danjō-no-Ōsuke } Ministers of Justice.
Danjō-no-Shōsuke

Danjō-no-Chū
Danjō-no-Tai-hitsu } Judicial Officers.
Danjō-no-Shō-hitsu

Sakyō-no-Daibu[17]
Sakyō-no-Suke
Ukyō-no-Daibu[17] } Governors of Kyōto.
Ukyō-no-Suke

Shuzen-no-Kami. Assistant Minister of Imperial Kitchen.

Shuri-no-Daibu } Ministers of Repairs (to Palace.)
Shuri-no-Suke

---

[17] Sometimes simply *Sakiō* and *Ukiō*.

Hyōgo-no-Kami.	Superintendent of Military Storehouses.
Saemon-no-Kami Saemon-no-Daibu Saemon-no-Suke Uemon-no-Jō	Wardens of the Palace Gates.
Gyōbu-no-Taiyū Gyōbu-no-Shōyū	Ministers of Punishments.
Kamon-no-Kami	Minister entrusted with the duty of keeping the Imperial Palace and Grounds in order.

As instances of the hereditary assumption of these titles, the cases of the *Daimyōs* of Satsuma, Chōshū, and Hikone in Ōmi may be cited. The title of Shuri-no-Daibu was hereditary in the Shimazu family, that of Daizen-no-Daibu in the family of Mōri, while Ii, the *Daimyō* of Hikone, was styled Kamon-no-Kami. In some cases too the official title was always borne by the Head of the clan, the territorial title devolving on the eldest son and heir. Thus the eldest son of the Mōri family was known by the title of Nagato-no-Kami.

It should be noticed that as long as a *Daimyō* was a minor he bore no title whatsoever, being called simply by his family name and what corresponds to our Christian name.

It must not, moreover, be supposed that both territorial and official titles were common to all *Daimyōs*. Some had both, others again had one and not the other, while many of the lesser *Daimyōs* bore no title at all.

The four highest official titles were never after, Ieyasu's time, held by *Daimyōs*,[18] being reserved solely for the *Kuge*.

Dai-jō Daijin[19] .....1st Minister of State.
Sadai-jin .....2nd Minister of State.
Udai-jin .....3rd Minister of State.
Naidai-jin .....Councillor of State.

Besides the important changes made by Ieyasu in the feudal system by the division of the *daimyōs* into the two classes of *fudai* and *tozama*, and the creation of *hatamoto* and *gokenin*, he consolidated his

---

[18] Except the *Gosanke*.

[19] Sometimes the 1st Minister of State was called "Kwambaku."

power by other measures—such as the appropriation[20] of what were known as Crown lands, the confiscation of the estates of many *daimyōs* who had opposed him, which in some cases meant the annexation of whole provinces, the institution of the custom of annual presents by the *daimyōs* to the Shōgun, and of the system of the obligatory residence of the *daimyōs* during certain fixed periods in Yedo, and the exaction of military requisitions. These and other subjects, including the laws of the Shōguns, I shall hope to treat in subsequent papers.

---

[20] In which he followed the example of Ashikaga Takauji, who considerably reduced the territorial possessions of the Emperor.

ADDENDA AND ERRATA.

Abbreviations in Mr. Parker's "Yellow Languages."

F. =Foochow and French.
C. =Canton.
H. =Hakka.
Hun. =Hunan.
Y. =Yanchow.
Sz. =Sz-ch'wan.
P. =Peking.
W. =Wênchow.
N. =Ningpo.
V. =Vulgar.
Pidj. =Pidjin English.
L. =Latin.
E. =English.
S. =Spanish.
D. =Dutch.
Cor. =Corean.
Hank.=Hankow.
? ="not quite certain" or "wanting" or "doubtful."

Page 5, line 4 from bottom, for *nanpuk* read *manpuk*.
" 7, bottom, for *yuny* read *yung*.
" 8, top, for *ny* read *ng*.
" 14, line 13 from bottom, for 5, 14, 28, read 5, 14, 23, 27.
" 14, " 8 " " " 5, 15, read 5, 14, 23.
" 17, bottom, for Fvance read France.
" 19, middle, " *sich* read *dioh*.
" 23, " " *t'chu* " *t'uchu*.
" 25, No. 10, for 折 read 拆.
" 26, " 29, " t'iao-hai read t'iao and hai.
" 26, " 33, " ho kou read ho and kou.

Page 26, No. 33, " ka, kō read ka and ko.
" 26, " 39, " 凑 " 湊.
" 26, " 41, " 閒 " 間.
" 28, " 73, " *chatsu* read *shatsu*.
" 28, " 79, for Tonic read Tome.
" 29, " 106, " kon kin read kon, kin.
" 30, " 110, " Ningho read Ningpo.
" 30, " 118, " k'ung ku read k'ung and k'u.
" 39, bottom, for *midsu* read *midzu*.
" 40, No. 363, for 斷 read 斷.
" 41, " 374, " P. jan H. nyan read P. jan, H. nyam.
" 41, " 388, " kiang read k'iang.
" 42, " 394, " 廣 read 度.
" 42, " 401, " 抑 " 抑.
" 42, " 415, " psiami read hsiami.
" 42, " 416, " Hank-saikai read Hank. saikai.
" 43, " 428, " after mwang add " no character."
" 44, " 457, " 凑 read 湊.
" 46, " 502, " kian read kiam.
" 47, " 523, " chep'ou read shep'ou.
" 47, " 526, " mei read mai.
" 48, " 542, " 展 read 屐.
" 49, " 553, " ch'astik read ch'asik.
" 49, " 555, " *purang* read *pwong*.
" 49, " 559, " carpet read careful.

The Rev. J. Summers observed that a certain kind of subinfeudation seemed to have existed, for the *daimyō* of Sendai had a dependent in the person of Katakura Kojūrō, who was also a *jōshu*, or lord of a castle, but under the lord of Sendai. This with other cases went to prove that subinfeudation was known and practised here.

The Rev. Dr. Amerman drew a parallel between feudalism in Japan and feudalism in Europe, pointing out that the two systems showed many points of similarity, developing as they did about the same time and quite independently the one of the other. At the same time, there was also a great contrast. Feudalism in Europe developed as population was settling and society forming, and is generally recognised as a necessary step in the progress of civilization, and therefore an advance on what preceded it. In Japan, on the other hand, there were already a settled population and an Imperial Government which had lasted for centuries. In these circumstances feudalism seeemed to be a retrogression rather than an advance.

REPORT OF THE COUNCIL FOR THE SESSION 1886-1877.

The work of the Society during the past year may be briefly summarised as follows. Seven general meetings were held, at which nine papers were read and two lectures given. As will be obvious from the complete list given in Appendix B, the papers have dealt with a variety of subjects,—customs, language, history, literature and ethnology. An interesting feature of the Society's Proceedings during the year were the two lectures, the one by Professor Chamberlain on the Ainos, and the other by Dr. Knott on the Total Eclipse of August 19th, which is to be visible in Japan. The former was delivered in the College of Engineering, Tōkyō, the latter in the Public Hall, Yokohama. The Society's Library, as will be seen by a glance at the list of Presentations and Exchanges (Appendix C), is increasing in number and volume. This seems to show that the work of the Society is being appreciated abroad as well as in Japan.

The Council also begs to report that ten new members have been elected, and only three have withdrawn, and that, upon the whole, it is matter for congratulation that so much solid work has been done, although it is subject for regret that the number of *contributions is still small.* It only remains to call attention to the Treasurer's Report (Appendix A), which shows that there will be a small balance on hand after all liabilities for the year have been met.

The Chairman, in thanking Mr. Chamberlain in the name of the Society for his highly interesting lecture, remarked that a formal vote was hardly necessary, seeing that the meeting had already given no uncertain indication of appreciation.

The meeting then adjourned.

YOKOHAMA, April 26th, 1887.

A General Meeting of the Society was held in the Public Hall, Yokohama, on April 26th, 1887, N. J. Hannen, Esq., President, in the chair.

The minutes of the last meeting, having been published in the *Japan Mail*, were taken as read.

The President then introduced to the meeting Professor C. G. Knott, D.Sc., F.R.S.E., who gave a lecture on "Total Solar Eclipses, with special reference to the coming event of August 19th." The lecture was illustrated by magic lantern views of solar phenomena.

After the usual vote of thanks, the meeting adjourned.

TŌKYŌ, June 17th, 1887.

The Annual Meeting of the Asiatic Society of Japan was held in the College of Engineering, Tōkyō, on Friday, June 17th, at 4 p.m., N. J. Hannen, Esq., President, in the chair.

The minutes of the last general meeting were read and approved.

The President then called on Mr. J. H. Gubbins, who proceeded to read a paper on "The Feudal System in Japan under the Tokugawa Shōguns."

The President conveyed to Mr. Gubbins the thanks of the Society for his exceedingly valuable contribution to their Transactions. He desired to ask one question regarding a point that did not seem to be distinctly touched upon in the paper. Was there in the Japanese feudal system anything corresponding to what is known as subinfeudation? Were the lords of castles in any way dependent upon the lords of the territories in which these castles were, and these again upon the lords of provinces?

Mr. Gubbins replied that, in all probability, the *kokushi* did originally hold a province. If we could draw the map of Japan, say about the year 1250 A.D., we might find such a correspondence between title and province. But the changes which were constantly taking place ultimately destroyed all such correspondence. A family, although driven out of its original holding, would still retain its title. With regard to subinfeudation, he was unable to give an immediate answer, as he was still investigating the subject. He believed, however, it would be found that, although in many cases the lesser *daimyōs* were in a position of dependence towards their feudal superiors, no regular system of subinfeudation such as that known in European countries existed at any time in Japan.

Tōkyō, December 15th, 1886.

A General Meeting was held in the Library, No. 33, Tsukiji, Tōkyō, on Wednesday, December 15th, 1886, at 4 p.m., Dr. E. Divers in the chair.

The minutes of the last meeting, having been published in the *Japan Mail*, were taken as read.

A paper "On the Connection of Japanese with the Adjacent Continental Languages," by the Rev. Dr. Edkins, Peking, was, in the absence of the author, presented to the meeting by the Recording Secretary.

Two papers, by E. H. Parker, Esq., H. B. M. Vice-Consul, Chemulpho, Korea, on "The Manchus" and on "The Manchu Relations with Korea," were, in the absence of the author, read by the Corresponding Secretary.

The Chairman expressed the thanks of the Society to the authors of the papers that had been presented.

The meeting then adjourned.

Tōkyō, February 9th, 1887.

A General Meeting of the Asiatic Society of Japan was held in the Library, No. 33, Tsukiji, Tōkyō, on Wednesday, February 9th, 1887, at 4 p.m., N. J. Hannen, Esq., President, in the chair.

The Corresponding Secretary intimated the election of Mr. E. H. Parker as a non-resident, and of Mr. S. Isawa as a resident, member.

Mr. H. A. C. Bonar's paper on "Maritime Enterprise in Japan" was, in the absence of the author, read by the Corresponding Secretary.

The President expressed the thanks of the Society to Mr. Bonar for his valuable paper.

After a few remarks from several of the members present, the meeting adjourned.

Tōkyō, March 16th, 1887.

A General Meeting of the Asiatic Society of Japan was held in the College of Engineering. Tora-no-mon, Tōkyō, on Wednesday, March 16th, 1887, the Rev. Dr. Amerman, Vice-President, in the chair.

The minutes of the last meeting, having been published in the *Japan Mail*, were taken as read.

The Corresponding Secretary intimated the election of Mr. A. E. Wileman as a member of the Society.

The Chairman then called upon Professor Chamberlain, who delivered to a large and appreciative audience an interesting lecture on the Ainos, which was illustrated by photographs and by a collection of Aino clothing, utensils and implements.

ASIATIC SOCIETY OF JAPAN.

MINUTES OF MEETINGS.

Tōkyō, October 13th, 1886.

A General Meeting was held in the Library, No. 33, Tsukiji, Tōkyō, on Wednesday, October 13th, 1886, at 4.30 p.m., N. J. Hannen, Esq., President, in the Chair.

The minutes of the last General Meeting, having been published in the *Japan Mail*, were taken as read.

A paper on "Japanese," by E. H. Parker, Esq., H. B. M. Vice-Consul, Chemulpho, Korea, was presented and read by the Corresponding Secretary.

Mr. Chamberlain followed with a paper on "The Quasi-Characters called *Yajirushi*."

The President thanked the authors for papers which had given so much instruction and entertainment to the members who had come to hear them.

The meeting then adjourned.

Tōkyō, November 10th, 1886.

A General Meeting was held in the Library, No. 33, Tsukiji, Tōkyō, on Wednesday, November 10th, 1886, at 4.30 p.m., B. H. Chamberlain, Esq., Vice-President, in the chair.

The minutes of the last General Meeting, having been published in the *Japan Mail*, were taken as read.

The Corresponding Secretary intimated the election of Dr. Michaelis as an Ordinary Member of the Society.

In the absence of the author, the Corresponding Secretary then read a paper by E. H. Parker, Esq., H. B. M. Vice-Consul, Chemulpho, Korea, entitled "The Yellow Languages."

W. Dening, Esq., read a paper on "The Gakushi-kai-in."

The Chairman thanked Mr. Dening for the extremely interesting contribution he had made to the Society's Transactions.

The meeting then adjourned.

APPENDIX A.

ASIATIC SOCIETY *in account with* M. N. WYCKOFF.

1886.		Dr.	
July	1.	To R. Meiklejohn & Co. for printing Vol. XIV., Part I	$137.23
July	1.	" R. Meiklejohn & Co. General printing	10.00
Oct.	1.	" Corresponding Secretary, current expenses	16.00
Nov.	1.	" Treasurer, Current Expenses	1.00
Dec.	16.	" Corresponding Secretary, current expenses	20.00
Dec.	18.	" R. Meiklejohn & Co. General printing	25.75
Dec.	18.	" R. Meiklejohn & Co. Vol. XIV. Part II	291.15
1887.			
Jan.	28.	" Treasurer, current expenses	1.30
Feb.	1.	" Account Remitted on O.B.C. Account	17.32
Feb.	4.	" Treasurer, current expenses	1.00
May	11.	" Recording Secretary, current expenses	9.42
June	10.	" Room Rent for one year	100.00
June	17.	" Cash on Hand	448.83
			$1,079.00

1886.		Cr.	
June	24.	By Balance from last year	$325.98
Sept.	2.	" Kelly & Co. Sales of Transactions	53.62
Oct.	6.	" Corresponding Secretary, Sales of Transactions	29.75
1887.			
Feb.	1.	" Corresponding Secretary, Sales of Transactions	24.25
Mar.	2.	" Maruya & Co., Sales of Transactions	87.15
May	3.	" Cheque to Society's Account	10.25
May	11.	" Corresponding Secretary, Sales of Transactions	6.00
		By Subscriptions of Resident Members:—	
		1 for 1884	5.00
		8 for 1885	40.00
		26 for 1886	130.00
		54 for 1887	270.00
		Non-Resident Members, 10	30.00
		Life Subscriptions, 2	32.00
		Entrance Fees, 7	35.00
			$1,079.00

Respectfully submitted.

W. J. WHITE, H. WHITTINGTON } Auditors.

M. N. WYCKOFF, Hon. Treas.

Tōkyō, June 17th, 1887.

Appendix *B*.

List of Papers Read Before the Society During the Session 1886-7.

1.—Japanese. By Edward Harper Parker.
2.—The "Yellow" Languages. By E. H. Parker.
3.—On the Quasi-Characters called "Ya-jirushi." By B. H. Chamberlain.
4.—The *Gakushi Kai-in*. By Walter Dening.
5.—The Manchus. By E. H. Parker.
6.—The Manchu Relations with Korea. By E. H. Parker.
7.—Connection of Japanese with the Adjacent Continental Languages. By J. Edkins, D.D., Peking.
8.—On Maritime Enterprise in Japan. By H. A. C. Bonar.
9.—An Aino Bear Hunt. By B. H. Chamberlain.
10.—The Feudal System in Japan under the Tokugawa Shōguns. By J. H. Gubbins.

Appendix *C*.

Presentations and Additional Exchanges.

Analeli Institului Meteorologic al Romaniei de Stefan C. Hepites [Annales de L'Institut Météorologique de Roumanie par Stephen C. Hepites, Directeur de l'Institut]. By the Director; Bucharest, 1886.

Proceedings of the United States National Museum. On the Birds of Japan. By Leonard Stejneger. By the Author. Washington, 1886.

Observations publiées per l'Institut Météorologique Central de la Société des Sciences de Finlande; Vol I., part 1., Vol. II., part 1. By the Academy of Sciences of Finland.

Observations Météorologiques faites à Helsingfors en 1882 et 1883. By the Academy of Sciences, Helsingfors, 1886.

Exploration Internationale des Régions Polaires, 1882-3 et 1883-4. Expédition Polaire Finlandaise. By the same Society; Helsingfors, 1886.

Mittheilungen des Vereins für Erdkunde zu Leipzig; 1884 to 1885, 2 vols. Exchange by the Geographical Society, Leipzig.

Die Seen der deutschen Alpen; Eine Geographische Monographie von Dr. Alois Geistbeck, Acht Tafeln. [Atlas.] By the Geographical Society of Leipzig.

Boletim da Sociedade de Geographia de Lisboa. Exchange by the Geographical Society of Lisbon.

Bidrag till Kännedom af Finlands Natur och Folk, Uitgifna af Finska Vetenskaps-Societeten. [Contributions to the Knowledge of the Natural History and People of Finland, published by the Academy of Sciences of Finland.]

Öfversigt af Finska Vetenskaps—Societeten Förhandlingar XXVII, 1884, 1885. By the Academy of Sciences of Finland.

Japan nach Reisen und Studien: im Auftrage der Königlichen Preussischen Regierung dargestellt. Von J. P. Rein, Professor an der Universität Bonn. Zweiter Band. By the Author, 1886.

Memoirs of the Literary College, Imperial University of Japan, No. 1. The Language, Mythology and Geographical Nomenclature of Japan in the Light of Aino Studies, by B. H. Chamberlain, including an Ainu Grammar by John Batchelor, and a Catalogue of Books relating to Yezo and the Ainos. By the Authors.

Nova Acta Academiæ Cæ-Leop-Car-Germaniæ Naturæ Curiosorum [Verhandlungen d. Kais-Leop-Car. Deutschen Acad. d. Naturforscher], 2 vols., 4to, Halle, 1885. Exchange—By the Society.

Proceedings of the Canadian Institute, Toronto. Exchange—By the Institution.

An Account of the Progress in Geography in the year 1885. By J. King Goodrich. (Extract from the Smithsonian Report for 1885.) By the Author.

The new metal "Germania," a Brochure by the Discoverer. D. Winckler, in Freiburg. By the Author.

Catalogus de Archeologisch Verzameling van het Bataviaasch Genootschap van Kunsten en Wetenschappen door W. P. Groeneveldt. By the Society of Arts and Sciences, Batavia, 1887.

Catalogus der Numismatische Verzameling van het Bataviaasch Genoot, van Kunsten en Wetenschappen door J. A. van de Chijs. By the same Society, Batavia, 1886.

List of Exchanges.

Academy of Natural Sciences, S. W. Corner of 19th and Race Streets; Philadelphia.

Agricultural and Horticultural Society of India, Calcutta; Journal.

American Geographical Society, 11 W. 29th St., New York; Bulletin and Journal.

American Oriental Society, c/o Addison Van Name, Esq., New Haven, Conn.

American Philological Society, c/o C. R. Lanman, Esq., Cambridge, Mass.

American Philosophical Society, 104, S. 5th St., Philadelphia, Penn.

Annalen des K. K. Natur Hist. Hofmuseum, Vienna.

Anthropological Institute of Great Britain and Ireland, 3 Hanover Square, London, W.C.

Anthropologische Gesellschaft in Wien, Burgring, Vienna.

Asiatic Society of Bengal; Journal and Proceedings.

Australian Museum, Sydney.

Bataviaasch Genootschap; Notulen.

Bataviaasch Genootschap; Tijdschrift.

Bataviaasch Genootschap; Verhandelingen.

Boletim da Sociedade de Geographia da Lisboa.

Boston Society of Natural History, c/o Edw. Burgess, Esq., Boston, Mass.
California Academy of Sciences.
Canadian Institute, Toronto; Proceedings.
China Review; Hongkong.
Cosmos di Guido Cora; Turin.
Geographical Society of Leipzig.
Geographical Survey of India; Records.
Geological Survey Office, Calcutta.
Harvard University Museum of Comparative Zoology; Bulletin.
Imperial Russian Geographical Society; Bulletin.
Imperial Russian Society of the Friends of Natural Sciences, Anthropology and Ethnology of Moscow.
Japan Weekly Mail, Yokohama.
Johns Hopkins University, Publications; Baltimore.
Journal Asiatique, Ernest Leroux, Editeur, 28 Rue Bonaporte, Paris.
Kaiserliche Leopoldinische Carolinische Deutsche Akademie der Naturforscher; Verhandlungen.
Mittheilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens.
Mittheilungen des Vereins für Erdkunde zu Leipzig.
Morgenländische Gesellschaft, Leipzig.
Musée Guimet, Ministère de l'Instruction Publique, Paris; Annales et Révue, etc.
Museum of Comparative Zoology; Cambridge, Mass.
Numismatic and Antiquarian Society; Philadelphia.
Oesterreichische Monatsschrift für den Orient.
Ornithologischer Verein in Wien, c/o Dr. Gustav von Hayek, Hon. Sec.
Ofversigt af Finska Veterrskap Societen.
Observatoire de Zi-ka-wei; Bulletin des Observations.
Royal Asiatic Society of Great Britain, 22 Albemarle St., London, W.; Journal.
Royal Asiatic Society, Bombay Branch; Journal.
Royal Asiatic Society, Ceylon Branch; Journal and Proceedings.
Royal Asiatic Society, North China Branch, Shanghai; Journal.
Royal Asiatic Society, Straits Branch; Journal.
Royal Geographical Society, 1 Saville Row, London W.; Proceedings.
Royal Society; Proceedings.
Royal Society of New South Wales, Sydney, New South Wales; Proceedings.
Royal Society of Tasmania; Proceedings.
Royal Society of Queensland, Brisbane; Proceedings.
Seismological Society of Japan, Transactions.
Smithsonian Institute, Washington, D.C.; Reports.
Smithsonian Institute, Bureau of Ethnology.
Sociedad Geográfica de Madrid; Boletin.
Société Academique Indo-Chinoise, Saigon.

Société de Géographie, Bulletin et Compte Rendu des Séances; 184 Boulevard St. Germain, Paris.

Société Sinico-Japonaise, 25 Quai Voltaire, Paris.

On the motion of Sir Francis Plunkett, seconded by Dr. Divers, the report was accepted.

As preliminary to the election of officers for the ensuing year, it was moved by Dr. Knott, and seconded by Mr. Dening, that the ballot for the Corresponding Secretary be taken immediately after the election of the President.

The motion was agreed to.

The ballot for Officers and Members of Council resulted as follows:—

President:—N. J. Hannen, Esq.

Vice-Presidents:—Rev. J. L. Amerman, D. D.; W. G. Aston, Esq., M. A.

Corresponding Secretary:—B. H. Chamberlain, Esq.

Recording Secretaries:—Dr. C. G. Knott, W. J. S. Shand, Esq.

Treasurer:—M. N. Wyckoff, Esq.

Librarian:—Rev. J. Summers.

COUNCIL.

W. Dening, Esq.	J. C. Hall, Esq.
Dr. E. Divers, F.R.S.	N. Kanda, Esq.
J. M. Dixon, Esq., F.R.S.E.	Rev. E. R. Miller.
Rev. Dr. C. S. Eby.	J. Milne, Esq., F.R.S.
J. H. Gubbins, Esq.	R. Yatabe, Esq., B. Sc.

The meeting then adjourned.

LIST OF MEMBERS.

Honorary Members.

Rear-Admiral W. Arthur, c/o Messrs. Hallett & Co., Trafalgar Square, London.
Sir Rutherford Alcock, K.C.B., Athenæum Club, London.
Sir Thomas F. Wade, K.C.B., Athenæum Club, London.
Professor Geo. E. Day, U. S. A.
Professor W. D. Whitney, New Haven, Conn., U. S. A.
Hon. Geo. P. Marsh, Rome.
A. W. Franks, British Museum.
Professor J. J. Rein, Bonn-am-Rhein, Germany.
Baron A. Nordenskjöld, Stockholm.
Rev. E. W. Syle, D.D., 609 Walnut St., Philadelphia, U. S. A.
Rev. Joseph Edkins, D.D., Peking.
Ernest M. Satow, C.M.G., Foreign Office, London.

Amerman, D.D., Rev. Jas. L., 19 Tsukiji, Tōkyō.
Anderson, F.R.C.S., W., St. Thomas' Hospital, London.
Andrews, Rev. Walter, Hakodate.
Aston, M.A., W. G., H. B. M.'s Legation, Tōkyō.
Atkinson, B.SC., R. W., Cardiff, Wales.
Batchelor, J., Hakodate.
Bickersteth, Right Reverend Bishop, Tōkyō.
Bigelow, Dr. W. S., 20 Suzuki chō, Surugadai, Tōkyō.
Bingham, Hon. J. A., Cadiz, Harrison Co., Ohio, U. S. A.
Bishop, Rev. C., Nagasaki.
Bisset, F.L.S., J., 78 Yokohama.
Bonar, H., c/o H. S. King & Co., London.
Brandram, Rev. J. B., Nagasaki.
Brauns, Prof. Dr. D., Halle University, Germany.
Brinkley, R.A., Capt. Frank, 16 Gochōme Tamachi, Shiba, Tōkyō.
Brooke, J. H., c/o "Japan Herald," 28 Yokohama.

Brown, A. R., Marine Board, Tōkyō.
Brown, Jr., Matthew, 6 Yokohama.
Burty, Ph., 11 bis, Boulevard des Batignolles, Paris.
Center, Alex., 4-A Yokohama.
Chamberlain, B. H., Imperial University, Tōkyō.
Cochran, D.D., Rev. G., 13 Higashi Toriizaka-machi, Azabu, Tōkyō.
Cocking, Jr., S., 55 Yokohama.
Conder, J., Government Architect, Tōkyō.
Cooper, B.A., LL.B., C. J., Bromwich Grange, Worcester, England.
Coughtrie, J. B., Hongkong.
Cox, W. Douglas, Akasaka, Omote-chō, San-chō-me, No. 10, Tōkyō.
Cutler, Thos., Queen's Square, Bloomsbury, London.
Cruickshank, W. J., 35 Yokohama.
Dautremer, J., French Legation, Tōkyō.
Dening, Walter, Department of Education, Tōkyō.
Dillon, E., c/o W. Gowland, Esq., Ōsaka.
Divers, M.D., F.R.S., Edward, Imperial University, Tōkyō.
Dixon, M.A., F.R.S.E., James Main, Imperial University, Tōkyō.
Dixon, M.A., Rev. William Gray, 137 Victoria Parade, Fitzroy, Melbourne, Australia.
Du Bois, Dr. Francis, 48 Tsukiji, Tōkyō.
Duer, Yeend, Shanghai.
Eaton, Isaac, 45 Bluff, Yokohama.
Eby, D.D., Rev. C. S., 5 Tsukiji, Tōkyō.
Ewing, B. SC., F.R.S., J. A., University College, Dundee, Scotland.
Favre-Brandt, J., 145 Bluff, Yokohama.
Fenollosa, Prof. E., Imperial University, Tōkyō.
Flowers, Marcus, New Club, Cheltenham, England.
Fraser, J. A., 143 Yokohama.
Gardiner, J. McD., 40 Tsukiji, Tōkyō.
Gay, A. O., 2 Yokohama.
Georgeson, M.SC., C. C., Komaba, Tōkyō.
Giussani, C., 90-B Yokohama.
Glover, T. B., 53 Shiba Sannai, Tōkyō.
Goodrich, J. T., Ōsaka.
Gowland, W., Mint, Ōsaka.
Green, James, 118 Concession, Kōbe.
Greene, Rev. Dr. D. C., Kyōto.
Gregory, G. E., 1 Hikawachō, Akasaka, Tōkyō.
Greville, Hon. Louis, Foreign Office, London.
Gribble, Henry, 66 Pine Street, New York.
Griffiths, E. A., H. B. M.'s Legation, Tōkyō.
Gring, Rev. Ambrose D., c/o Daniel Gring, York, York Co., Penn., U. S. A.

Groom, A. H., 35 Yokohama.
Gubbins, J. H., H. B. M.'s Legation, Tōkyō.
Hall, J. C., H. B. M.'s Consulate, Yokohama.
Hall, Frank, Elmira, Chemung Co., New York.
Hannen, N. J., Judge, H.B.M.'s Consulate, Yokohama.
Hare, A. J., Minami Odawara chō 6, Tōkyō.
Hartzler, Rev. Jacob, 44 Tsukiji, Tōkyō.
Hattori Ichizō, Educational Department, Tōkyō.
Hausknecht, Dr. E., Imperial University, Tōkyō.
Hellyer, T. W., 32 Yokohama.
Hepburn, M.D., LL.D., J. C., 245 Bluff, Yokohama.
Hunt, H. J., 62 Concession, Kōbe.
Irwin, R. W., 5 Kiridōshi, Sakaye-chō, Shiba, Tōkyō.
Isawa, S., Educational Department, Tōkyō.
James, F. S., 142 Yokohama.
James, Capt. J. M., 416 Minami Bamba, Shinagawa, Tōkyō.
Jaudon, Peyton, 2 Sannen-chō, Tōkyō.
Kanda, Naibu, Imperial University, Tōkyō.
Keil, O., 60 Yokohama.
Kenny, W., Foreign Office, London.
Kinch, Edward, Agricultural College, Cirencester, England.
Kitchin, Rev. Dr., Aoyama, Tōkyō.
Knott, D.SC., F.R.S.E., Cargill G., Imperial University, Tōkyō.
Knox, Rev. G. W., 27 Tsukiji, Tōkyō.
Lambert, E. B., Ōsaka.
Larcom, A., Foreign Office, London.
Lindsay, Rev. Thomas, 41 Imaichō Azabu, Tōkyō.
Lloyd, Rev. A., Keiō Gijiku, Mita, Tōkyō.
Longford, J. H., H.B.M.'s Vice-Consulate, Tōkyō.
Lowell, Percival, 40 Water St., Boston, Mass., U. S. A.
Lyman, Benjamin Smith, Northampton, Massachusetts, U. S. A.
Macdonald, Dr. Davidson, c/o Rev. Dr. Sutherland, Methodist Mission Rooms, Toronto, Ontario, Canada.
Maclagan, Robert, Mint, Ōsaka.
Maclay, Rev. Dr. R. S., Aoyama, Minami chō, Tōkyō.
Macnab, A. J., Nishi-Kōbai-chō, Surugadai, Tōkyō.
MacNair, Rev. T. M., 27 Tsukiji, Tōkyō.
Malan, Rev. C. S., West Cliff Hall, Bournemouth, England.
Marshall, Prof. D. H., Queen's College, Kingston, Canada.
Masfen, L., New Oriental Bank Corporation, 11 Yokohama.
Masujima, R., 6 Himono-chō, Nihombashi-ku, Tōkyō.
McCartee, M.D., D. B., Amoy, China.

McCauley, Rev. James, 6 Tsukiji, Tōkyō.
Michaelis, Dr. G., 21 Sannai-zaka, Ichigaya, Tōkyō.
Miller, Rev. E. Rothesay, 29 Tsukiji, Tōkyō.
Milne, F.G.S., F.R.S., John, Imperial University, Tōkyō.
Morse, W. H., 178 Yokohama.
Moore, Rev. J. P., Sendai.
Mori Arinori, His Ex. Viscount, Educational Department, Tōkyō.
Muramatsu, Y., Tōkyō.
Nakamura, Prof. M., Koishikawa, 11 Edogawa-chō, Dōjinsha, Tōkyō.
Napier, H. M., Glasgow, Scotland.
O'Neill, John, Villa de la Combe, Cognac, Charente, France.
Parker, E. H., H. B. M.'s Consulate, Shanghai.
Plunkett, K.C.B., Sir F. R., Foreign Office, London.
Pole, Rev. G. H., 9 Concession, Ōsaka.
Pryer, H., 78 Yokohama.
Quin, J. J., H.B.M.'s Consul, Hakodate.
Robertson, Russell, H.B.M.'s Consul, Yokohama.
Sanjō, K., Sannenchō, Tōkyō.
Shand, W. J. S., 75 Yokohama.
Shaw, Rev. A. C., 13 Roku-chōme Iigura, Tōkyō.
Smith, Hon. C. C., Singapore.
Soper, Rev. Julius, 15 Tsukiji, Tōkyō.
Spencer, Rev. J. O., Aoyama, Tōkyō.
Spencer, Rev. D. S., Nagasaki.
Spinner, Rev. W., 12 Suzuki-chō, Surugadai, Tōkyō.
Stone, W. H., Azabu, Katamachi, Iigura 28, Tōkyō.
Summers, Rev. James, 33-A Tsukiji, Tōkyō.
Takagi, Dr., 10 Nishikonya-chō, Kyōbashi-ku, Tōkyō.
Talbot, W. H., 213 Bluff, Yokohama.
Thomas, T., 49 Yokohama.
Thompson, A. W., 10 Odawara-chō, Tsukiji, Tōkyō.
Thompson, Lady Mary, Cliff End House, Scarborough, England.
Thomson, John A., 77-A Yokohama.
Trench, Hon. P. Le Poer, H.B.M.'s Legation, Tōkyō.
Troup, James, H.B.M.'s Consul, Kōbe.
Tsuda, Sen, Azabu Shinbori, Tōkyō.
Vail, Rev. Milton S., Aoyama, Tōkyō.
Van der Pot, J. J., Netherlands Minister, 1 Shiba, Kiridōshi, Tōkyō.
Villaret, Captain de, 43 Naka-no-chō, Ichigaya, Tōkyō.
Waddell, Rev. Hugh, 26 Ichibei-machi Nichōme, Tōkyō.
Wagener, Dr. G., 18 Suzuki-chō, Surugadai, Tōkyō.
Walsh, T., 2 Yokohama.

Walter, W. B., 1 Yokohama.
Watson, E. B., 46 Yokohama.
West, M.A., C.E., Charles Dickinson, Imperial University, Tōkyō.
Whitney, M.D., Willis Norton, U. S. Legation, Tōkyō.
White, Rev. W. J., 9-A Tsukiji, Tōkyō.
Whittington, Rev. Robert, 4 Tsukiji, Tōkyō.
Wileman, A. E., British Consulate, Yokohama.
Wilson, Horace, Mechanics Institute, San Francisco.
Wilson, J. A., Hakodate.
Winstanley, A., 50 Yokohama.
Woolley, W. A., c/o H. S. King & Co., 65 Cornhill, London.
Wright, Rev. Wm. Ball, Dublin, Ireland.
Wyckoff, M. N., 41 Shimo Takanawa-chō, Tōkyō.
Yatabe, B. SC., R., Imperial University, Tokyō.

TRANSACTIONS

OF

THE ASIATIC SOCIETY OF JAPAN.

VOL. XV. PART II.

CONTENTS:

PAGE.

The Feudal System in Japan under the Tokugawa Shōguns. By J. H. Gubbins 131

Minutes of Meetings v

Report of Council viii

List of Members xiv

YOKOHAMA:
R. MEIKLEJOHN & Co.; KELLY & WALSH, L'D.
TŌKYŌ: Z. P. MARUYA & Co., L'D.
SHANGHAI & HONGKONG: KELLY & WALSH, L'D.
LONDON: TRÜBNER & Co.—PARIS: ERNEST LEROUX.

SEPTEMBER, 1887.

PRICE - - - $0.50.

R. MEIKLEJOHN & Co., Printers, No. 26 Water Street, Yokohama.

ALL the preceding Volumes of the Society's Transactions can be procured from the Corresponding Secretary or from the Agents of the Society in China and Japan, at the following prices :—

Vol. I. (one part—reprinted)	$1.50
Vol. II. (one part—reprinted)	2.00
Vol. III. part 1 (reprinted)	1.50
" Appendix (reprinted)	1.00
" part 2 (reprinted)	1.50
Vol. IV.	1.00
Vol. V. (2 parts) each	1.00
Vol. VI. (3 parts) each	1.00
Vol. VII. part 1	1.00
" " 2	.50
" " 3	1.00
" " 4	1.50
Vol. VIII. parts 1 and 2, each	1.50
" " 3	2.00
" " 4	1.00
Vol. IX. " 1 and 2, each	1.50
" " 3	1.00
Vol. X. " 1	2.00
" " 2	1.50
" Supplement	4.00
Vol. XI. (2 parts) each	1.50
Vol. XII. parts 1, 2, and 3, each	1.00
" " 4	2.00
Vol. XIII. (2 parts) each	1.00
Vol. XIV. part 1	1.50
" " 2	2.00
Vol. XV part 1	2.00

Members who do not receive the Transactions in due course are requested to notify the Corresponding Secretary, B. H. Chamberlain, Esq., Tōkyō.